A CHRISTIAN DIRECTORY,

1509/1233

Guiding MEN to their

ETERNAL SALVATION.

Divided into Three BOOKS:

The first whereof, appertaining to RESOLUTION, is contain'd in this VOLUME, divided into TWO PARTS, and set forth now again with many Corrections and Additions.

Translated from the Italian.

By *ROBERT PARSONS.*

Filii hominum, ut quid diligitis vanitatem.
You children of men, why love you vanity. PSALM iv. ver. 3.

Porrò unum est necessarium.
But one thing is necessary. LUKE x. ver. 42.

LONDON,
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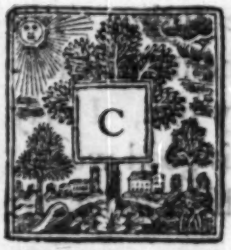
A CHRISTIAN HISTORY,

Guiding MEN to their

ETERNAL SALVATION.

Divided into Three BOOKS:

THE PREFACE.



CHRISTIAN reader, the book I offer to your peruſal has already appear'd in ſo many editions, and ſo often paſs'd thro' the world with that applauſe, with which ſolid piety will always meet, that it would be needleſs to detain you in ſhewing the value of a work, the lecture of which will force the readers to become its panegyriſts, not only by the praiſe they will allow it in their diſcourſe, but much more ſolidly by the change of their manners, and reſolutions of a virtuous life. For it is almoſt impoſſible any one ſhould read it with a ſerious attention, without being penetrated with ſuch ſentiments of his duty, as will make him reſolve on the practice of whatſoever is neceſſary to fulfil it, and attain that great end to which we are all born, which

is to love and ſerve God in this world, and enjoy him in the next.

This was the intention of the author in firſt publiſhing the book: and God almighty has bleſs'd his pious deſigns with ſuch an extraordinary ſucceſs, that, I dare ſay, few or none have peruſed it with attention, but have been ſeriouſly moved to a reform of their manners by returning from vice, or confirm'd in a regular way of living by the practice of virtue.

This is alſo my intention in offering to you this new edition. God grant it meet with like ſucceſs; and that the ſpirit of the author, ſtill exciting in the reader thoſe ſentiments of Chriſtianity which he breathes in every line, I may have ſome ſhare in the reward of his good works, having by this edition made my ſelf in ſome ſort partaker of his labour.

The reaſon which firſt engaged the pious and learned author to undertake this work, was the love of God and his neighbour. The continual crimes of that diſſolute age, by which a perverſe generation not only offended, but inſulted and even blaſphem'd their Creator, ſtruck deep into a heart inflam'd with the love of God: and the deplorable blindneſs of numberleſs Chriſtians, who having in thoſe days abandon'd at once the principles of morality and religion, ran on thoughtleſs to their eternal ruin, could not but draw tears of compaſſion, from one who had deeply

rooted

rooted in him, that favourite precept of his divine Maſter, that commandment which he calls his own; the obſervance of which he gives as a characteriſtic of his Diſciples, that commandment, I ſay, by which every Chriſtian is taught to love his neighbour as himſelf. *John* 15.

He tells us, in the eighth chapter of the ſecond part of this book, the cauſes of the diſſolute licentiouſneſs of thoſe days were chiefly two. The firſt, diviſion, ſchiſm and hereſy in matters of faith, which by raiſing many doubts, and by contentious quarrels, wearing out man's wit, brings him at length to care for no religion, but rather to contemn all. The ſecond, inordinate love of the world, and thoſe things which are of the world, which brings men even to hate God and rank themſelves with thoſe whom the Apoſtle calls *Enemies of the Croſs of Chriſt.* *Philip.* 3.

Would to God the ſame cauſes did not continue to produce in theſe our days the like effects! but I fear I may apply to our age without danger of being impeach'd of ſcandal, that ſaying of the *Roman* poet *Ætas parentum pejor avis,* &c. Religion is almoſt diſputed out of doors, barefaced *Deiſm* does not only triumph in every bookſellers ſtall; but much more diffuſive and loud in thoſe publick meetings where numbers who have been baptiſed in the Church of Chriſt, forſwear each day the ſacred bonds by which, at their regeneration, they were made part of his

flock, and blaſpheme that very religion, of which they were ſo ſolemnly ſworn members.

It is no wonder all chriſtian virtues ſhould be diſcarded, where all religion is. Nature will always prevail, where virtue is not grounded on ſolid principle; and no laws are capable of reſtraining the will, where no conviction is ſufficient to fix the underſtanding. Hence this univerſal misfortune of our age, in which we ſee that an unbounded licence of framing, even antichriſtian ſyſtems in regard to the law of God, has uſher'd in an unwarrantable liberty of tranſgreſſing the moſt eſſential precepts of the lawgiver.

The aſſertion is fact: and I am ſorry barefaced wickedneſs makes it ſo clear; I need not inſtance in particulars to convince the reader. If he has any ſentiments of religion left, his ears muſt be continually ſhock'd with the groſſeſt blaſphemy againſt our Redeemer: and if he has not quite worn out his morals, he muſt glow with a perpetual bluſh, at the ſight of thoſe crimes which inſult his God and damn his neighbour.

In theſe deplorable circumſtances, I know not what better preſervative I can offer againſt the growing diſtemper than this treatiſe, the author thought the propereſt remedy for the like evil in his days.

He

He has divided it into two parts, correſponding to the two cauſes of the diſſolute licentiouſneſs he condemns.

The firſt cauſe being a careleſſneſs, and almoſt utter contempt of religion; in the firſt part of this book, having ſolidly eſtabliſh'd againſt the *Atheiſt*, the exiſtence of a ſupreme Being, or God; and thence by an undeniable conſequence infer'd the obligation incumbent on man to love and ſerve him: he proves no leſs ſolidly againſt the *Free-thinker* and *Deiſt*, that the only religion in which we can diſcharge this our duty, is and muſt be the evangelical diſpenſation, which is the law of Chriſt.

But whereas the profeſſion of chriſtian faith will avail little towards ſalvation, unleſs the integrity of our life correſponds with the ſincerity of our belief, that is, unleſs we practice the religion we profeſs; he lays down rules by which even the moſt ſimple may diſcern whether he is a true Chriſtian, both as to the profeſſion of his faith, and the practice of his life.

He avoids purpoſely ſuch points of controverſy as were occaſion'd by diviſions and novelties in matters of faith, to inſiſt chiefly on the duties of a chriſtian life, being convinced that if he could baniſh from our hearts the love of vice, he ſhould ſoon remove the obſtinacy of error from our underſtanding.

To this end, having in the ſixth chapter made it inconteſtable, that the practical duty of a Chriſtian conſiſts in avoiding ſin and embracing virtue, according to that of the *Pſalmiſt*, *Turn away from evil and do good*: he employs the remaining chapters, in convincing us of the neceſſity we lie under of conforming our lives to this duty: which he does moſt perſuaſively, by laying before our eyes the grievouſneſs of ſin, and that terrible day of account in which God will judge all our actions: drawing from thence ſuch motives as will frighten us into our duty, if we cannot be allured to it by the greatneſs of the rewards, which will be the everlaſting recompenſe of thoſe who adore, love and ſerve God in ſpirit and verity.

Pſalm 33.

Having thus, in the firſt part of this book, eſtabliſh'd the certainty of chriſtian religion, and the indiſpenſable obligation every one lies under of conforming to it: in the ſecond part, which correſponds to the other cauſe of the wickedneſs he complains of in thoſe days; he removes all the difficulties, which may hinder ſuch as are convinced of their obligation, from a ſteady reſolution of coming to the practice: and therein not only ſhews the deceitfulneſs and vanity of the riches, honours and pleaſures of this world, to draw our hearts from a criminal attach to it; but moreover, diſcovers the ſnares by which the infernal enemy endeavours to make us defer at leaſt

leaſt the amendment of our life, when he finds he can no longer diſguiſe to us the importance of that great duty. In which performance he ſo reconciles the ſeverity of God's judgments with the greatneſs of his mercies, that whilſt he deters us from preſuming on the mercy's of God, by a ſhew of his juſtice, he arms us againſt deſpair by minding us of his goodneſs.

Both ought to be puiſſant motives to our duty. Whilſt the judgments of God make us tremble with fear, his bounties will inflame us with love; theſe will raiſe in us gratitude, thoſe fill us with terror, that what we owe to our Creator may be the effect of a wholeſom fear, if it is not the return of a grateful love.

Take therefore, chriſtian reader, and peruſe this book; not with the curioſity with which you devour a novel, but with ſuch attention as the main buſineſs of your eternal welfare requires. Conſider ſeriouſly and reflect often on the importance of this grand affair. It is the ſole affair for which you were placed in this world; it is the end for which you were created. If you deviate from this end, an unavailing repentance will be your eternal doom.

It is now in your power to ſecure to your ſelf everlaſting happineſs, by turning away from evil and doing good. The peruſal of this treatiſe will ſupply you with motives to both, by convincing you of your obligations and making them

them eaſy to you. May the holy grace of God guide your thoughts and move your heart, that being directed in the ways of our Lord by the knowledge of theſe great truths, you may walk conſtantly in his paths by the practice of virtue.

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A CHRISTIAN DIRECTORY.

PART I.

CHAP. I.

Of the many dangers worldlings run into for want of conſideration, and how neceſſary it is for every man to enter into ſerious thoughts of his own ſtate whilſt he has time.

THE Prophets and Saints of almighty God, who from time to time have been ſent by his merciful providence, to advertiſe and warn ſinners of their perilous ſtate and condition, have not only foretold them their wickedneſs, and dangers imminent for the ſame; but alſo have revealed the cauſes thereof, whereby they might the better provide a remedy againſt the inconveniencies which from thence enſue. Such is the charitable proceeding of our moſt merciful Lord with the children of men. The charitable proceeding of God by his Prophets.

Among other cauſes, none is more general, or more often alleged, than the want of conſideration; by which common ſnare and deceit of our adverſary, moſt men The danger of Inconſiderateneſs.

fall into ſin, and remain in the ſame, to their final deſtruction and eternal perdition. So *Iſaiah* the Prophet, ſpeaking of the careleſs nobility and gentry of *Jury*, that gave themſelves to banqueting and mirth, without conſideration of their duties towards God, repeats often the threat of *wo* againſt them; and then puts down the cauſe in theſe words: *Harp, and viol, and timbrel, and ſhalm, and wine in your feaſts, and the work of our Lord you regard not, nor conſider the work of his hands. ---- Therefore hath hell dilated his ſoul, and opened his mouth, without any limit, and the ſtrong ones, and their people, and their high and glorious ones, ſhall deſcend into it.*

Iſaiah 5.

The ſenſual life of the *Jewiſh* gentry.

Here are two cauſes, as you ſee, and two effects linked together, of theſe *Jews* damnation, the one depending on the other. For as good chear and ſenſuality brought theſe men to live without conſidering God's works, and proceedings towards ſinners; ſo inconſiderateneſs brought them to the mouth of hell. I ſay, that inconſiderateneſs of God's works towards ſinners, brought them to this peril, for it follows in the very ſame place: *And the Lord of Hoſts ſhall be exalted in judgment; and the holy God ſhall be ſanctified in juſtice:* as if he had ſaid, tho' you will not conſider now God's judgments and juſtice amidſt the heat and pleaſure of your feaſtings; yet ſhall he, by exerciſing the ſame upon you hereafter, be known, exalted, and ſanctified throughout the world.

God himſelf addreſſes the like diſcourſe by the ſame Prophet, to the daughter of *Babylon*, and by her, to every ſinful and ſenſual ſoul figured by that name. *Come down* ſays he, *ſit in the duſt, O virgin daughter of* Babylon --- *Thou haſt ſaid, I will be a lady for ever, thou haſt not put theſe things on thy heart, neither haſt thou remember'd thy end. And now hear theſe things, thou that art delicate and dwelleſt confidently --- Theſe two things ſhall come ſuddenly to thee in one day --- Evil ſhall come upon thee, and thou ſhalt not know the riſing thereof: and*

Iſaiah 47.

The daughter of *Babylon* forgets her end.

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and calamity ſhall fall violently upon thee which thou canſt not expiate. Miſery ſhall come upon thee ſuddenly, &c.

Holy *Jeremiah*, after he had weigh'd with himſelf what miſeries for ſin the Prophets *Iſaiah*, *Amos*, *Hoſea*, *Joel*, *Abdias*, *Micheas*, *Nahum*, *Sophonias*, and himſelf (all which Prophets lived within the compaſs of one hundred years) had foretold to be impendent not only over *Samaria*, and the ten tribes of *Iſrael*, which were now already carried into baniſhment to the furtheſt parts of the Eaſt; but alſo over the ſtates and countries that moſt flouriſh'd at that time, as *Babylon*, *Ægypt*, *Damaſcus*, *Tyrus*, *Sidon*, *Moab*, and finally over *Jeruſalem*, and *Judea* it ſelf, which he foreſaw would ſoon after be deſtroy'd; when he ſaw alſo by long experience that neither his words, nor the words and cries of the other Prophets, could move the hearts of wicked men; he broke forth into this moſt lamentable complaint: *With deſolation is all the land made deſolate: becauſe there is none that conſiders in the heart.* *Reg.* 4. 15. & 17. *Jere.* 12.

Jeremiah made this complaint out of compaſſion of his people, that ran miſerably to perdition for want of conſideration. And the ſame complaint, with much reaſon, may every good Chriſtian make at this time, for the infinite ſouls of ſuch as periſh daily by inconſiderateneſs. Whereby, as by a general and irremediable inchantment, many thouſand ſouls are lull'd aſleep, and find themſelves within the gates of hell, before they think of any ſuch inconvenience; being led through the vail of this preſent life, as it were blind-fold; by careleſs negligence, like beaſts to the ſlaughter-houſe; and never permitted to ſee their own danger, until it is too late to remedy the ſame.

God ſays by the mouth of *Iſaiah*: *Therefore is my people led away captive, becauſe they had not knowledge --- Therefore has hell dilated his ſoul, and open'd his mouth, without any limit, and their ſtrong ones, and their people, and their high and glorious ones ſhall deſcend into it.* Will you ſee what a myſtery and ſealed *Iſaiah* 5.

The myſtery of Inconſiderateneſs. *Job* c. 4.

ſecret this is? hearken then how another deſcribes the ſame, and with what circumſtances. Furthermore ſays he, A certain hidden word was ſpoken unto me, and mine ear, as it were by ſtealth, received the veins of his whiſpering: it was in the horror of a viſion by night, when dead ſleep is wont to poſſeſs men. Fear came upon me, and trembling, and all my bones were extreamly terrified. At length a ſpirit paſſed by in my preſence, whereat the hairs of my fleſh ſtood up in horror. There ſtood before me one, whoſe face I knew not. His image was before mine eyes, and I heard his voice, as the ſound of a ſoft air.

Hitherto is deſcribed in what manner and order this ſecret was revealed: but now, what ſaid this viſion or ſpirit, think you, at the laſt? truly he made a ſhort diſcourſe, to prove by the fall of the Angels for their ſin, that much more, *They that inhabit houſes of clay* (as all mortal men do, whoſe bodies are of fleſh) *which have an earthly foundation of earth* (as moſt people of this world have, that put their confidence in things of this life) *ſhall be conſumed, as it were of the moth: From morning until evening* (within leſs ſpace perhaps than there is from morning to night) *they ſhall be cut down*, when they think leaſt of it. *Ibid.*

Want of conſideration cauſe of eternal deſtruction. *Pſalm* 91.

A point that fools will not conſider.

And to ſhew that herein ſtands a point of high ſecreſy (I mean, to conſider and ponder well this diſcourſe) he makes his concluſion in theſe words immediately following. *And becauſe none* (of thoſe men before mention'd, who have ſuch earthly foundations) *underſtand they ſhall periſh for ever:* And this is a ſecret which few men will believe: *The unwiſe man will not know, and the fool will not underſtand theſe things*, ſays the royal Prophet. But what things? it enſues in the ſame place: how wonderful the works of God, and how deep his cogitations are about ſinners, who ſpring up as graſs and flouriſh in this world, *That they may periſh for ever.*

The

The Prophet *Daniel* had many viſions and ſtrange revelations of great and high myſteries: but one amongſt all others, and this not the leaſt, of the moſt dreadful judgment of God upon ſinners in the end of the world. The viſion was by the great river *Tigris*; where, as divers Angels were attending about the banks, one in the likeneſs of a man, of exceeding dreadful majeſty ſtood upon the water. His apparel was only linen, through which his body ſhined like precious ſtones, his eyes like burning lamps, his face like flaſhing lightning, his arms and legs like braſs inflamed, and his voice as the ſhout of a whole multitude of people that ſhould ſpeak together.

Dan. 10. A moſt terrible viſion of *Daniel* wherein he ſaw Chriſt.

This was Chriſt, by all interpretation, at whoſe terrible preſence, when *Daniel* fell down as dead, he was erected again by an Angel, and made ſtrong to abide the viſion: and ſo having heard and ſeen the moſt wonderful things, which in his book he recounts; he was bold to ask a queſtion or two for better underſtanding thereof: and his firſt queſtion was: *How long the end of theſe marvels?* whereunto the man upon the water anſwer'd, by ſtretching out both his arms to heaven, and ſwearing by him that lived for ever and ever; that it ſhould be *a time, and times, and the half of a time.* Which anſwer *Daniel* not underſtanding, began to queſtion further; but he was cut off with this anſwer: *Go* Daniel, *becauſe theſe words are ſhut up and ſealed until the prefix'd time.* And yet, for his further inſtruction, it was added in the ſame place: *The impious ſhall do impiouſly, neither ſhall all the impious underſtand*, theſe myſteries, tho' we ſhould never ſo much expound them.

Dan. 12.

Ibid.

Whereby, as by all the reſt, that hitherto has been alleged, is made apparent, that inconſiderateneſs, negligence, careleſs ignorance, and want of underſtanding our own ſtate, and God's judgments and proceedings with iniquity and ſin, have been a bane, and a common perdition of careleſs men from time to time.

Wilful ignorance.

The cauſe of ſo much ſin at this day.

And if we will turn our eyes to this our age, much more ſhall we ſee the ſame to be true. For what is the cauſe, think you, why at this day, we have ſo many of thoſe people, whom one of *Job*'s friends calls abominable, that drink up iniquity, as beaſts do water; that commit all ſin, all injuſtice, all turpitude, without remorſe or ſcruple of conſcience? what is the cauſe of this, I ſay, but want of conſideration, want of underſtanding, want of knwledge? For, as Chriſt ſaid to *Jeruſalem* concerning her deſtruction, ſo may we ſay to theſe ſinners: If thou alſo, O ſinful ſoul, didſt know, what hangs over thy head for this careleſs life of thine: if thou, daughter of *Babylon*, wouldſt remember, and ponder in thy heart, what will be the end of theſe thy delights; thou wouldſt not live ſo pleaſantly, as thou doſt. *But now*, ſays Chriſt, *theſe things are hidden from thine eyes.*

Job 15.
Luke 19.
Iſaiah 47.
Luke 19.

Voluntary inconſiderateneſs.

Not, but that thou mayſt have known them, if thou wouldſt; but becauſe thou art one of them, who ſay to God: *We will not the knowledge of thy ways.* One of them, *that have been rebellious to the light* and illumination of God's grace. One of them, *that would not underſtand that he might do well.* And finally one of them, of whom the wiſe man ſays, *He that turns away his ears from hearing the law, his prayers ſhall be execrable* and deteſtable in the ſight of his maker.

Job 21.
Job 24.
Pſalm 35.
Prov. 28.
Ibid.

Truly, nothing in reaſon can be leſs tolerable in the preſence of God's majeſty, than, whereas he has publiſhed a law unto us, with ſo great charge to bear it in mind, to ponder it in heart, to ſtudy and meditate upon it both day and night, at home and abroad, morning and evening; to make it the object of our thought, our diſcourſe, our talk, our exerciſe, our meditation, and our delight; that we ſhould notwithſtanding, ſo contemn the ſame, as to give to it no part of our thought, but rather to fly the knowledge thereof; as we ſee moſt men of the world do, not to trouble their conſciences.

Deut. 6. 11.
Joſ. 1.
Pſalm 118.
Eccleſ. 6. & 22.

But

But the Holy Ghoſt has laid down the reaſon hereof long ago in theſe words: *For whereas wickedneſs is fearful, it giveth teſtimony of condemnation; for a troubled conſcience does always preſume evil things*, whenſoever it thinks of the law of God, or of honeſty. So *Felix* the governor of *Jury*, when St. *Paul* began to talk of juſtice, chaſtity, and God's judgments before him, he was wonderfully afraid, and ſaid to *Paul: For this time go thy way: but in time convenient I will ſend for thee.* But he never did; and what was the cauſe? for that, as *Joſephus* teſtifies, he was a wicked man; and *Druſilla* his lady, that was with him at St. *Paul*'s ſpeech, was not his true wife, but taken by allurement and violence from another; and therefore it offended them both, to hear preaching of chaſtity.

Sap. 17. The firſt cauſe why fooliſh men fly conſideration.

Acts 24.

Joſeph. lib. 20. *antiq. cap.* 5.

This then is one principal cauſe, why men of this world will not enter into conſideration of their own ſtate, and of God's commandments, leſt they ſhould read and ſee their own faults, and bear againſt themſelves witneſs of their own condemnation. Whereunto the Scripture annexes another cauſe, not far unlike to this, which is, that worldly men do ſo drown themſelves in the cares and ſolicitudes of this life, that they leave in their minds no place to think of their eternal concern; which is the buſineſs of their own ſouls. This *Jeremiah* the Prophet expreſſes moſt effectually, when having made his complaint, that notwithſtanding his preaching and crying in the temple-gate, for a long time together, where all the people paſſed by him, and heard him; yet no man, ſays he, would enter into conſideration, or ſay with himſelf, *What have I done?* whereof he adds preſently the cauſe and reaſon; *They are all turn'd to their own courſe, as a horſe going with violence to battle. The kite in the heaven has known her time, the turtle and the ſwallow and the ſtork, have obſerved the time of their coming: but my people have not known the judgment of the Lord.* By which compariſons the Holy Ghoſt expreſſes very lively the

The ſecond cauſe why men fly conſideration.

Jere. 7.

Jere. 8.

irrecoverable ſtate of a ſettled worldly man, that follows greedily his own deſigns in his worldly concerns, without thinking of the judgments of God.

Theſe then are two of the chief cauſes of inconſiderateneſs, to wit, wilful averſion from the laws of God, for fear of ſeeing their own danger, and continual occupation in the vanities of this life. And yet the Scripture mentions a third ſort of inconſiderate men, who neither deliberately, nor alſo by reaſon of too many occupations in worldly affairs, neglect conſideration; but rather out of a certain levity and idle negligence, becauſe they will not trouble their heads with any thing but ſports and recreations, of whom it is written: *They eſteemed our life to be a paſt-time.* And in another place of the ſame men: They live as ſecurely, and confidently without care or thought, as if they had the good works of juſt men to ſtand for them. But as the Holy Ghoſt pronounces in the ſame place; This is vanity and folly in the higheſt degree.

The third cauſe of inconſiderateneſs.

Sap. 15.

Eccleſ. 8.

For as in things of this life, he would be but a fooliſh merchant, who for quiet ſake would never look into his account-books, to ſee whether he is behind hand, or proſpers in his trade, and as that ſhip-maſter would greatly be to blame, who to avoid care, would ſit down and make good chear, and let the ſhip go whither ſhe would: ſo, much more in the buſineſs of our ſoul, is it madneſs and folly, to fly conſideration, to avoid trouble; ſeeing, in the end, this negligence muſt needs turn upon us much more trouble, and irremediable calamities. For as *Jeremiah* ſays to all ſuch men: *In the later days you ſhall underſtand theſe things*, which now, for fear of giving your ſelves any trouble, you will not take the pains to think of. But when do you think this will be? he tells you plainly in the ſame place: When the fury of our Lord ſhall come forth as a whirlwind, and ſhall ruſh, and reſt upon your heads as a tempeſt; then you ſhall know and underſtand theſe things. And in another chapter he ſays:

Jere. 30. In the end evil men ſhall underſtand whether they will or no.

Behold

Behold the whirlwind of the Lord's indignation ſhall come forth, and a tempeſt breaking out: it ſhall come upon the head of the impious. The fury of the Lord ſhall not return till he do it, and till he accompliſh the cogitation of his heart: in the later days you ſhall underſtand his counſel. Jere. 23.

It ſeems that the *Babylonians* were a people very faulty in this point of conſideration, as all wealthy people are, becauſe before the moſt terrible deſtruction of that great city, by the *Medes* and *Perſians*, God cried unto her in theſe words: Babylon *my beloved is made a miracle unto me. Lay the table, look about in the watch tower the eaters and drinkers: ariſe ye princes take ſhield. For thus hath our Lord ſaid unto me: go and ſet a watchman: and whatſoever he ſhall ſee let him tell.* And then there was a watchman ſet upon the walls, and a lion to denounce with open mouth, whatſoever danger he ſaw coming towards them. *And a lion cried out: I am upon the watch tower of our Lord, ſtanding continually by day: and I am upon my watch ſtanding whole nights*, &c. And in the ſame chapter God taught the people to cry in this ſort to their ſentinel or watchman: *Watchman, what of the night? watchman, what of the night?* That is, O ſentinel what ſeeſt thou coming towards us, what danger eſpieſt thou drawing on us in the darkneſs, *&c.* By all which circumſtances, what elſe is inſinuated, but that God would have us ſtand upon our watch, for that his judgments are to come upon the world by night, when men leaſt think thereof? they are to come as a thief at midnight, as alſo in another place we are admoniſh'd: and therefore happy is the man that ſhall be found watchful.

The example of the *Babylonians.* *Iſaiah* 47. *Iſaiah* 21. *Ibid.* We muſt ſtand upon our watch.

But now the ſole entrance into this watch, whereon the ſecurity of our eternal life depends, can be nothing elſe but conſideration. For that, where no conſideration is, there can be no watch, nor fore-ſight, nor knowledge of our ſtate; and conſequently no hope of ſalvation,

Bern. lib. 1. de conſid.

ſalvation, as holy St. *Bernard* holds; which thing cauſed that bleſſed man to write five whole books of conſideration to *Eugenius*.

Conſideration is the thing which brings us to know both God and our ſelves. And touching God, it lays before us his majeſty, his mercy, his judgments, his commandments, his promiſes, his threatnings, his proceedings with other men before us; whereby we may gather, what we alſo, in time, muſt expect at his hands.

The many commodities of conſideration.

And for our ſelves, conſideration is the key that opens the door to the cloſet of our heart, where all our books of account do lie: it is the looking-glaſs, or rather the very eye of our ſoul, whereby ſhe takes the view of her ſelf, and looks into all her whole eſtate; into her riches, her debts, her duties, her negligences; her good gifts, her defects, her ſafety, her danger; the way ſhe walks in, the courſe ſhe follows, the pace ſhe holds, and finally, the place and end whereto ſhe draws. And without this conſideration, ſhe runs on headlong into a thouſand troubles and difficulties, ſtumbling at every ſtep into ſome inconvenience or other; and continually in peril of ſome great and deadly miſchief.

And it is truly wonderful, that in all other buſineſs of this life, men can ſee, and confeſs, that nothing can be either begun, proſecuted, or well ended without conſideration; and yet in this great affair, of gaining heaven, or falling into hell, few think conſideration greatly neceſſary to be uſed.

Effects of conſideration.

I might here ſhew the infinite other effects and commodities of conſideration, as that it is the watch or alarm-bell, and ſtirs up and awakes all the powers of our mind; the fewel that nouriſhes the fire of our devotion; the blaſt that kindles and enflames the ſame; the ſpur that forwards us to all virtuous, zealous, and heroical acts; and the very thing, that gives both light and life, and motion to the ſoul.

Our

How all virtues are ſtirred up and quickned by conſideration.

Our faith is confirmed and increaſed by conſideration of God's works and miracles; our hope by conſideration of his promiſes, and of the true performance thereof to all them that ever truſted in him: our charity or love of God, by conſideration of his benefits and innumerable deſerts towards us: our humility, by conſideration of his greatneſs, and of our own infirmities: our courage and fortitude, by contemplation of his aſſiſtance in all we undertake for his honour: our contempt of the world, by conſideration of the eternal joys of heaven: and ſo all other virtues, both moral and divine, do take their heat and quickning, and vital ſpirit from conſideration.

By the exerciſe of conſideration and meditation, holy *David* ſays, That he felt a burning fire to flame within his breaſt; that is, the fire of zeal, the fire of fervour in religion, the fire of devotion, the fire of love towards God and his neighbour. And in another place he ſays, That by the ſame exerciſe, he ſwept and purged his own ſpirit, which is to be underſtood from the duſt of this world, from the dregs of ſin, from the contamination and coinquination of human creatures, becauſe conſideration indeed is the very fan that ſevers and drives away the chaff from the corn. *Pſalm* 38. *Pſalm* 76.

The exerciſe of holy men touching conſideration.

For which cauſe we ſhall never read of any holy man from the beginning of the world, neither before Chriſt or after, who uſed not much and familiarly this moſt bleſſed exerciſe of conſideration and pondering. And for the firſt three Patriarchs, it will be ſufficient to remember the cuſtom of young *Iſaac* recorded in *Geneſis*. Which was to go forth towards night into the fields, *ad meditandum*, that is, *to meditate*, conſider, and ponder upon the works, and judgments, and commandments of God. And this he did, yet being but a child and unmarried (far different from the cuſtom of young gentlemen now-a-days, who frequent the fields to follow their vanities) and *Gen.* 24.

The firſt three Patriarchs.

and as *Iſaac* could not have this cuſtom, but from his father *Abraham*; ſo no doubt but he taught the ſame to his ſon *Jacob*, and *Jacob* again to his poſterity.

Moſes and *Joſhua*. *Deut.* 6. & 11. *Joſ.* 1.

And as for *Moſes* and his ſucceſſor *Joſhua*, it may eaſily be imagined how they uſed this exerciſe, by the moſt earneſt exhortations, which they made thereof to others in their ſpeeches and writings. The good kings of *Judah* alſo, notwithſtanding their many great temporal affairs, do teſtify of themſelves how they uſed this exerciſe, as *David* almoſt every where ſays, That the commandments of God were his daily meditation, and not only by day, *all the day, and every day*; *in the morning, and ſeven times a day:* but alſo he inſinuates his cuſtom of meditation, by night: *I did meditate by night in my heart* upon thy commandments, O Lord; ſignifying hereby, both his watchfulneſs by night, when other men were aſleep; and the hearty care that he had of this exerciſe, which we eſteem ſo little.

K. *David*. *Pſalm* 38, 62, & 118. *Pſalm* 76.

Solomon alſo king *David*'s ſon, as long as he lived in the grace and favour of God, obſerved this exerciſe of his father, and exhorts other men to it. *Have*, ſays he, *thy cogitation in the precepts of God, and in his commandments moſt of all be daily converſant, and he will give thee heart, and the deſire of wiſdom ſhall be given thee.* Which if himſelf had continued ſtill, it is likely he had never fallen from God by women, as he did. The good king *Hezekiah* is reported to have *meditated like a dove*, that is, in ſilence and in ſolitarineſs with himſelf alone; which is the true way of profitable meditation. *Iſaiah* teſtifies of his own watching by night in this exerciſe, and how he did the ſame ſaying: *My ſoul has deſired thee in the night: yea, and with my ſpirit in my heart I will watch to thee in the morning.*

Eccleſ. 6. K. *Hezekiah*. *Iſaiah* 58. *Iſaiah* 26.

The conſideration that *Job* uſed, and the fruits thereof.

Holy *Job* makes mention, not only of his manner of conſidering, but what alſo he conſider'd, and what effect he found in himſelf by the ſame. Firſt he conſider'd, as I ſaid, the ways, footſteps and commandments of God, and then his dreadful power; *For*, ſays

ſays he, *he is alone, and no man can turn away his cogitation: and whatſoever his ſoul would that has he done---- And therefore I am troubled at his face, and conſidering him I am made penſive with fear.* In which words he inſinuates two moſt excellent effects of conſideration; firſt, the fear of God, of which it is written, *The fear of our Lord, that is his treaſure*; and the ſecond, that by this fear he was made ſolicitous, watching, and diligent in God's ſervice, of which the Prophet *Micheas* ſays thus. *I will ſhew thee, O man, what is good, and what our Lord requires of thee:* verily, *to do judgment and to love mercy, and to walk ſolicitous with thy God.*

Job 23.

Two effects of conſideration.

Iſa. 32.

Mich. 6.

But O! thou holy and bleſſed man *Job*, did this exerciſe of conſideration bring forth in thee ſo great fear and terror of God, and ſo careful watchfulneſs in the obſervance of his commandments? now I ſee well the cauſe, why thou writeſt of thy ſelf, that thou didſt doubt and fear all thy works and actions, were they never ſo circumſpect. But what ſhall we ſay now-a-days, moſt happy Saint, who do not fear even our own diſſolute, careleſs, and inordinate actions; who feel no terror of God at all, nor do uſe any watchfulneſs in obſerving his commandments? truly this proceeds from nothing elſe but inconſideration: it proceeds from want of knowledge both of God and of our ſelves. For doubtleſs, if we knew either of theſe two things aright (as indeed neither of them can be well underſtood without the other) it could not be, but that many of us would change our wrong courſes.

A conſideration upon the doings of *Job*.

Job 9.

O merciful Lord, what ſinful man in the world would live as he does, if he knew either thee or himſelf as he ſhould do? I mean, if he conſider'd what thou art, and what thou haſt been to others, that lived and continued in ſin, as he does? not without great cauſe, that holy doctor of thy Church, cried ſo often and earneſtly to thee, for obtaining theſe points at thy hands: *ut cognoſcam te, ut cognoſcam me*, That

Auguſt. in lib. confeſ.

I may know thee, and that I may know my ſelf, ſay he: that is, that I may conſider and feel the true knowledge hereof, for many men do know, but to little profit and advantage.

Knowledge and belief in groſs.

We know and believe in groſs the myſteries of our faith, that there is a God who rewards good and evil, that he is terrible in his counſels upon the ſons of men, that there is a hell for ſinners, a heaven for good livers, a moſt dreadful day of judgment to come, a ſtrait accompt to be demanded, and the like: all this we know and believe in general, as merchandize wrapped up together in a bundle. But becauſe we unfold not theſe things, nor meditate upon them in particular; becauſe we let them not down into our hearts nor ruminate on them with leiſure and attention; becauſe we chew them not well in our mind by a deep conſideration, nor digeſt them in our heart by the heat of meditation; they remain with us as

A ſimilitude.

ſword in the ſcabbard, and help us as little unto good life, for which they were revealed, as a preſervative in our pocket never applied, can help our health. We bear the general knowledge of theſe myſteries locked up in our breaſts, as ſeal'd bags of treaſure that we never counted nor open'd; and conſequently we have neither feeling, ſenſe, or motion imparted to us thereby: even as a man may carry fire about him in a flint ſtone without heat; and perfumes in a pomander without ſmell, except the one be beaten, and the other chafed.

The importance of conſideration.

All depends then, good reader, on this one point, for the direction of our ſelves in this life, and for reaping benefit by the myſteries of our faith and religion; that we allot our ſelves time to meditate, ponder, and conſider what theſe things do teach us. For as the ſick man that has moſt excellent remedies and precious potions ſet before him, could expect no profit or eaſe thereby, if he only did look upon them, or ſmelt them, or took them into his mouth

alone.

alone, or ſhould caſt them forth off his ſtomach again, before they were ſettled or had time to work their operation: even ſo is it in this caſe of ours. And therefore with great reaſon St. *Paul* ſaid to *Timothy*, after he had taught him a long leſſon: Meditate, conſider, and ponder upon theſe things which I have ſhew'd you: as if in other words he had ſaid, all that hitherto I have told you or written for your inſtruction, and all that ever you have heard or learn'd beſides, will avail you nothing for your ſalvation, except you meditate and ponder upon the ſame, and do ſuck out the juice thereof, by frequent conſideration. 1 *Tim.* 4.

The concluſion of the chapter

Wherefore to conclude this chapter, my dear and well-beloved brother, ſeeing conſideration is ſo precious, and profitable, ſo needful and neceſſary a thing, as has been declared; I thought it convenient in this firſt front and entrance of my book, to place the mention and diligent recommendation thereof, as of a thing moſt requiſite for all that follows. For without conſideration, neither what I have ſaid already, nor any thing elſe, that will or can be ſaid hereafter, can yield thee profit; as by moſt lamentable experience we ſee daily in the world, where many millions of men paſs over their whole age, without reaping any profit of ſo many good books, ſo many preachings, ſo many virtuous examples, ſo many terrible chaſtiſements of God upon ſinners, which every where they ſee before their face. But yet, becauſe they will not, or have not leiſure, or dare not, or have not grace to enter into conſideration thereof; they paſs over all, as ſick men do pills, diverting as much as they can, both their eyes and thoughts, from all ſuch matters as are ungrateful unto them.

The miſery of the world.

But as good *Jeremiah* ſays, The time will come when they will be forced to ſee and know and conſider theſe things, when perhaps it will be too late to reap great comfort or conſolation thereby. Wherefore, dear brother, *Jerem.* 30. & 23.

ther, that which perforce thou muſt do in time
come, and that perchance to thy greater damnat
(I mean to enter into conſideration of thine own ſta
do that now willingly to thy comfort and merit,
prepare the way to thy ſalvation. Prevent the d
and redeem the time, according to St. *Paul*'s wiſe co
Epheſ. 5. ſel: Run not headlong with the world to perdition: ſt
Jerem. 7. ſome time, as holy *Jeremiah* admoniſhes thee,
ſay to thy ſelf: *What do I?* whither do I go? w
courſe hold I? what will be my end? take ſome ti
from thy pleaſures, and from the company of thy pl
ſant friends, to do this; although it be with ſome l
of paſtime and recreation: for I do aſſure thee, it w
recompence it ſelf in the end, and make thee joy
when thy laughing friends will weep.

The effect of all the chapters following.

The effect of all the conſiderations that enſue, i
rightly to know God: for by knowing him we ſh
know ourſelves, and all things elſe, which are neceſſa
for us to know; and without knowing him, all kno
ledge in the world is vanity and meer folly. *Hæc eſt vit*
John 17. *æterna*, ſays Chriſt to his father: *ut te cognoſcant ſol*
Deum verum: Et quem miſiſti Jeſum Chriſtum. This i
life everlaſting, that men know thee, which art on
true God; and Jeſus Chriſt whom thou haſt ſent.

The ways to know God in this life.

God's nature and eſſence we cannot know in this life;
but the only way to know God in this world, is to kno
his majeſty, to know his mercy, to know his juſtice, t
know his judgments; to know his hatred to ſin, hi
favour to the good, his benefits, and promiſes to all
his grace, his threats, his ways, his commandments,
his dealings towards other men before us, all which
things the conſiderations following do ſet before our
eyes, and conſequently, they do teach us to know God
aright. Read them therefore, dear brother, with atten-
tion; and remember the words that God uſes to us
Pſalm 45. all; *Vacate, & videte quoniam ego ſum Deus.* Take
leiſure, and conſider that I am God. It muſt not be
done in haſte; nor as the faſhion is, for curioſity only,

to

to read three or four leaves in one place, and ſo in another: but it muſt be done with ſuch ſerious attention, as appertains to ſo great a buſineſs, which in truth, is the weightieſt affair, that poſſibly under heaven, can be taken in hand. It is the buſineſs whereof Chriſt is to be eſpecially underſtood, when he ſaid: *Unum eſt neceſſarium*, One only thing is neceſſary. Becauſe all other things in this world are but trifles, in compariſon to this alone, which of it ſelf, is of more importance than all the reſt together. *Luke* 10.

CHAP. II.

That there is a God who rewards good and evil; againſt all atheiſts of old, and modern times: with the proofs alleged for the ſame, both by Jew *and* Gentile.

SECT. I. *Every part of the Creation ſhews there is a God.*

IT is a thing both common and ordinary in ſciences and arts, when they are learn'd or deliver'd by others, to ſuppoſe divers points and principles, and to paſs them over without proof, as either known before to the learner, or elſe ſo manifeſt, eaſy, and evident of themſelves, that they need no other proof, than only declaring them. A common cuſtom in ſciences, to ſuppoſe principles.

So when we take in hand to inſtruct a man in chivalry or feats of arms, we ſuppoſe that he knows before, were he never ſo rude, what a man, what a horſe, what armour, what fighting means: as alſo, that war is lawful and expedient in divers caſes; that princes of the world may wage the ſame; that ſoldiers are bound to live in order and diſcipline under their regiment; An example in chivalry.

and that for this reaſon, Kings entertain generals, colonels, captains, and other like officers in their pay, and keep them in garriſons, camps and armies, to ſee due order obſerved.

In handy-crafts. In manual arts and occupations likewiſe it is evident, that divers things muſt be preſuppoſed to be foreknown by the learner; as in husbandry or agriculture, in building, in painting, and other ſuch exerciſes; when a man is to be taught or inſtructed, it would not be convenient for the teacher, to ſtand upon every point or matter, that appertains to the ſame, but he muſt leave and paſs over many things, as apparent of themſelves, or eaſily to be diſcern'd by every learner's natural ſenſe, reaſon, or common experience.

In liberal ſciences. But yet in liberal ſciences and profeſſions of learning, this is more apparent, where not only ſuch common

Grounds to be granted in ſciences. and vulgar points are to be preſumed, without proof or diſcourſe; but alſo certain propoſitions are to be granted in the beginning, as grounds, whereupon to build all

In logick. the reſt that enſues. So the logician, for example, will have you grant before he enters in diſpute with you, *That contradictory propoſitions cannot be together either falſe, or true:* and alſo, *That the ſame thing cannot be affirm'd, and denied of the ſame ſubject, in the ſame circumſtances of exiſtence, time,* &c.

In moral philoſophy. The moral philoſopher will have you grant at the beginning, *That there is both good and evil in mens actions: and that the one is to be followed, and the other*

In natural philoſophy. *avoided.* The natural philoſopher will have you confeſs, that all phyſical bodies, which depend of nature, have motion in themſelves, and are ſubject to alterations; and *whatſoever is moved, is moved by another.* The

In the mathematicks mathematician will have you grant, as an undeniable principle, *That every whole is bigger than any of its*

In metaphyſick. *parts.* As alſo the metaphyſician, or ſupernatural philoſopher, *That nothing can be exiſtent, and not be exiſtent at the ſame time.* And ſo other ſuch like principles and common grounds, in theſe and all other

ſciences,

ſciences, are to be demanded, granted, and agreed upon at the beginning, for the better purſuit and eſtabliſhment of that which is to follow, being things in themſelves, as you ſee, either by nature, common ſenſe, or experience, moſt clear and manifeſt.

And is not this true, think you, alſo in divinity, and in the affairs, that we have now in hand? yes certainly, if we believe St. *Paul*, who writes thus to the *Hebrews*: *Credere enim oportet accedentem ad Deum, quia eſt, & inquirentibus ſe remunerator ſit.* He that is in coming towards God, muſt believe that there is a God, and that he is a rewarder to ſuch as ſeek him. Behold here two Principles, wherein a man muſt be reſolved, before he can ſeek or draw near unto God. The one, *That there is a God*; and the other, *That the ſame God is juſt to reward according to his deſerts, every man that ſeeks him.*

In divinity.

Heb. 11.

Two Principles in divinity.

Which two principles or general grounds are ſo evident indeed of their own natures, and ſo ingrafted, by God's own hand, into the mind and underſtanding of every particular man at his nativity, according to the ſaying of the Prophet: *The light of thy countenance is ſealed upon us, O Lord*; that were not the times we live in, too too wicked, and the ſhameleſs induration of ſinners intolerable, we ſhould not need to ſtand upon the proof of theſe points, for confirmation of the matter we now treat, which is of reſolution: but rather, ſuppoſing and aſſuring our ſelves, that no reaſonable creature living could doubt of theſe principles, we ſhould purſue only the conſideration of other things, that might ſtir up our wills to the performance of our duties towards this God, that has created us, and will give us our reward at the end, to every one according to his works.

Pſalm 4.

But as iniquity has ſo advanced her ſelf at this day, in the hearts of many, as not only to contemn and offend their maker; but alſo to deny him, thus to patronize their evil life, and to extinguiſh the worm of

The cauſe of this chapter,

their own afflicted and moſt miſerable conſciences; I am forced, before all other things, to diſcover this abſurd and groſs error of theirs, and to remove alſo this refuge of deſperate iniquity, by ſhewing the invincible verity of theſe two Principles, the one depending of the other, in ſuch ſort, that the firſt being proved, the ſecond muſt of neceſſity follow. For if once it be manifeſt, that there is a God, who has care and providence of all thoſe, whom he has created and governs; then muſt it enſue by force of conſequence, that he is alſo to reward the ſame men, according to their merits and the works they have done in this life.

If there is a God, he is a juſt rewarder.

Firſt then to prove this Principle, *there is a God*, I need uſe no other argument, or reaſon in the world, but only refer each man to his own * ſenſe, in beholding the world, whereof every part and portion is a clear glaſs, repreſenting God unto us, or rather a fair table, wherein God has drawn and imprinted himſelf, in ſo many juſt characters and legible letters, that the ſimpleſt may read, and underſtand the ſame.

* See *Lactantius* at large in his book of the workmanſhip of the world.

In reſpect hereof, the wiſe man ſaid ſo long ago, Vain and fooliſh were all thoſe, who conſidering the works, that are ſeen in this world, could not thereby riſe to underſtand the workman. And he gives this reaſon, *A magnitudine enim ſpeciei & creaturæ, cognoſcibiliter poterit creator horum videri.* For by the greatneſs of beauty in the creature, *may the Creator thereof be ſeen and known.* Which St. *Paul* confirms when he ſays, The inviſible things of God may be ſeen, and known by the viſible creatures of this world; which is to be underſtood in this ſenſe, that as a priſoner in a dungeon may eaſily, by a little beam that ſhines in at a chink, conceive there is a Sun, from whence that beam deſcends: and as a traveller in the wilderneſs, that falls upon ſome channel or brook, may aſcend by the ſame to the well or fountain: even ſo he, that beholds and conſiders the wonderful works of this world, may thereby conceive alſo the wonderful artificer or workman that made them.

The works of the world declare the workman.

Sap. 13.

Rom. 1.

If

If a man ſhould paſs by ſea into ſome foreign, ſtrange, and ſavage country, where nothing elſe, but birds and beaſts did appear; yet if he ſhould eſpy ſome exquiſite building, or other work of art and reaſon in the place, he would preſently aſſure himſelf, that ſome men dwelt, or had been in that country; for ſuch things could not be done by beaſts, or unreaſonable creatures: even ſo in the view and conſideration of this world. A ſimilitude.

If we caſt our eyes upon the heavens, we remain aſtoniſh'd, at the marvels we behold: but who made them? we ſee the skies of exceeding huge bigneſs, diſtinguiſh'd with moſt admirable variety and beauty, adorn'd with ſtars and planets innumerable, and theſe qualify'd ſo with their divers, and different, and unequal motions, as if they neither moved nor went together; yet do they never ſtop or hinder one the other, nor change their courſe out of order or reaſon. *Quis enarrabit cælorum rationem, & concentum cæli quis dormire faciet?* Who is able to declare the reaſon of the heavens, or who can make ceaſe or ſleep the uniform courſe of their motion, ſays God to *Job?* as who would ſay, that becauſe no man or mortal creature can do this, therefore we may imagine of what power, and perfection their Maker is. Which king *David* had done when he pronounced *Cæli enarrant gloriam Dei, & opera manuum ejus, annunciat firmamentum.* The heavens declare the glory of God; and the firmament does preach the works of his hands unto us. The heavens teach God. *Job* 28.

If we caſt down our eyes from heaven to earth, we behold the ſame of an immenſe bigneſs, diſtinguiſh'd with hills and dales, woods and paſture, cover'd with all variety of graſs, herbs, flowers, and leaves; moiſten'd with rivers, as a body with veins; inhabited by creatures of innumerable kinds and qualities; enrich'd with ineſtimable and endleſs treaſures: and yet itſelf ſtanding, or hanging rather with all this weight and poiſe, in the midſt of the air, as a little ball without prop or pillar. The earth teaches God.

At which ſurpriſing and moſt wonderful miracle of nature, God himſelf, as it were, glorying, ſaid unto *Job*. *Where waſt thou, when I laid the foundations of the earth? tell me, if thou haſt underſtanding. Who ſet the meaſures thereof, if thou know? or who ſtretch'd out the line upon it? upon what are the foundations thereof grounded? or who let down the corner ſtone thereof, when the morning ſtars praiſed me together, and all the ſons of God made jubilation?*

Job 38.

The ſea ſhews God.

If we look neither up nor down, but caſt our countenance only aſide; we eſpy the ſea on each hand of us, that environs round about the land. A vaſt creature, that contains more wonders, than man's tongue can expreſs. A bottomleſs gulf, that, without running over, receives all rivers, which perpetually flow. A reſtleſs fight and turmoil of waters, that never repoſe neither day nor night; a dreadful, raging, and furious element, that ſwells, and roars, and threatens the land, as tho' it would devour it all at once. And tho' in ſituation it is higher than the earth, as the Philoſopher ſhews, and makes aſſault daily towards the ſame, with moſt terrible cries and waves mounted even to the ſky: yet when it draws near to the land, and to its appointed borders; it ſtays upon the ſudden, tho' nothing be there to ſtop it; and is forced to recoil back again, murmuring, as it were, becauſe it is not permitted to paſs any farther.

Ariſt. lib. de mirabilibus.

Of which reſtraint, God asks *Job* this queſtion. *Who ſhut up the ſea with doors, when it breaks forth, proceeding as it were out of a matrice?* whereunto no man being able to give anſwer, God anſwers himſelf in theſe words: *I compaſſed it with my bounds, and put bars and doors. And I ſaid, hitherto thou ſhalt come, and ſhalt not proceed further; and here thou ſhalt break thy ſwelling waves.*

Job 38.

The things in man declare God.

This, in ſhort, may be ſufficient to prove the exiſtence of a God, from theſe things we ſee without us. But if we ſhould leave theſe, and enter to ſeek God within our own ſelves; whether we conſider our bodies, or

or our ſouls, or any one part thereof, we ſhall find ſo many ſtrange things, or rather ſo many ſeas of miracles and wonders, that preach and ſhew the glory of their Maker, that we ſhall not only perceive and ſee God moſt evidently, but rather as a certain old heathen has written, *we ſhall feel and handle him in his works.* Which kind of ſpeech alſo St. *Paul* doubts not to uſe, affirming, that God has given ſpace to every man in this life to ſeek him, *Si forte attrectent eum, aut inveniant*, If perhaps they may handle him, or find him out. Which manner of words do ſignify, that by conſideration of God's creatures, and eſpecially of the wonders in man himſelf, we may come to ſee, and perceive the Creator ſo clearly; that, in a ſort, we may be ſaid to feel and handle him. So jointly do all things concur to the manifeſtation of their Maker: ſo manifeſtly, and effectually do they teach, and demonſtrate, and paint out God unto us: nothing being ſo little, that declares not his greatneſs; nothing ſo great, which acknowledges not his ſovereignty; nothing ſo low that leads us not up to behold his majeſty; nothing ſo high, that deſcends not to teach us this verity.

Iamblicus de Myſt. c. 1.

Acts 17.

It would be a labour without end, to go about in this place to allege, what might be ſaid in the proof of this principle, *that there is a God*; ſeeing there was never yet learned man in the world, either *Gentile*, or other, that acknowledged and confirm'd not the ſame, being driven thereunto by the manifeſt evidence of the truth it ſelf.

If you object againſt me *Diagoras*, *Protagoras*, *Theodorus Cyrenenſis*, *Bion Boriſthenes*, *Epicurus*, and ſome few others, that were open atheiſts, and denied God: I anſwer, that ſome of theſe were utterly unlearned, and rather ſenſual beaſts than reaſonable men; and conſequently might deny any thing, according to the ſaying of holy *David*: *The fool ſaid in his heart there is no God.* Others that had ſome tincture of learning, rather jeſted at the falſhood of their own pagan idols, than denied the being of one true God.

Old atheiſts.

Laertius l. 2. & 4. de vit. philoſ.

Pſalm 13. 52.

But the moſt part of theſe men, indeed, and ſuch others as in old times were accounted atheiſts, denied not God ſo much in words, as in life and facts: ſuch as St. *Paul* called atheiſts in his days, that obey'd their bellies, and followed their pleaſures in ſin and ſenſuality, not vouchſafing to think of God in this life: ſuch was *Epicure*, and in our days many others of his profeſſion, but yet, as *Lactantius* well notes, when the ſame men came to be ſober, and ſpeak of judgment, as at their death or other times of diſtreſs and miſery, they were as ready to confeſs God, as any other whoſoever.

Rom. 1. *Phil.* 3.

Lact. l. 3. *inſtitut.*

But for learned men, and people of diſcretion, ſobriety, and judgment, there was never yet any, whether he was a *Jew* or a *Gentile*, that doubted of this verity; but had means and arguments to confirm the ſame, as more particularly will be declared in the remainder of this chapter.

SECT. II.

How the heathens proved there was a God.

Philoſophers.

AMONG the *Gentiles* or heathen people, thoſe men were always moſt in credit, and in greateſt eſteem, that profeſs'd the love of wiſdom; and for that reſpect were call'd Philoſophers. Who being divided into divers ſorts, and ſects, had four principal ſciences, whereof they made profeſſion: each one of theſe having other lower ſciences comprehended under it.

Four principal ſciences.

The firſt of theſe four, is call'd natural philoſophy; the ſecond, moral; the third, ſupernatural, or metaphyſick; the fourth, mathematicks: and for the firſt three, they have each one their proper means, and peculiar proofs, whereby to convince, that there is a God.

The mathematicians prove not God.

The fourth, which is the mathematicks, becauſe it has no regard at all to the efficient or final cauſe of things (under which two reſpects and conſiderations only

only God can be known, and manifeſted to men in this world) therefore this ſcience has no proper means peculiar to it ſelf, to prove this verity, as the other ſciences have, but receives the ſame as borrow'd from the former.

The natural philoſopher among the *Gentiles*, had infinite arguments to prove by the creatures, that there was a God; but he reduced all to three principal and general heads, which are term'd, *ex Motu*, *ex Fine*, & *ex Cauſa efficiente*. That is, arguments drawn *from the motion*, *from the end*, *and from the cauſe efficient* of creatures that we behold; which terms, the examples following will make clear and manifeſt.

The natural philoſopher.

The argument of *motion* ſtands upon this general ground in philoſophy; that *whatſoever is moved*, *is moved by another*. Wherein alſo is obſerved, that in the motions of creatures, there is a ſubordination the one to the other. As for example, theſe inferior bodies upon earth, are moved and turn'd by the air, and other elements; and the elements are moved by the influence and motion of the Moon, Sun, and other heavenly bodies; theſe planets are again moved by an impulſe from the higheſt orb or ſphere of all, that is call'd *the firſt moveable*, above which we can go no further among creatures.

The firſt argument in natural philoſophy. *Ariſt. l.* 7. & 8. *Phy.*

Primum mobile.

Now then the philoſopher asks here, who moves this *firſt moveable?* for if you ſay that it moves it ſelf, it is againſt our former principle, that *no thing is moved in nature*, *but by another*. And if you ſay, that ſome other thing moves it; then is the queſtion again, who moves that other? and ſo from one to another, until you come to ſome thing, that moves, and is not moved by another; and that muſt be God, who is above all nature.

This was the common argument of *Plato*, and *Ariſtotle*, and of all the beſt philoſophers. And they thought it a demonſtration unavoidable, and it ſeem'd they were admoniſh'd of this argument by conſidering the motion of a clock, whoſe hammer, when it ſtrikes, ſhews the next

Plat. l. 10. *de legib.* *Ariſt. l.* 5. *Phyſ. c.* 5.

An argument taken from the clock.

next wheel, whereby it is moved; and that wheel ſhew another wheel; and ſo from one to another, until yo come to that which was the firſt cauſe of motion to a the wheels, that is, to the clock-maker himſelf.

Ariſt. lib. de mundo. A ſimilitude.

Ariſtotle, to king *Alexander*, uſes this pretty ſimili tude: that as in a choir of ſingers, when the forema has given the firſt tune or note, there enſues preſentl a ſweet harmony and conſent of all other voices, bot great and ſmall, ſharp and grave: ſo God in the crea tion of this world, having given once the firſt motio to the higheſt heaven, call'd *Primum Mobile*, there en ſue upon the ſame, all other motions of heavens, pla nets, elements, and other bodies, in moſt admirabl order, concord, and congruity, for conſervation, an government of the whole. And thus is God proved th argument of motion.

The ſecond argument of natural philoſophy.

The other two arguments, *of the end, and of the cauſe efficient of creatures*, are made evident in a certain manner by this, that has been ſpoken of motion. For ſeeing by experience, that every thing brought forth in nature, has a peculiar end appointed, whereto it is directed by the ſelf-ſame nature, (as we ſee the bird is directed to build her neſt by nature, the fox to make his den, and ſo the like in all other creatures) the Phi lopher asks here: what thing is that, which directs nature herſelf; ſeeing each thing muſt have ſomewhat to direct it to its end? and no anſwer can be made, but that the director of nature muſt be ſomething above nature; and that is God himſelf. This argument of the *final end* is moſt excellently handled by *Philo Judæus*, in his moſt learned treatiſe, *Of the workmanſhip of the world.*

Philo de opificio mundi.

The third argument of natural philoſophy.

From the *cauſe efficient*, the Philoſopher diſputes thus. It is evident by all reaſon, in reſpect of the corruptions, alterations, and perpetual motions of all creatures, that this world had a beginning; and * all excellent Philoſophers that ever were, have agreed thereupon, except *Ariſtotle*, who for a time, inclined to maintain, that

* *Vide Plutarch. de Placitis Philoſ.*

that the world had no beginning, but was from all eternity; though at laſt in his old age, he confeſſed the contrary, in his book to king *Alexander*. *Ariſt. l. 8. Phyſ. & 1. de Gen. & Corrup.*

This then being ſo, that this world had a beginning, it muſt needs follow alſo, that it had an *efficient cauſe*. Now then is the queſtion, who is that *efficient cauſe*, that made the world? if you ſay that it made it ſelf, it is abſurd: for how could it have power to make it ſelf before it ſelf was, and before it had any being at all? if you ſay, that ſomething within the world, that is, that ſome part of the world made the whole, this is more abſurd: for it is, as if a man ſhould ſay, that the finger, and this before it was a finger or part of the body, did make the whole body. *Ariſt. l. de mundo & vide Plotin l. de mundo.*

Wherefore we muſt confeſs by force of this argument, that a greater and more excellent thing, than is the whole world put together, or than any part thereof, made the world, and was the *cauſe efficient*, of the frame that we ſee; and this can be nothing elſe, but God, that is above the world. So that hereby we ſee, how many ways the natural philoſopher is provided with arguments to prove there is a God, and that by reaſon only, without all light or aſſiſtance of faith.

The metaphyſician, and his arguments.

But the metaphyſician, or ſupernatural philoſopher among the *Gentiles*, as he to whom it appertain'd more particularly, to handle theſe high and ſupernatural affairs, had many more arguments and demonſtrations, to prove and convince the being of one God.

The firſt argument in metaphyſick.

And firſt of all he ſaid, that it could not ſtand with any poſſibility in his ſcience, that *ens finitum*, *a thing finite*, or cloſed within bounds or limits, as this world and every creature therein is, could be, but from ſome Maker or Creator. For ſays he, the thing that in it ſelf is not infinite, has its bounds and limits; and conſequently there muſt be ſomething, that aſſign'd theſe bounds and limits. And ſeeing in this world, there is no creature ſo great, which has not bounds and limits; we muſt of neceſſity imagine ſome infinite ſupreme Creator

Creator or Maker, that limited these creatures even as we see, that the potter, at his pleasure, gives bound and limits to the pot he frames.

A maxim in metaphysick. *Arist. lib. 2. metaph. caput 2.*

This argument the metaphysician confirms by a received principle in his science, *That every thing, which is by participation, must be reduced and referr'd to some other thing, that is not by participation, but of it self.* And he calls *a thing by participation*, which is not in the fullest or highest degree of perfection in its kind, but may have addition made unto it: as for example, water, or any thing else that is heated by the fire, is hot by participation, and not of it self, because it can always be hotter, and have addition of heat made unto it: but fire is hot of it self, and not by participation, because it hath heat in the highest degree, and in that kind can receive no addition; wherefore the heat of all other things which are hot by participation of fire, are reduced, concerning their heat, to the heat of fire, as to their original.

How all creatures are by participation of God.

Now then, says the metaphysician, we see by experience, that all the creatures and parts of this world, are *things by participation only*; because they are finite in nature, and have limitations in all their perfections, and may receive additions to the same; and consequently they must of necessity be referr'd to some higher cause, that is infinite in perfection, and exists of it self alone, without participation from others; and this is God, who being absolute, endless, and without all limitation of perfection in himself, communicates from his own incomprehensible infiniteness certain limited natures, and perfections to every creature, which perfections in creatures, are nothing else, but little particles, and participations of the bottomless sea of perfections in the Creator, whereunto they are to be referr'd and reduced, as the beams to the Sun, and the brook to the fountain.

The metaphysician uses a second argument, grounded upon certain rules of unity, whereof one principle is,

is, *That every multitude or diſtinction of things, proceeds from ſome unity, as from its fountain.* This he ſhews by many examples of things in this world. For we ſee by experience, that the divers motions or moving of the lower ſpheres or celeſtial bodies, do proceed from the moving of one higheſt ſphere, and are to be referr'd to the ſame, as to their fountain. Many rivers are reduced to one well or ſpring: innumerable beams to one Sun: all the boughs of a tree to one ſtock.

The ſecond argument in metaphyſick *de Multitude. Plato in parmen.*

Primum mobile.

In the body of man, which, for its beauty and variety, is call'd the *little world:* the veins which are without number, have all one beginning in the liver; the arteries in the heart; the ſinews in the brain. And that which is more, the infinite actions of life, ſenſe, and reaſon in man, as generations, corruptions, nouriſhments, digeſtions, and alterations, feeling, ſmelling, taſting, ſeeing, hearing, moving, ſpeaking, thinking, remembring, diſcourſing, and ten hundred thouſand particular actions, operations, and motions beſides, which are exerciſed in man's body under theſe or other ſuch names and appellations: all theſe, I ſay, being infinite in number, moſt admirable in order, and diſtinct in every one of their offices and operations, do receive, notwithſtanding, their beginning from one moſt ſimple unity, and indiviſible ſubſtance, call'd the ſoul, which produces, governs, and directs them all to ſo innumerable, different, and contrary functions.

Microcoſm.

The infinite things that proceed from the ſoul.

By this concludes the metaphyſician, that, as among the creatures, we find this moſt excellent order and connection of things, whereby one brings forth many: and every multitude is referr'd to its unity: ſo much more, in all reaſon, muſt the whole frame of creatures contain'd in this world, wherein there are ſo many millions of multitudes with their unities, be referr'd to one moſt ſimple and abſtract unity, that gave beginning to them all; and this is God.

A third argument uſed by the metaphyſician, is derived from the ſubordination of creatures in this world; which

The third argument in metaphyſick.

Subordination. which ſubordination is ſuch, and ſo wonderful, that we ſee, that no creature is by nature deſign'd to ſerve it ſelf alone, but alſo others, and altogether conſpire in ſerving the whole creation.

We ſee the heavens move about continually without ceaſing; and this, not to ſerve themſeves, but inferior creatures, leſs excellent than themſelves. We ſee the water moiſtens the ground; the air cools, opens, and cheriſhes the ſame; the Sun heats and quickens it; the Moon and Stars pour forth their influence; the winds refreſh it; and all this, not for themſelves, but for others. The Earth again, that receives their ſervices, uſes not the ſame for her ſelf, or for her own commodity; but to bring forth graſs wherewith to feed cattle; and they feed not for themſelves, but to give nouriſhment unto man.

A ſimilitude. Now then, ſays the metaphyſician, if a man that ſtood afar off upon a mountain, ſhould ſee in a field under him, a great, huge, and main army of ſoldiers, moſt excellently well appointed, each one in order agreeing with the other; divided into ranks, ſquadrons, companies, and officers, ſubordinate the one to the other by degrees; and yet all tending one way, all their faces bent upon one place, all moving, marching, and turning together, all endeavouring with alacrity towards the performance of one common ſervice by mutual aſſiſtance, without diſſention, diſcord, difference, or clamour: he that ſhould ſee this, ſays the metaphyſician, as he could not but imagine ſome general high captain to be among theſe ſoldiers, whom all obey'd, and from whoſe ſupreme command and order, this moſt excellent ſubordination, agreement, and union, proceeded; ſo much more, upon conſideration of the former coherence, conſent, and miraculous ſubordination of creatures among themſelves in their operations, muſt we infer, that they have ſome general commander over them all, by whoſe ſupreme diſpoſition, each creature has its charge and peculiar task appointed, which he

he must perform, for the common and universal service of the whole.

The fourth reason or argument alleged by the supernatural philosopher, is from the marvellous providence, art, and wisdom, discover'd in the making of even the least creature within the world. For seeing there is nothing so little, nothing so base or contemptible, within the compass of this heaven, that covers us, but if you consider it, you find both art, order, proportion, beauty, and excellency in the same: this cannot proceed from chance, as foolish *Lucretius*, and some others would have it; for that chance is casualty without order, rule, or certainty; and therefore needs it must come from the wisdom, and providence of some omnipotent Creator.

The fourth argument in metaphysick. Providence

Lucretius made divers books against the workmanship of the world.

If you take a flie, or a flea, or a leaf from a tree, or any other the least creature, that is extant in the world, and consider the same attentively, you will find more miracles, than parts therein: you will find such proportion of members, such variety of colours, such distinction of offices, such correspondence of instruments: and those so fit, so well framed, so coherent, so subordinate, that the more you contemplate, the more you will marvel. Neither is there any one thing in the world more effectual to draw a man to the love, and admiration of his Creator, than to exercise himself often in these contemplations; for if his heart be not of stone, this will move his affection.

We read of *Galen*, a prophane, and very irreligious physician, that, as himself confesses in a certain place, taking upon him to consider the parts of man's body, and finding much wisdom in the order, use, and disposition of the same, he sought first to give the praise and glory thereof to nature, or to some other cause, than to God. But in process of time, being oppress'd, as it were, with the exceeding great wisdom, proportion, and providence, which he discover'd in every least parcel and particle of man's body, wherein nothing was redundant, nothing defective, nothing possible to be added, alter'd,

Galen forced to confess God's providence. *Galen l. 5. de usa part.*

alter'd, or better deviſed: he broke forth into the

Lib. 3. de uſu part.

words, *Compono hic profectò canticum in creatoris noſtri laudem, quod ultrò res ſuas ornare voluit, melius quam in ulla arte poſſent.* Here truly do I make a ſong in the praiſe of our Creator, for that of his own accord, it hath pleaſed him to adorn and beautify his things better, than by any part poſſible it could be imagined.

Hereby then does the metaphyſician gather, and conclude moſt evidently, that there is a God, a Creator, moſt wiſe and powerful artificer, that made all things, ſuch a one as exceeds all bounds of nature, and of human ability. For if all the world ſhould join together, they could not make the leaſt creature, which we ſee in the world. He concludes alſo, that the foreſight and providence of this Creator is infinite, for things to come in all eternity; and finally, that his wiſdom and cogitations are inſcrutable. And tho' ſometimes he reveals unto us ſome part thereof, yet often again we err therein. For which cauſe, a wiſe heathen platonick concludes thus after long ſearch about theſe affairs: *I will praiſe God*, ſays he, *in ſearch about theſe affairs, I will praiſe God in thoſe things I underſtand; and I will admire him in thoſe which I underſtand not: for I ſee, that myſelf oftentimes do things, wherein my ſervants are blind, and conceive no reaſon: as alſo I have ſeen little children caſt into the fire jewels of great price, and their fathers writings of great learning and wiſdom; for that they were not of capacity to underſtand the value and worthineſs of the thing.*

A wonderful ſpeech of a heathen.

Plotin. lib. de prov.

I will allege one argument more of the metaphyſician, grounded upon the immortality of man's ſoul; which immortality is proved with one conſent of all learned men, as *Plato* alleges; for that it is a ſpirit and immaterial ſubſtance, the nature of which depends not on the ſtate of our mortal body: for ſo by experience we ſee daily, that in old men, and wither'd ſickly bodies, the mind and ſoul is frequently more quick, clear, pregnant, and lively, than it was in youth, when the body was moſt luſty.

The fifth argument in metaphyſick. Immortality of the ſoul.

Plat. l. 10. de Repub.

The

The ſame is alſo proved by the unquenchable deſire, which our mind has of learning, knowledge, wiſdom, and other ſuch ſpiritual and immaterial things; wherein her thirſt by nature is ſo great, that it cannot be ſatisfied in this life; neither can the objects of ſenſe and bodily pleaſures, or any other commodity, or delight of this material world, content or ſatiate the reſtleſs deſire of this immaterial creature. Which is an evident argument to the Philoſopher, that ſome other object and ſatisfaction is prepared for her in another world; and that of ſuch excellency and ſupereminent perfection, that it will have in it all wiſdom, all learning, all knowledge, all beauty, and all other cauſes of love, joy, and content, wherein our ſoul may reſt for ever.

When the deſire of our ſoul ſhall be ſatisfied.

This being ſo, ſays the Philoſopher, it muſt enſue of neceſſity, that the ſoul and mind of man is immortal, that an immortal Creator ſent the ſame into our bodies, and that to him again it muſt return, after her departure from this life here. This was the true meaning indeed (howſoever ſome later interpreters have miſunderſtood the ſame) of that ancient doctrine of old philoſophers, which *Plutarch* alleges out of *Pythagoras* and *Plato*, affirming, that all particular ſouls of men came, ſent from one general and common ſoul of the whole world, as ſparks from the fire, and beams from the common Sun; and that after their ſeparation from their bodies, they will return again to that general ſoul, call'd *anima mundi*, the ſoul of the world, for that it gives life and being to the world.

Themiſt. in lib. de anima. Plut. de placit. philoſ.

The meaning of old philoſophers touching *anima mundi*.

This was the doctrine of old philoſophers, which ſeems indeed to have been nothing elſe tho' deliver'd in other words, than that which *Solomon* himſelf affirms in plainer ſpeech, *Et ſpiritus redibit ad Deum, qui dedit illum:* And our ſoul or ſpirit, ſhall return to God that gave it unto us. And this may ſuffice for a taſte of that which the metaphyſician or ſupernatural philoſopher can ſay for proof, that there is a God.

Eccleſ. 12.

The moral philoſopher.

There remains yet a third part of human wiſdom or philoſophy, call'd moral, whoſe reaſons and arguments for proof of this verity, I have of purpoſe referr'd to the laſt place, becauſe they are more plain and eaſy, than the former; and more ſenſible to the capacity of every ſimple and unlearned reader.

The firſt argument of moral philoſophy

For firſt of all, he obſerves that there is in the very natural inclination of man, be his manners otherwiſe never ſo evil, a certain propenſion and diſpoſition to confeſs ſome God or Deity; as he proves by the example of all nations, tho' they were never ſo fierce or barbarous; yet always confeſſed they ſome God by nature, tho' no man did teach or inſtruct them therein. The ſame is confirm'd by the common uſe of all heathens, in lifting up their eyes and hands to heaven, in any ſudden diſtreſs that comes upon them: which imports, that nature herſelf has ingrafted this feeling, that there is a God: yea, further he alleges, that by experience of all ages, it has been proved, that atheiſts themſelves, that is, ſuch men, as in their health and proſperity, that they might with more liberty go on in a ſinful life, would diſpute againſt the being of any God; when they came to die, or fall into great miſery, they of all other men, would ſhew themſelves moſt fearful of this God, as *Seneca* declares, and as *Suetonius* ſhews in the example of *Caligula*: which is a token, that their conſcience forced them to believe a Godhead.

Tertullian handles this point excellently in Apolog.

Seneca l. 1. *de ira. Sueton. in Callig.*

The ſaying of *Zeno*, touching the death of atheiſts.

Nay, *Zeno* the philoſopher was wont to ſay, that it ſeem'd to him a more ſubſtantial proof of this verity, to hear an atheiſt at his dying day, preach God from a pair of gallows, or other ſuch place of miſery, when he aks God and nature forgiveneſs; than to hear all the philoſophers in the world diſpute the point: for at this inſtant of death and miſery, it is like that ſuch men ſpeak in earneſt and ſobriety of ſpirit, who before in their wantonneſs, impugn'd God, either out of vanity, ambition, ſenſuality, or diſſimulation.

Now

Now then, when the moral philoſopher has proved, by this natural inclination of man, that there is a God, who has imprinted in us ſuch a feeling of himſelf, that no conſcience can deny him, when it comes to ſpeak ſincerely: then ſteps he a degree further, and proves, that this God, which is acknowledged, can be but one; for if he is God, he muſt be infinite, and if he is infinite, he can have no companion: for two infinite things cannot ſtand together, without impeachment the one of the other's infinity.

The reaſon why there can be but one God.

He proves the ſame by the cuſtom of moſt *Gentiles*, who as *Lactantius* well notes in his time, when they ſwore, or curſed, or pray'd, or wiſh'd any thing heartily, eſpecially in affliction, that lightens the underſtanding, their faſhion was to ſay, *God*, and not *the gods*. And for the more learned ſort of them, howſoever they diſſembled, and applied themſelves outwardly to the error of the common people; yet, in earneſt, they never ſpeak of more than of one God; as *Plato* himſelf ſignifies to *Dionyſius* king of *Sicily* in a certain letter, wherein he gave him a ſign, when he ſpeaks in earneſt, and when in jeſt. *Hinc diſces tu, ſcribam ego ſeriò, necne. Cum ſeriò, ordior epiſtolam ab uno Deo; cum ſecùs à pluribus.* By this ſign ſhall ye know, whether I write in earneſt or not: for when I write in earneſt, I begin my letter with one God; and when I write not in earneſt, I begin my letter in the name of many gods.

Lact. l. 2. divin. inſtit. cap. 2.

Deus & non Dii.

Plat ep. 13. ad Dionyſ.

Julian the apoſtate in his three moſt ſcornful books, that he wrote againſt us Chriſtians, whom contemptuouſly he call'd *Galileans*, endeavouring by all means to advance and ſet forth the honour of paganiſm, alleges this *Plato* for a chief pillar, and father thereof; and dares prefer him before our *Moſes*: and yet you ſee, what he teſtifies of himſelf. And that this was his perpetual opinion, three of his worthieſt ſcholars, I mean, three of the moſt learned, that ever profeſſed the platonick ſect, *Plotynus*, *Porphyrius*, and *Proclus*, all heathens themſelves, do teſtify and prove in divers

Cyrillus lib. contra Julian. Plotinus. Ennea. l. 8. c. 1. 2. & c. 6. l. 4. c. 1, 2, 3, 4. Porphy. l. 2. de abſt. & l. de occa. c. 21. Procl. in theol. Platon. & l. de anima & Dæm. 1. c. 31, 42, 53.

parts of their works, aſſuring, that both they and their maſter *Plato* never believed indeed but only one God. And as for *Socrates*, that was *Plato*'s maſter, and pronounced by the oracle of *Apollo*, to be the wiſeſt man of all *Greece*; the world knows, that he was put to death, for jeſting at the multitude of Gods among the *Gentiles*.

Socrates. Apuleius, Angellius, & Laertius in vita Socrates.

Ariſtotle and the peripateticks.

Ariſtotle, that follow'd after *Plato*, began the ſect of peripateticks, and was a man ſo much given to the ſearch of nature, that in many things he forgot the author of nature; or at leaſt, he treated little, and very doubtfully thereof: yet in his old age, when he came to write the book of the world to *Alexander*, (which book St. *Juſtin* the martyr eſteem'd greatly, and call'd it the epitome of *Ariſtotle*'s true philoſophy) he reſolves the matter more clearly, ſaying thus of God: *He is the Father of gods, and men; he is the Maker and Conſerver of all things, that are in the world.* And he adds further in the ſelf-ſame place, that the multitude of many gods was invented to expreſs the power of this one God, by the multitude of his miniſters: ſo that he makes all gods to be ſervants, beſides only one. Which ſentence of their maſter *Theophraſtus*, and *Aphrodiſæus*, two principal peripateticks, do confirm at large.

Juſtin in Apolog.

Ariſt. de mundo.

Theo. in metaph. *Alex. Aphrod. lib. de provid*

Zeno and the ſtoicks.

Zeno the chief, and father of all the ſtoicks, was wont to ſay, as *Ariſtotle* reports, that *either one God, or no God:* which opinion is averr'd every where by *Plutarch*, and *Seneca*, two moſt excellent writers, and great admirers of the ſtoick ſeverity. And before them, by *Epictetus*, a man of ſingular account in that ſect, whoſe words were eſteem'd oracles. *Dicendum, ante omnia unum eſſe Deum, omnia regere, omnibus providere.* Before all things, ſays he, we muſt affirm, that there is one God; and that this God governs all, and has providence over all.

Plut. de ſect. de tranquil. de quæſt. Plat. Seneca de vita beat. de provid. in Ep. Epict. apud Arianum.

As for the academicks, who made the fourth diviſion or ſect of philoſophers, it is ſufficient, which I have mention'd before, that *Socrates* their founder was put to death for his opinion in this matter; tho' it ſeems that ſuch as follow'd in that ſect, whoſe profeſſion was

to

to diſpute, and doubt of every thing, * came, at length, by their much jangling and diſputing, to believe and hold nothing. Whereof *Cicero* himſelf may be an example, who in his books, *De Natura Deorum*, follows ſo far the academical vein of doubtful diſputing to and fro about the nature of gods; that he may ſeem (and ſo did he to divers Chriſtians of the primitive Church) to be very irreſolute, whether there were any God, or no. Tho' in the end he makes ſhew to conclude very plainly and peremptorily with the ſtoicks.

* So in this time of variety of ſects.

Arnob. cont. Gentes.

All the four ſects then of philoſophers, who in their time bore the credit of learning and wiſdom, made profeſſion of one God, when they came to ſpeak as they thought. But if we aſcend up higher, to the days before theſe ſects began, that is, to *Pythagoras* and *Archytas Tarentinus*; and before them again, to *Mercurius Triſmegiſtus*, that was the firſt parent of philoſophy to the *Ægyptians*; we ſhall find them ſo reſolute, and plain in this point, that no Chriſtian can be more. Whereof he that deſires to ſee innumerable examples, as well of theſe mens ſayings, as of other learned heathens of all ages, let him read but St. *Cyril*'s firſt book againſt *Julian* the apoſtate; or *Lactantius*'s firſt and ſecond books againſt the *Gentiles*, and he will remain ſatisfied.

All old philoſophers acknowledg'd one God.

Vide apud Plutarch. de placitis. Philoſ. Triſmeg. in Pæmand. & in Aſclep.

This then is the moral philoſophers firſt argument: the inclination of all people to believe a Godhead; the inſtinct of nature to confeſs it; the force of man's conſcience to fear it; the cuſtom of all nations to adore it; and finally, the conſent and full agreement of all learned and wiſe men, in applying this Godhead, not to many, but to one only, that made this world, and governs the ſame. *Non hominibus, non dæmonibus, non diis ipſis, quos non naturæ ratione, ſed honoris cauſa, Deos nominamus.* We do not attribute the appellation of true God, ſays *Triſmegiſtus*, either unto men, or unto devils, or unto the multitude of other gods themſelves; becauſe we call them gods, not in reſpect of their natures, but for honour's ſake. That is, we call them gods, to honour them

The recollection of the firſt argument in moral philoſophers,

Triſmeg. in Pæmand. c. 2, 3, 4, 5, 6, &c. in Aſclep. c. 2, 6, &c.

them for their famous acts; and not that we think them in nature true gods. Which *Cicero* confirms in these words: *The life of man, and common cuſtom has now received, to lift up to heaven, by fame and good-will ſuch men, as for their benefits are accounted excellent. And hence it comes, that* Hercules, Caſtor, Pollux, Æſculapius, *and* Liber, *are now become gods, and heaven is almoſt fill'd with mankind.*

Cicero's opinion of the multitude of pagan gods, how they were made.

The ſecond argument of moral philoſophy is, *de ultimo fine & ſummo bono*, that is, concerning *the laſt end of man, and of his higheſt or ſupreme felicity*, whereby the being of God is alſo confirm'd. And tho' I have ſaid ſomewhat of man's end before; yet what in this place I am to add, is more proper and peculiar to moral philoſophy. For as other ſciences may, and do conſider the final ends of other creatures, which are divers, and yet all concur for the ſervice of man; ſo the ſcience of moral philoſophy does properly conſider the final end of man himſelf, calling it, *ſummum bonum, his greateſt and higheſt happineſs*, whereunto he was created, and whereunto he tends in this life, and wherein he reſts and repoſes without further motion or appetite, when he has obtain'd it.

The ſecond argument of moral philoſophy.

Every thing in this world has a natural deſire of obtaining its end.

For better underſtanding whereof, it is to be conſider'd, that every thing in this world has ſome particular end, together with an appetite and deſire, ingrafted by nature, of attaining that end; which deſire ceaſes, when the end is obtain'd. As, for example, a ſtone has a natural appetite to go downward to the centre or middle of the earth, and ſo it reſts in no place, except by violence it be ſtop'd, until it come thither. On the contrary, fire repoſes no where except it be reſtrain'd, until it mount up above the air, to its peculiar and natural place of abode, where, of it ſelf, it reſts. And ſo in other things that are without ſenſe, there is a certain natural appetite and deſire, carrying them to their end; which end being once obtain'd, that deſire and appetite, of it ſelf repoſes.

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In beaſts likewiſe we behold, that they have a deſire to fill their bellies, and to ſatisfy their own ſenſes, which being ſatisfied, they remain contented, and deſire nothing elſe, until the ſame appetite of ſenſe wants its object again. Whereby we perceive, that ſenſuality or contenting the ſenſes, is the final end deſired by beaſts, and their very *ſummum bonum*, or *ſupreme felicity*. The felicity of beaſts.

But in man, altho' for the ſupport of the body, there is this appetite alſo to ſatisfy his ſenſes, according to the lower portion of his mind, that is call'd *ſenſitive*; yet according to the other higher part of his mind, which we call *reaſon*, or the reaſonable part, which is the only part indeed, peculiar to man, that diſtinguiſhes him from unreaſonable beaſts; he has an appetite of ſome more high and excellent object, than is the contenting of theſe ſenſes; for by experience we ſee and feel, that oftentimes, when the ſenſes are all ſatisfied, yet is the mind not quiet; which argues that ſenſuality or ſenſual delectation, is not our *ſummum bonum*, wherein our mind muſt reſt and enjoy her felicity.

Hereupon have philoſophers and wiſe men fallen to diſpute, in all ages, what ſhould be the final felicity and *ſummum bonum* of mankind? and *Cicero* ſays, that this point, is *cardo totius Philoſophiæ*, the hinge whereon all philoſophy hangs. For this being once found out, clear it is, that all other things and actions are to be referr'd to the obtaining of this end and happineſs. And therefore, about this point, there has been marvellous contention, and fight among philoſophers; the Stoicks refuting the Epicures, and the Peripateticks refuting again the Stoicks; and the Platonicks, who came neareſt the truth, impugning and refuting both the one and the other: and this diſſention went ſo far, the one part aſſigning one thing, and the other another, to be this felicity, or *ſummum bonum*; that *Marcus Varro* a moſt learned *Roman*, gather'd two hundred eighty eight different opinions, about this matter, as St. *Auguſtine* notes. *Cic. l. de finib. bonorum & malorum.* The contention of philoſophers about the felicity of man. *Aug. l.* 19. *de Civit. c.* 1.

And finally when all was ſaid and examin'd, *Plato* found, that nothing, which could be named or imagined in this life, could be the felicity or *ſummum bonum* of man; for it could not ſatisfy the deſire of our mind: and therefore he pronounces this general ſentence. *It is impoſſible, that men ſhould find their felicity, or* ſummum bonum *in this life, ſeek what way they will; but in the next life, without all doubt, it muſt be found.* The reaſon of which ſentence and determination was, that *Plato* was able to refute any thing, that the other philoſophers did, or could name to be our felicity and final end in this life, were it riches, honours, pleaſures, moral virtues, or the like, which each ſect did aſſign.

The ſentence of *Plato* in *Phædon.* How nothing in this life can be our felicity.

As, for example, he proved that riches could not be *ſummum bonum* or happineſs, for that they are uncertain, inconſtant, vain, variable, and things that bring with them more danger oftentimes, and trouble of mind, than poverty does. Honours he refell'd, becauſe, beſides their vanity, they depend of the mouth and minds of other men, who are changeable and inconſtant. Pleaſures of the body and voluptuouſneſs, for that they are common to us with beaſts, and always have annex'd their ſting, and diſcontent, when they are paſt. Moral virtues, by reaſon they conſiſt in a certain perpetual fight and war with our paſſions, which never give us reſt or repoſe in this life. Finally, whitherſoever we turn our ſelves, and whatſoever we lay our hands upon in this life, to make it our felicity, or *ſummum bonum*: it fails us, ſays *Plato*, neither does it give any durable content to our mind; wherefore this felicity is to be ſought and obtain'd in the life to come.

How far moral philoſophy reaches in determining man's felicity.

Thus far arrives moral philoſophy by reaſon, to prove, that man's felicity or final end cannot be in any thing in this life or world. It proves alſo by the ſame reaſon, as in part it has been touch'd before, that this felicity of our mind in the life to come, muſt be a ſpiritual and immaterial object, ſince our mind and ſoul is a ſpirit: it muſt be immortal, as our ſoul is

is immortal. But what, does human philoſophy go on any further? or can *Plato* aſſign the particular point, wherein it ſtands? Hear his words, and confeſs, that not without reaſon he was call'd *divine*. In this it conſiſts, ſays he, *ut conjungamur Deo, qui omnis beatitudinis faſtigium, meta finis.* That we be join'd to God, who is the top, the goal, and the end of all bleſſedneſs. And can any Chriſtian, think you, ſay more than this? yet hearken what a ſcholar of *Plato* ſays, for explication of his maſter's ſentence. *Supremus hominis finis, ſupremum bonum, id eſt Deus.* The final end of man, whereunto he tends, is a ſupreme or ſovereign good thing, and this is God himſelf. By which words, we ſee, that theſe heathens, by the end of man, could find out God; which was the ſecond argument propounded in moral philoſophy.

Plato in Phæd.

Plotin Enn. 1. l. 4. c. 1.

A third argument uſes the moral philoſopher for proof of God, which ſhall be the laſt I will allege in this place, deduced from conſideration of good and evil, vice, and virtue; and eſpecially of the reward, which by nature, reaſon, and equity is due to the one, as alſo of the puniſhment belonging to the other. For, ſays he, as in all other things, creatures, and actions of this world, that paſs from the Creator, we ſee proportion, order, juſtice, wiſdom, and providence obſerved; ſo much more muſt we aſſure our ſelves, that the ſame is obſerved in the ſame Creator's actions and proceedings towards man, that is the chief and principal of all his other creatures.

The third argument in moral philoſophy, touching reward and puniſhment.

Now then we ſee and behold, that all other creatures are directed to their ends by nature, and do receive comfort, and content, as long as they hold that courſe: and loſs, diſeaſe, and grief, as ſoon as they break or ſwerve from the ſame. Only man has reaſon given him, whereby to know and judge of his end; as alſo free-will, and election, whereby he may, either direct his way to the ſame by virtue, or run aſtray by following of wickedneſs. Whereupon it enſues, that

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in all equity and juſtice, there muſt remain reward ſ
ſuch as do well, and follow the right path aſſign'd the
to their end and felicity, which is done by a good lif
and puniſhment for the others, that abandon the ſam
for pleaſure and ſenſuality.

But we ſee in this world, ſays the philoſopher, th
moſt wicked men do receive leaſt puniſhment; a
many there are, as princes, and high potentates, wh
lives and actions, be they never ſo vicious, yet are th
above the correction of mortal men: and many po
men on the contrary, who for their virtue, patienc
and honeſty, receive nothing in this life, but en
malice, contempt, reproach, deſpite and oppreſſi
* Wherefore, ſays he, either there wants providen
and equity in the government, and diſpoſition of th
great affairs, which we ſee not to be wanting in thi
of leſſer moment: or elſe there muſt be a place of p
niſhment and reward in the life to come, for the ſo
of ſuch, as paſs from hence; and a juſt and power
judge, to make recompence of theſe inequalities, a
injuſtices, permitted in this world: which judge c
be none but the Creator himſelf.

* See of this matter, *Socrates in Apologia Plato in Cratyl & in Gorgia. & in phæd. & in l.* 10. *de lig. Plut. de ſera numinis vindicta.* And others.

And ſo hitherto I have declared, how every parti
lar ſcience, among the *Gentiles*, had particular me
and ways to demonſtrate God, by contemplation of
creatures, and by force of reaſon, which no man co
deny. Now it remains to ſhew, how the *Jew*,
faithful *Iſraelite*, before Chriſt's appearance, was able
confirm this verity to a *heathen*, which ſhall be the ſu
ject of the following ſection.

SECT. III.

How the Jews *were able to prove God.*

The people of *Iſrael* God's partage.

THE people of *Iſrael*, who for many years a
ages were the peculiar people and partage of Go
as they dwelt environ'd with *Gentiles*, of each ſide, t

impugn'd their religion and worſhip of one God; and had many weaklings among themſelves, that were often tempted to doubt of the ſame religion, by the example of ſo many nations and countries about them, that made profeſſion of a contrary religion: ſo had the divines and learned men of this people, divers forcible proofs and moſt reaſonable argmuments peculiar to themſelves, beſides the gift of faith, or any other demonſtration that has been alleged, to confirm their brethren in the belief of one God, and to convince all atheiſts or infidels in the world.

Divers things whereby *Jews* ſhew God.

And tho' theſe proofs which they uſed, were many; as the creation of the world by one God; the deriving of the *Hebrew* religion from the beginning; the converſation of God with *Abraham*, of whom the *Jews* deſcended; the miraculous delivering of that nation from *Egypt*; the law received from God's own mouth by *Moſes*; the ſtrange entrance of *Jews* into the land of promiſe; the extinguiſhing of the *Gentiles* who before inhabited there: the erection of the *Jewiſh* monarchy, and protection thereof againſt all other nations; the miraculous deeds and ſayings of Prophets, and a thouſand things and reaſons beſides, which confirm moſt evidently, that the *Jews* God was the only true God. Yet becauſe all theſe things and ſayings with an infidel, had no more credit than the writings or Scriptures wherein they were recorded; hereby it came to paſs, that all, which a *Jew* could ſay for the proof of God, more than a *Gentile*, depended only upon the authority of his Scriptures ſupported by tradition. And for this cauſe he referr'd all his proofs and arguments to make evident the truth and certainty of the Scriptures, which thing once perform'd, the being of one God cannot be call'd in controverſy: for the Scriptures are nothing elſe but a narration of the acts and geſts of that only one God, whom the *Jews* acknowledged.

We are now then to ſee, what the *Jew* was able to ſay for proof of his Scriptures; and conſequently, for demon-

Comfortable to hear the certainty of Scriptues declared.

demonſtration of God; and of his judgments declared therein. Which diſcourſe, as it was profitable in old times, for to encourage and confirm all ſuch, as were or might be tempted with infidelity: ſo can it not be but very comfortable to us Chriſtians of theſe days, to behold the certainty of theſe Scriptures laid before us, upon which the foundation of our whole faith depends.

The firſt proof of Scriptures antiquity.

Joſephus l. 10. cont. Appionem. handles this at large. *Euſebius* aſſigns them 570, in chron:

Firſt, therefore, the *Jew* for proof of his Scriptures alleges, the great and wonderful antiquity thereof. For as God, ſays he, was before idols, and truth before falſhood; ſo was the Scripture, which is the hiſtory of the true God, long before the writings of *Pagans* or * *Infidels*. Nay, further he ſhews, that the moſt part of things, recounted in the bible, were done before moſt of the *Pagan* gods were extant; and that the very laſt writers of the *Hebrew* canon, which are *Eſdras*, *Aggæus*, *Zacharias*, and *Malachi*, writ almoſt ſix hundred years before the coming of Chriſt, when the ſecond monarchy of *Perſians* began, and conſequently were before the moſt ancient heathen hiſtoriographers; to wit, before *Hellanicus*, *Herodotus*, *Pherecides*, *Thucydides*, and *Xenophon*.

Euphemerus Meſſen. in Genealo. Deorum.

And altho' the *Gentiles* had ſome poets before, as *Orpheus*, *Homer*, and *Herodotus*, and *Lycurgus* the law-maker, who lived a good while after theſe; yet the eldeſt of theſe arrived no higher than the days of king *Solomon*; which was five hundred years after *Moſes* the firſt writer of the bible. Long after whoſe time, the greateſt part of heathen gods were unborn; as *Ceres*, *Vulcan*, *Mercury*, *Apollo*, *Æſculapuis*, *Caſtor*, *Pollux*, and *Hercules*, as the *Gentiles* themſelves, in their genealogies, do confeſs. And as for *Abraham*, that lived five hundred years before *Moſes*, he was not only elder than the leſſer gods, which I have named; but alſo than *Jupiter*, *Neptune*, *Pluto*, and ſuch others; who for dignity's ſake and antiquity, are call'd by the *Gentiles*, *Dii majorum Gentium*, the gods of the firſt claſs. And yet

Cic. de nat. Deorum.

before

before *Abraham*, do the Scriptures contain the hiſtory of two thouſand years, or thereabouts.

So by this it is evident, that the writings of heathens, and the multitude of their gods are but late fables, in reſpect of the old, and venerable antiquity of *Hebrew* Scripture; and conſequently, the authority of the Scriptures, muſt in reaſon be greater, than of all other writings in the world beſides; ſeeing they were extant before all others, in thoſe firſt times of ſimplicity and ſincerity; and were in part tranſlated into divers languages, before the monarchy of the *Perſians*, that is, before any hiſtories of the *Gentiles* were written, as *Euſebius*, declares, out of many heathen authors. *Euſeb. l. 9. de præp. Evang. cap. 2, 3, 4.*

Next to the reaſon of antiquity, is alleged the manner of writing, authoriſing, and conſerving theſe Scriptures, which is ſuch, as greatly confirms the certainty of things contain'd therein. For firſt, whatſoever is ſet down in theſe writings, was either taken immediately from the mouth of God, as were the prophecies and books of the law; or elſe collected from time to time by general conſent, according as matters and miracles fell out; as were the book of *Judges*, the books of *Kings* and *Chronicles*, and ſome others, that contain records and hiſtories of times. Which books were not gather'd by ſome one private man, upon hear-ſay, or by his own imagination, long after things were paſs'd; as heathen hiſtories, and other prophane records and monuments are: but they were written by general agreement, in the ſelf-ſame days, when things were in ſight and knowledge of all men, and ſo could not be feign'd. The proof of Scriptures. Their manner of writing and conſerving.

Secondly, when books were written, they were not admitted into the canon or authority of Scriptures, that is, of God's word, or divine writings, but upon great deliberation, and moſt evident proof of their undoubted verity. For either the whole congregation or ſynagogue, who had the approving hereof, and among whom commonly were divers Prophets, did know moſt certainly How Scriptures were authoriſed.

certainly the things and miracles that were record in theſe writings, containing their hiſtory to be tru as did alſo the whole people: or elſe they ſaw t ſame confirm'd from God by ſigns and wonders; it fell out in the books of their Prophets, and of the law-giver *Moſes*.

The care of conſervation.

Thirdly, when any thing was written and admitt for Scripture, the care of conſervation thereof was ſuc and the reverence of *Jews* thereunto ſo great, easily to aſſure us, that no corruption or alterati could happen unto it. For firſt, the thing was copi out into twelve authentical copies, for all the twel tribes; and then again in every tribe there were many copies made as were particular ſynagogues with that tribe. All was done by ſpecial notaries, ſcribe over-ſeers, and witneſſes. The copies after dilige review taken, were laid up by the whole congregati in the treaſure-houſe of the temple, under divers lock and keys, not to be touch'd, but by men appointed nor to be uſed, but with ſingular reverence. To ad diminiſh, corrupt, or alter, was preſent death by t laws of the nation. And how then was it poſſible, ſa the *Jew*, that among theſe writings, either falſhoo ſhould creep in, or truth once received, could afte wards be corrupted?

It is impoſſible, ſays he, in reaſon; and therefo he obſerves another thing relating to this cauſe, whi in truth, is of very great moment; to wit, that The eſteem that *Jews* had of their Scriptures.

other nation under heaven, did ever ſo much eſteem their own writings, as to offer themſelves to die for t ſame, whereas the *Jews* were ready to do it for eve ſentence and ſyllable of their Scriptures. Whence a it did proceed, that in all their miſeries and afflictio wherein they were a ſpectacle to all the world, in the flights and baniſhments to *Ægypt*, *Babylon*, *Per Media*, and other corners of the earth; in all the misfortunes, aſſaults, and devaſtations at home; they ever had ſpecial care to conſerve theſe writing

more than their own lives: and ſo have kept the ſame without maim or corruption, more ages together, than all the nations in the world have done any other monuments.

The third perſuaſion which is uſed by the *Jew* for the verity of his Scriptures, is, the conſideration of the particular men, that wrote them; who were ſuch, as in reaſon cannot be ſuſpected of deceit or falſhood. For, as I have ſaid, the ſtories of the bible were written from time to time by publick authority, and by the teſtimony of all men, that ſaw and knew the things that are rehearſed. The books of Prophecies were indited by the Prophets themſelves, who were plain, ſimple, and ſincere men, authoriſed from God by continual miracles; and yet ſo ſcrupulous and timorous of their own ſpeeches, that they durſt ſay nothing, but only, *Our Lord ſays this*; *the God of Hoſts commands that*, &c.

The third proof of Scriptures.

The ſincerity of the writers.

And when they had preach'd, and read their writings in the hearing of all the people, they proteſted, that it was not man's word, but God's; and that for ſuch they left it in the publick treaſury of their nation, until by tract of time, the event and fulfilling of their Prophecies ſhould prove them true, as it always did; and their own both lives and deaths declare, that they meant no falſhood; their lives being ſuch, as were not ſubject to the corruption, pride, vanity, or ambition of this life, as other prophane and heathen writers were; and their deaths, for the moſt part, offer'd up in holy martyrdom, for defence of that truth which they had preach'd and written: as appears in *Iſaiah*, that was ſawed in pieces by king *Maneſſes*: in *Jeremiah*, that was ſtoned to death by the common people: in *Ezekiel*, that was ſlain by the captain of the *Jews* at *Babylon*: in *Amos*, whoſe brains were beaten out by *Amaſias* the wicked and idolatrous prieſt in *Bethel*: in *Micheas*, whoſe neck was broken by prince *Joram* ſon to king *Achab*: in *Zachary*, that was ſlain at the altar, and the like.

The lives and deaths of the Prophets.

See *Epiphan. de vitis prophetarum.*

And

A peculiar consideration of *Moſes*, firſt writer in the bible.

And this for the Prophets of later times among the *Jews*. But now if we conſider the firſt Prophet of all that wrote among that people, I mean *Moſes*, that was not only a Prophet, but alſo an hiſtoriographer, a law-giver, a captain, and a prieſt; the firſt that ever reduced the people to a commonwealth; and the firſt that put their acts, and geſts in writing, or rather the acts and geſts of almighty God towards them: this man I ſay, if we conſider him only, I mean the circumſtances of his perſon, the *Jew* thinks this a ſufficient motive to make any man of reaſon believe whatſoever he has left written in the bible, without further confirmation.

Euſeb. l. 9. & 10. *de præp. Evan. Joſeph. l.* 1. *cont. Appio. l.* & 2. *anti.*

And firſt as to his antiquity, I have ſpoken before and the heathens do confeſs it: and as for the miracles done by him, the greateſt enemies that ever he had in the world, that is, *Appion* in his fourth book againſt *Jews*, and *Porphyrius* in his fourth book againſt Chriſtians, do acknowledge them: and *Porphyrius* adjoins more for proof thereof, that he found the ſame confirm'd by the hiſtory of one *Saconiathon* a *Gentile*, who lived, as he ſays, at the ſame time with *Moſes*. But what? all thoſe miracles, ſay they, were done by art magick, and not by the power of God, as *Moſes* boaſted.

Exod. 3. 4, 8. The miraculous works of *Moſes*.

But then the *Jew* asks them, where *Moſes*, a ſhepherd, could learn ſo much magick? or why could not the magicians of *Pharaoh*, whoſe ſtudy was in that profeſſion from their infancy, either do the like, or at leaſt deliver themſelves from the plagues of *Ægypt*? why did they cry out, *The finger of God is here?* where did you ever hear ſuch works done by magick, as *Moſes* did, when he divided the red ſea? when he call'd into his camp ſo many quails upon the ſudden, as ſufficed to feed ſix hundred thouſand men, beſides women and children? when he made a rock to yield forth a fountain? when he cauſed a dew to fall from heaven, that nouriſh'd his whole camp for forty years together? when he cauſed the ground to open, and ſwallow up alive three of the richeſt noble men of all his army, together with

Exod. 16. *Num.* 11. *Joſ.* 5. *Pſalm* 77.

Num. 16.

with their tabernacles, and all whatſoever belong'd to them? when he cauſed a fire to come from heaven, and conſume fifty gentlemen adherents to the former rebels, without hurting any one that ſtood about them? *Joſeph. l. 4. Antiq. c. 2. & 3.*

Theſe things did *Moſes* and many others in the ſight of all his army; that is, in the ſight of ſo many hundred thouſand people, among whom there were divers his emulators, and ſworn enemies, as by the hiſtory and Scripture it ſelf appears. *Korah*, *Dathan*, and *Abiram*, with their faction, ſought in all things to diſgrace him, and to diminiſh his credit; and therefore if any one point of theſe miracles had been reprovable, *Moſes* would never have durſt to put the ſame in writing; nor would the people have ſtood with him, and much leſs have received his writings for divine, and for God's own words, being ſolicited againſt him by ſo potent means; had they not known all things therein contain'd to be true, or had they not ſeen his ſtrange miracles, and familiarity with God. *Num. 16. Deut. 1. 1. Pſalm 22. 5.*

But he dealt plainly and ſimply in this behalf; he wrote the things of his own doings, which every man preſent did know to be true: and of God's ſpeeches and communications to himſelf, he wrote as much as he was commanded, whereof both God, and his conſcience did bear him witneſs. He cauſed the whole to be read unto the people, and laid up in their ſacred ark and tabernacle, as God's own writing and covenant with that nation. He cauſed all the whole army to ſwear and vow the obſervance thereof. And drawing towards his death, he made a moſt excellent exhortation unto them, perſuading them ſincerely to the ſervice of their God; and confeſſing his own infirmities, and how for his offences he was to die, before their entrance into the land of promiſe. He concealed not the offences of his brother *Aaron*, or of his grand-father *Levi*, of his ſiſter *Mary*, and others of his kindred, as worldly princes for their honour are wont to do; neither did he go about to bring into the government after his deceaſe, any one of his own *The plain and ſincere proceeding of Moſes.* *Num. 20. & 27. Deut. 31.* *Exod. 32. Gen. 49. Num. 12. Deut. 14.*

Num. 1. *Deut.* 3. 7. ſons, which is greatly to be obſerved; notwithſtanding he left behind him ſuch as were fit for that ſtation, and himſelf of power to place them in it, if he had endeavour'd: but he left the government to a ſtranger, named *Joſhua*, as God had commanded him.

All which things, ſays the *Jew*, do prove ſufficiently, that *Moſes* was no man of ambition, or of worldly ſpirit, but a true ſervant of God, and conſequently, that wrought not by magick or falſhood, but by the only power of his Lord and Maſter; and that his writings are true, and of the ſame authority, as in his life and death he affirm'd them to be, to wit, the undoubted word of almighty God.

The fourth proof of Scriptures conſent.

This he confirms yet further by a fourth reaſon, which is the conſent and approbation of all later writers of the bible, that enſued after *Moſes*. For as among prophane writers of worldly ſpirit, it is a common faſhion for him that follows, to reprehend the former, and to hunt after praiſe by his anceſtors diſgrace: ſo it is a moſt certain argument, all theſe writers of the bibles, were guided by one ſpirit from God, that in continuance of ſo many ages, and thouſand years, no one yet ever impung'd the other, but always the latter ſuppoſing and approving the former for true, does build thereupon, as upon a ſure foundation. So the writings of *Joſhua* do confirm and approve the writings of *Moſes*; and the records of the *Judges* do reverence and allow the book of *Joſhua*. The hiſtory of *Kings* and *Chronicles*, does refer itſelf to the hiſtory of *Judges*. One Prophet confirms another. And finally Chriſt approves them all, by the known diviſion of Law, *Pſalms*, and Prophets; which is a demonſtration, that all their ſpirits agreed in one.

Four conſiderations external.

And thus hitherto have been declared theſe four conſiderations, that are external, that is, not taken from the word of the book itſelf, as to what it contains: to wit, the antiquity and continuance of the Scriptures; the manner of their being writ and preſerved from corruption; the ſincerity, virtue, and ſimplicity of their writers;

writers; together with their agreement and coherence in one ſpirit. But now further ſays the learned *Jew*, if you will but open the book it ſelf, and look into the text, and that which therein is contain'd: you will ſee God's own hand, God's own characters, God's own ſign and ſeal, and ſubſcription to the paper. You will ſee God's omnipotence, God's ſpirit, God's providence, no leſs in theſe letters of his book, than you beheld the ſame before, in the tables of his creatures: nay, much more, ſays he, for theſe letters were deviſed for declaration of thoſe tables; to the end ſuch, who by reaſon of their blindneſs could not ſee him in his creatures, might learn at leaſt to read him in his Scriptures. Conſiderations internal.

Conſider then firſt, ſays he, the ſubject or argument which the Scriptures do handle, together with the ſcope and end, whereto they do level. You will find, that the firſt is nothing elſe, but the acts and geſts of one eternal God, as before has been mention'd; and the ſecond nothing elſe, but the only glory and exaltation of the ſame great God, together with the ſalvation of mankind. And can you find any writings in the world beſides, that have ſo worthy an argument, or ſo high an end? read all the volumes and monuments of the pagans; turn over all their authors, of what kind, or name, or profeſſion ſoever, and ſee what mention they make of theſe two things, I mean, of the honour of God, and of the ſalvation of man? read their philoſophers, and ſee whether ever they name or pretend theſe things; read their hiſtoriographers, and mark how many battles and victories they attribute unto God. They will deſcribe to you often the particular commendation of every captain; they will defraud no one ſoldier of his praiſe in the victories; they will attribute much to the wiſdom of the general; much to his courage; much to his watchfulneſs; much to fortune; they will attribute to the place, to the wind, to the weather, to the ſhining of the Sun, to the raiſing of the duſt in the enemies eyes, to the flying of ſome

The fifth proof of Scripture.

Their argument and end.

Philoſophers.

Hiſtoriographers.

little bird in the air, and a thouſand ſuch petty obſervations beſides; but to God, nothing. Whereas on the contrary in the Scriptures, it is in every battle recorded. *God delivered them into their enemies hands: God overthrew them: God gave the victory.*

Heathen law-makers.

Again, conſider the laws, and the law-makers among the *Gentiles*, as *Lycurgus*, *Solon*, *Draco*, *Numa*, and the like, and ſee whether you can find any one ſuch law, or tending to ſuch an end as this is of the *Jews*:

Deut. 6.

Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul: and ſhalt love thy neighbour, as thy ſelf.

Prophets and ſouthſayers.

Conſider in all the ſouthſayers and diviners among the *Gentiles*, whether they uſed to ſay in their predictions, as the Prophets of *Iſrael* did: *Dominus dixit:* our Lord has ſpoken it: or elſe: *Ego dico:* I do ſpeak it. Compare their verſifiers and poets with thoſe of the Scripture, and ſee, whether they have labour'd in the praiſe of men, or of God. And whereas heathen poets have fill'd up their books, as alſo the moſt part of ours at this day, with matters of carnal love; mark whether any of them ever brake forth into ſuch pangs of ſpiritual chaſte love, as holy *David* did, when he ſaid:

Verſifiers and poets.

Pſalm 17.

I will love thee, O Lord, my ſtrength, our Lord is my firmament, and my refuge, and my deliverer, my God is my helper, and I will hope in him, my protector, and the horn of my ſalvation.

The vehement love of *David*. *Pſalm* 72.

And again in another verſe: *For what is to me in heaven? and beſides thee, what would I upon the earth? --- God of my heart, and God my portion for ever.*

Prophane writings treat only of men.

By all which it is evident, that as prophane writings and writers, which do treat of men, extol men, ſeek the grace of men, refer all to the commodity and good liking of men, do proceed from the ſpirit of man, and are ſubject to thoſe infirmities of falſhood, error, and vanity, wherewith man is intangled in this life: ſo the Scriptures, which handle matters above the compaſs of fleſh and blood; that refer all to God, and ſupernatural ends, could not proceed from nature or human

ſpirit,

ſpirit. For by nature the *Jews* were men, as the *Gentiles* were, and had their infirmities of fleſh and blood, as the others had. And therefore it muſt needs be concluded, theſe high and ſupernatural writings among them, proceeded from God that ſpecially directed them, and gave them light of underſtanding above all other nations and people in the world.

The ſixth proof of Scriptures, their ſtile. See St. *Aug.* of this at large, *lib.* 12. *de civ. Dei.*

Next after the argument and end of the Scriptures, the *Jew* would have us to conſider the peculiar ſtile and phraſe which they uſe; for, ſays he, it being different from all other manner of writing in the world, and unimitable to man, it does diſcover the finger of God, by which it was framed. For, whereas human writers do labour much in adorning their ſtile, and reducing their words to number, weight, meaſure, and ſound, with addition of many figures, and other ornaments, for to allure the reader; the Scripture takes quite another courſe, and uſes a moſt marvellous ſimplicity, thereby to accommodate itſelf to the capacity of the weakeſt: yet always carrying with it ſo great profundity, that the moſt learned, in ſearch thereof, muſt neceſſarily confeſs their own ignorance. For example ſake; conſider but the firſt words of the bible; *In the beginning, God created heaven and earth; and the earth was void and vacant; and darkneſs was upon the face of the depth, and the ſpirit of God was moved over the waters; and God ſaid: be light made; and light was made*, &c. What can be more plain and ſimple, than this narration, to inſtruct the unlearned about the beginning and creation of the world? and yet, when learned men come to examine every point thereof, how, and what, and where, and in what manner, and when things were done; it aſtoniſhes them all to conſider the difficulties, which they find, and the depth of ſo infinite and inſcrutable myſteries.

Simplicity.

Profundity.

Gen. 1.

The gravity and majeſty of ſpeech in the Scriptures.

Beſides this, there is found with the ſame ſimplicity, a ſtrange majeſty and gravity of ſpeech, declaring ſufficiently from how great and potent a prince it proceeds. For, as great monarchs in their edicts, and proclamations,

tions, are wont to ſpeak unto their ſubjects, not in figures and rhetorical phraſes, but plainly, briefly, and peremptorily, to ſhew their authority: ſo the Scriptures, to declare whoſe edicts they are, uſe the like manner of phraſe and ſtile to all the world, without alluring or flattering any man, and without reſpect of monarch, emperor, prince, or potentate. *Fac hoc, & vives:* do this, and thou ſhalt live: *ſi peccaveris in me, morieris in æternum:* if thou ſin againſt me, thou ſhalt die everlaſtingly.

Deut. 4. 16, 22.

The force of the Scriptures in moving affections.

And altho' as I have ſaid, the Scriptures do uſe this ſimplicity of ſpeech, and do not admit that kind of painted and artificial ſtile, which human writers do ſo much covet: yet in perſuading, inſtructing, moving of affections, and all other effects which ſpeech or writing can work; there is no compariſon, which is moſt wonderful, between any other writings in the world, and theſe. Whereof I could allege many proofs and examples; but it would be too long. Let any man read attentively but the firſt chapter of the prophecy of *Iſaiah*, and compare it with any one part or parcel of *Tully*'s, or *Demoſthenes* orations, and ſee, whether the difference of words be as great, as the difference of notions? let divers hymns, and holy *Pſalms* of the Scriptures be conferr'd with the moſt pathetical poems, that man's wit has invented, and ſee whether there be any compariſon in ſtirring and firing of affections, or no?

Flavius Joſephus de Antiq. Judaic.

This I am ſure, that *Joſephus* the *Jew*, who for glory of his eloquence, had his image of metal, erected by *Titus* the emperor in the market-place of *Rome*, wrote the ſame ſtory which the Scriptures contain; and beſtow'd much labour, and human cunning therein. But yet, even in thoſe places, where he endeavour'd moſt to ſhew his art, as in the ſacrifice of *Iſaac* by his father; and in the meeting of *Jeptha* with his only daughter, whom by vow he was conſtrain'd to put to death, the Scriptures are able to pierce the heart, and wring out tears of the reader; whom *Joſephus* will not greatly

See St. *Hierom. lib. de ſcrip. Eccl.* *Gen.* 22. *Judic* 11.

move

move with his rhetorical oration, tho' otherwiſe very learned, and artificially penn'd.

Two miracles reported by *Ariſtæus.*

Ariſtæus that learned *Gentile*, of whom we have made mention before, who was in ſpecial favour with *Ptolomy* the ſecond great monarch of *Ægypt*, about three hundred years before Chriſt's nativity; and a chief undertaker in procuring the tranſlation of the *Hebrew* bible into the *Greek* language, reported, of his own knowledge, to the king, two ſtrange accidents which had happen'd in his time, and which he had underſtood of the parties themſelves, to whom they had happen'd. The firſt was of *Theopompus* an eloquent hiſtoriographer, who having tranſlated certain things out of the bible; and endeavouring to adorn the ſame with vain colours of eloquence; could not perform his deſire, but was ſtrucken with a ſudden maze and giddineſs in the head; and was warn'd in his ſleep, not to proceed further in that work after that ſort: for ſuch manner of ſtile was too baſe for ſuch high matters, as the Scriptures contain'd.

Ariſtæus libello de tranſlat. Bibliorum & apud Euſ. l. 8. de præp. evan. cap. 1 Theopom.

Theodactes.

The other example was of *Theodactes*, a writer of tragedies, who told *Ariſtæus*, that once he attempted to bring a certain matter out of the *Jewiſh* bible, into a pagan tragedy, and that thereupon he was preſently ſtruck blind; whereupon he being aſtoniſh'd, and falling to repentance for what he had done; and deſiſting from the enterpriſe, as alſo *Theopompus* did: they were both of them reſtored again to their health. And thus much did three pagans confeſs, of the authority, divinity, and peculiar ſacred ſtile of our Scriptures.

The ſeventh proof of Scriptures, the contents.

But now further it enſues in order, that after the ſtile and phraſes, we ſhould conſider a little the contents of the Scriptures, which will, perhaps, more clearly direct us to the view of their author, than any thing elſe, that hitherto has been ſaid. And for our preſent purpoſe, I will note only two ſpecial things contain'd in the bible. The firſt ſhall be certain high and hidden doctrines, which are above the reach and capacity of human reaſon, and conſequently, could never fall into

High doctrines.

man's brain to invent them. As for example; that all this wonderful frame of the world, was created of nothing, whereas philoſophy ſays, *That of nothing, nothing can be made:* that Angels being created ſpirits, were damn'd eternally for their ſins: that *Adam*, by diſobedience in paradiſe, drew all his poſterity into the obligation of that his ſin; and that the woman's ſeed ſhould deliver us from the ſame: that God is one in ſubſtance, and three in perſons: that the ſecond of theſe perſons being God, ſhould become man, and die upon a croſs for mankind: that after him, the way to all felicity and honour ſhould be by contempt, ſuffering, and diſhonour. Theſe doctrines, I ſay, and many more contain'd in the bible, being things above man's capacity to deviſe, and nothing agreeing with human reaſon, moſt evidently declare, that God was the author and inditer of the Scriptures; for by him only, and from no other, theſe high and ſecret myſteries could be revealed.

The prophecies in Scripture declare their author. *Iſaiah* 41. 23.

The ſecond thing contain'd in Scriptures, that could not proceed but from God alone, are certain prophecies or foretellings of things to come. Wherein God himſelf challenges the idols of the *Gentiles*, to make experience of their power in theſe words: *Shew what things are to come hereafter; and we ſhall know that ye are gods.* Which is to be underſtood, if they could foretel particularly, and plainly, what was to come in things meerly contingent, or depending of man's will, they ſhould thereby declare their power to be divine.

How the devils and other creatures may foretel things to come.

For altho' the idols of *Gentiles*, as *Apollo* and others that gave forth oracles, (which were nothing elſe indeed, but certain wicked ſpirits, that took upon them theſe names) did ſometimes happen upon the truth, and foretel things to come; as alſo ſome aſtrologers, ſouthſayers, and magicians do, either by knowing the motions of the ſtars, and other elements, or by the aſſiſtance of theſe wicked ſpirits and devils; yet are the things which they prognoſticate, either natural and not contingent;

contingent; and ſo may be foreſeen and foretold in their cauſes; as in rain, heat, cold, winds, and the like: or elſe, if they were accidental, theſe predictions of theirs were only conjectures, and ſo, moſt uncertain and ſubject to errors.

The opinion of a heathen, touching the prophecies of his gods.

This *Porphyrius*, the great patron of paganiſm teſtifies, in a ſpecial book of the anſwers of his gods, wherein he ſwears, that he has gather'd truly without addition or detraction, the oracles that were moſt famous before his time, with the falſe and uncertain event thereof; in conſideration of which event, he ſets down his judgment of their power in predictions, after this manner. "The "gods do foretel ſome natural things to come, for they "do obſerve the order and conjunction of their natural "cauſes. But of things that are contingent, or do de- "pend of man's will, they have but conjectures only, "in that by their ſubtilty and celerity they prevent us. "But yet they oftentimes do lie, and deceive us in both "kinds; for, as natural things are variable, ſo man's "will is much more mutable."

Porphyr. l. de reſp. & orac.

Thus far *Porphyrius* of the prophecies of his gods, whereunto agrees another heathen of great credit among the *Grecians*, named *Oenomaus*, who, for having been much delighted with oracles, and more deceived: wrote a ſpecial book in the end, of their falſhood and lies; and yet ſhews, that in many things wherein they deceived, it was not eaſy to convince them of open falſhood; for they would involve their anſwers, purpoſely with ſuch obſcurities, generalities, equivocations, and doubtfulneſs; that they would always leave themſelves a corner, wherein to ſave their credit, when the event ſhould prove falſe. As for example, when *Cræſus*, that famous and rich monarch of *Lydia*, conſulted with *Apollo*, whether he ſhould make war againſt the *Perſians*, and thereby obtain their empire; or no? *Apollo*, deſirous of bloodſhed, as all wicked ſpirts are, gave his oracle in theſe words, for to deceive *Cræſus*: *If* Crœſus, *without fear, ſhall paſs over* Halys, (this

Oenomaus de falſitate oraculorum & de artificibus maleſi.

Deceitful oracles.

Euſeb. l. 5. de præp. evang. c. 10.

was

was a river that lay between him and *Perſia*) *he ſh bring to confuſion a great rich kingdom.* Upon wh words, *Cræſus* paſſed over his army, in hopes of co quering *Perſia*; but ſoon after, he loſt *Lydia*, by miſu derſtanding this doubtful prophecy.

The circumſtances of prophecies in the Scriptures.

This then is the imbecility of both human and ang lical power, in prognoſticating things to come, wh are meer contingents. In which kind, notwithſtandi ſeeing that the Scriptures have many and almoſt infin prophecies, foretold many years, and ſometimes ag before they came to paſs, ſet down in plain, particula and reſolute ſpeech, at ſuch times as there was neith cauſe to conjecture them, nor probability that ever th would be true; deliver'd by ſimple and unlearned pe ſons, that could foreſee nothing by skill or art; a yet, that all theſe, by their events, have proved mo true, and never any one thing in the ſame has fail'd this, I ſay, alone, does convince moſt apparently (all proofs and reaſons, and other arguments la aſide) that theſe Scriptures are of God, and of h eternal and infallible ſpirit. And therefore of the prophecies I will allege in this place, ſome fe examples.

I. The prophecy to *Abraham* for his poſterity. *Gen.* 12. 13, 15, 17, 28.

Abraham, the firſt father and ſpecial patriarch of th *Jews*, had many prophecies and predictions mad unto him; as, of his iſſue, when he had yet none, nor ever like to have; of his inheriting the land o *Canaan*, and the like. But this, which follows, i wonderful, of his poſterity's deſcent into *Ægypt*; o their time of ſervitude, and manner of deliverance thence; the ſame being foretold more than four hun dred years before it was fulfill'd; and at that time when no likelihood thereof in the world appear'd. The words are theſe: *Know and foreknow, that a pilgrim ſhall thy ſeed be in a land not their own (and they ſhall bring them under bondage, and afflict them) four hundred years: but the nation whom they ſhall ſerve I will judge: and after this they ſhall go forth*

with

with great ſubſtance. This is the prophecy, and how exactly it was afterwards fulfill'd by the ruin of the *Ægyptians*, and deliverance of the *Iſraelites*, even at that time which is here appointed, not only the book of *Exodus* does declare, where the whole ſtory is laid down at large; but alſo the conſent of * heathen writers, as has before been touch'd. And it is ſpecially to be noted, that this prophecy was ſo common and well known among all the *Jews*, from *Abraham*'s time down unto *Moſes*, and ſo deliver'd by tradition from fathers to their children; that it was the only comfort and hope, not only of all people in their ſervitude of *Ægypt*, but alſo of *Moſes* and others, that govern'd the people afterwards, for forty years together in the deſert; and was the only way to pacify them in their diſtreſſes and miſeries: and therefore *Moſes*, in every exhortation almoſt, makes mention of this promiſe and prophecy, as of a thing well known unto them all, and not deviſed or invented by himſelf, or any other.

Exod. 12. *Gal.* 3. * *Porphy.* 4. *contra Chriſt. Appion. l.* 5. *cont. Judæos.*

Long after this, *Jacob*, that was *Abraham*'s nephew being in *Ægypt*, and making his teſtament, ſaid of his fourth ſon *Judah*: Judah, *thee thy brethren ſhall praiſe --- thy fathers children ſhall adore thee. --- The ſcepter ſhall not be taken away from* Judah, *and a duke out of his thigh, till he come, that is to be ſent; and the ſame ſhall be the expectation of* Gentiles. Which latter part of the prophecy, all *Hebrews* do expound, that it was meant of the coming of the Meſſias, which was fulfill'd almoſt two thouſand years after at the coming of Chriſt, as ſhall be ſhew'd in another ſpecial chapter; for at that time king *Herod* a ſtranger, put the line of *Judah* quite out from the government of *Jury*. But for the firſt part, touching *Judah*'s ſcepter, it is wonderful to conſider the circumſtances of this prophecy.

II. The prophecy for the government of *Judah*. *Gen.* 49. *Joſeph de antiq. l.* 14.

For firſt, when it was ſpoken and utter'd by *Jacob*, there was no probability of any ſcepter at all to be among the *Jews*; for the *Iſraelites* or ſons of *Jacob*, at that day, were poor and few in number, and never like to

be

be a diſtinct nation of themſelves; or to depart forth of *Ægypt* again. And ſecondly, if any ſuch thing ſhould come to paſs, if they ſhould ever come to be a people, and have a ſcepter or government of their own; yet was it not likely that *Judah*, and his poſterity ſhould poſſeſs the ſame; for he had three elder brothers, to wit, *Ruben*, *Simeon*, and *Levi*; who in all likelihood were to go before him. And thirdly, when *Moſes* recorded, and put in writing this prophecy, which was divers hundred years after *Jacob* had ſpoken it, it was much leſs likely it ſhould ever be true; for *Moſes* then preſent in government was of the tribe of *Levi*, and *Joſhua* deſign'd by God for his ſucceſſor, was of the tribe of *Ephraim*, and not of *Judah*; which makes greatly for the certainty of this record: for it is moſt apparent, *Moſes* would never have put ſuch a prophecy in writing, to the diſgrace of his own tribe, and to the prejudice and offence of *Ruben*, *Simeon*, *Ephraim*, and other tribes: neither would they ever have ſuffer'd ſuch a derogation, but that it was evident to them by tradition, their grandſire *Jacob* had ſpoken it: altho' then, there was no great likelihood it ever after ſhould come to be fulfill'd.

Unlikelihoods of this prophecy.

Exod. 2. *Joſ.* 19.

1 *Reg.* 1. & 8.

Saul.

* *David.*

1 *Reg.* 16.

And this was for the time of *Moſes*. But yet conſider further, that from *Moſes* to *Samuel*, who was laſt of all the judges, there paſſed four hundred years more: and yet was there no appearance of fulfilling this prophecy to *Iſrael*; for the tribe of *Judah* was not eſtabliſh'd in government. At length they came to have kings to rule; and then was there choſen one *Saul* to that place, not of the tribe of *Judah*, but of *Benjamin*, and he indued with divers children to ſucceed him. And who could then have thought this prophecy could have been fulfill'd? yet, as it was God's word, it muſt needs take place; and therefore when no man thought thereof, there was a poor * ſhepherd choſen out of the tribe of *Judah* to be king; and the government and ſcepter ſo eſtabliſh'd in his poſterity, that, notwithſtanding many of his deſcendents offended God more grievouſly, than ever

ever *Saul* did, who was put out before: and tho' ten tribes, at once, broke from *Judah*, and never return'd to obedience again; but conſpired with the *Gentiles*, and other enemies of every ſide, to extinguiſh the ſaid kingdom and government of *Judah*: yet for the fulfilling of this prophecy, the government of *Judah* held out ſtill, for more than a thouſand and two hundred years together, until *Herod*'s time, as I have ſaid: which is more than any one family in the world beſides can ſhew for his nobility, or continuance in government. 3 *Reg.* 12. 2 *Para.* 11. The wonderful providence of God towards the houſe of *Judah*. *Euſeb.* in *Chron.*

The ſame *Jacob*, when he came to bleſs his little nephews, *Manaſſes* and *Ephraim*, that were *Joſeph*'s children, though himſelf was now dim of ſight, and could not well diſcern them; yet did he put his right hand upon the head of the younger, and his left hand upon the elder, and that of purpoſe, as it proved afterwards: for when *Joſeph* their father miſliked the placing of their grand-father's hands, and would have removed the right hand from *Ephraim*, and would have placed it upon the head of *Manaſſes*, that was the elder; *Jacob* would not ſuffer him, but anſwer'd, I know that *Manaſſes* is the elder, and he ſhall be multiplied into many people; but yet his younger brother ſhall be greater than he. Which afterwards was fulfill'd; for *Ephraim* was always the greater and ſtronger tribe, and in fine, became the head of the kingdom of *Iſrael*, or of the ten tribes, whereof there was no ſuſpicion or likelihood, when *Jacob* ſpoke this, or when *Moſes* recorded it. And how then came *Jacob* to foreſee this, ſo many hundred years before? as alſo to foreſee and foretel the particular places of his childrens habitations in the land of promiſe; as of *Zabulon*, at the ſea-ſide; of *Aſſer*, in the fertile paſtures; and of other the like, that fell out by caſting lots, after four hundred years and more? whence had he this, I ſay, to foretel what lots ſo long after ſhould appoint, but only from God, who govern'd their lots? III. The prophecy for the greatneſs of *Ephraim* above *Manaſſes*. *Gen.* 48. *Joſ.* 16, & 17. *Eccleſ.* 47. *Iſa.* 7, & 28. *Jerem.* 31. *Ezek.* 37. *Oze.* 5. *Gen.* 49. *Joſ.* 14. *Exod.* 12. *Gal.* 3. *Acts* 13.

The

IV. The foresight of *Moſes*. *Num.* 34, 35, 36. *Joſ.* 15, 16, 17.

The like might be ask'd concerning *Moſes*, who before his death in the deſert, divided out the land of *Canaan* to every tribe, even as though he had been in poſſeſſion thereof, and as afterwards it fell out by caſting of lots; as in the books of *Joſhua* it does appear. And could any human wit or ſcience, think you, foreſee what each tribe ſhould attain, after his death, by drawing of lots? again, the ſame *Moſes* foreſaw, and foretold in publick hearing of all the people, how, in times to come, long after his death, the *Jews* ſhould forſake God, and for their ſins be caſt into many baniſhments, and finally be forſaken, and the *Gentiles* received in their room, as indeed it came to paſs. And whence judge you, could he learn this, but from God alone. *Deut.* 31. 21.

V. The prophecy for the perpetual deſolation of *Jericho*. *Joſh.* 6.

In the book of *Joſhua*, there is a curſe laid upon the place where *Jericho* ſtood, and upon whatſoever perſon ſhould go about to rebuild the ſame: to wit, *That in his eldeſt ſon, he ſhould lay the foundations; and in his youngeſt ſon, ſhould he build the gates thereof:* which is to ſay, that before the foundations were laid, and gates built, he ſhould be puniſh'd with the death of all his children. Which thing was fulfill'd, almoſt five hundred years after, in one *Hiel*, who preſumed, under wicked king *Achab* to rebuild *Jericho* again, and was terrified from the ſame by the ſudden death of *Abiram* and *Segub*, his children, as the book of *Kings* reports, *according to the word of our Lord, which he had ſpoken in the hand of* Joſhua, *the ſon of* Nun: and ſince that time to this, no man, either *Jew* or *Gentile*, has taken upon him to raiſe again the ſaid city, altho' the ſituation be moſt pleaſant, as by relation of hiſtories, and geographers appears. 3 *Reg.* 16.

VI. The prophecy for the birth and acts of *Joſias*. 3 *Reg.* 12.

In the third book of *Kings* is recorded, that when *Jeroboam* had withdrawn ten tribes from the obedience of *Roboam*, king of *Judah*; to the end they might never have occaſion to reunite themſelves again to *Judah*, by their going to ſacrifice in *Jeruſalem*, as by the law they were appointed; he built for them a goodly ſumptuous high

high altar in *Bethel*, and there commanded them to do their devotions. And when he was one day there preſent himſelf, and offering his incenſe upon the ſaid altar, and all the people looking on; there came a man of God, ſays the Scripture, and ſtood before the altar, and cried out aloud, and ſpoke theſe words: *Altar, altar! thus ſaith our Lord: behold a child ſhall be born to the houſe of* David, *named* Joſias, *and he ſhall immolate upon thee prieſts of the excelſes, which now do burn frankincenſe upon thee; and he ſhall burn mens bones upon thee.* 3 *Reg.* 13.

Thus ſpoke that man of God in the preſence and hearing of all the people, more than three hundred years before *Joſias* was born; and it was regiſter'd preſently, according to the manner of that time, as I have noted before: and with the ſame were regiſter'd alſo the miracles, which happen'd about that fact; as that the altar cleft in two upon the man's words; and *Jeroboam* extending forth his hand to apprehend him, loſt preſently the uſe and feeling thereof, until it was reſtored again by the holy man's prayers; who notwithſtanding, for that he diſobey'd God's commandment in his return, and eat with a Prophet of *Samaria*, which was forbidden him, was ſlain in his way homeward by a lion, and his body was brought back again, and buried in *Bethel*, nigh the ſaid altar, amongſt the ſepulchers of thoſe idolatrous prieſts of that place; but yet with a ſuperſcription upon his tomb, containing his name, and what happen'd.

Diſobedience puniſh'd grievouſly in God's deareſt.

There paſſed three hundred years, and *Joſias* was born, and came to reign in *Judah*; and one day coming to *Bethel* to overthrow the altar, to deſtroy the ſepulchers of thoſe idolatrous prieſts, that had been buried in that place; when he began to break their tombs, he found by chance, the ſepulcher of the ſaid man of God, with the ſuperſcription upon it. By which ſuperſcription, and by relation of the citizens of *Bethel*, when he perceived it was the ſepulcher of him that had foretold 4 *Reg.* 23.

foretold his birth, his name, and his doings, ſo many hundred years before he was born; he let the ſame ſtand
Chap. 23. untouch'd, as the fourth book of *Kings* does declare.

Now conſider, whether among any people in the world, but only among the *Jews*, there were ever any ſuch prophecy, ſo certain, ſo particular, ſo long fore-told before the time, and ſo exactly fulfill'd? but yet the holy Scriptures are full of the like, and time permits me only to touch ſome few of the principal.

Iſaiah the Prophet is wonderful in foretelling the myſteries and acts of the Meſſias; his nativity, his life, and all the particulars that happen'd in his paſſion. Inſomuch that St. *Jerome* ſays, he may ſeem rather to
Hieron. in Prolog. Gal write a hiſtory of deeds paſt, than a prophecy of events to come. But yet among other things, it is to be noted, that living in a peaceable and proſperous time in *Judah*, when the *Jews* were in amity and great ſecurity with the *Babylonians*, he foreſaw and foretold the deſtruction of *Jeruſalem* by the ſaid *Babylonians*, and the grievous captivity of *Jews* under them; as alſo
4 *Reg.* 20. 16. the deſtruction of *Babylon* again by *Cyrus* king of *Perſia*, whoſe expreſs name and greatneſs he publiſh'd in writing, almoſt two hundred years before he was born, ſaying in the perſon of God, firſt, to *Hezekiah* king of *Judah*, that rejoiced in the friendſhip he had with
4 *Reg.* 20. *Iſaiah* 13. *Babylon: Behold the days ſhall come, and all things ſhall be taken away that are in thy houſe, and that thy fathers have laid up unto this day, into* Babylon. *Yea of the children alſo that come forth of thee --- they ſhall be eunuchs in the palace of the king of* Babylon. And next, to *Babylon* he ſaid: *The burthen of* Babylon, *which* Iſaiah *the ſon of* Amos *ſaw*, &c. *Howl ye, becauſe the day of our Lord is near*, &c. And thirdly, to *Cyrus*, not yet born, who was pre-ordain'd to deſtroy the ſame, and to reſtore the people from baniſhment, and to rebuild the temple in *Jeruſalem*, he ſays thus: *Who ſay to* Cy-
Iſaiah 44. rus; *thou art my paſtor, and thou ſhalt fulfil all my will, who ſay to* Jeruſalem, *thou ſhalt be built, and to the temple, thou*

VII. The prophecy of the deſtruction of *Jeruſalem* and *Babylon*.

thou ſhalt be formed. --- And in the next chapter: *Thus ſays the Lord, to my Chriſt* Cyrus --- *I will go before thee, and will humble the glorious of the earth: I will break the braſen gates, and will burſt the iron bars, for my ſervant* Jacob, *and* Iſrael *my elect, and have called thee by thy name, I have reſembled thee, and thou haſt not * known me.* *Iſaiah* 45.

VIII. The wonderful prophecy of *Cyrus* king of *Perſia*. *Iſaiah* 25.

* This he ſays for that *Cyrus* was an infidel.

Can any thing be more clear or miraculouſly ſpoken in the world, than to name a heathen not yet born, that ſhould conquer ſo ſtrong a monarchy, as *Babylon* was at this time, and ſhould build again the temple of *Jeruſalem*, which others of his own religion had deſtroied before him? what cauſe, what reaſon, what likelihood could be of this? yet *Iſaiah* ſpeaks it ſo confidently, as to ſay, *that he ſaw it:* and he names two witneſſes thereof, that is, *Urias* and *Zacharias*, that were not born many years after, ſaying: *and I took unto me two faithful witneſſes,* Urias *the prieſt, and* Zacharias *the ſon of* Barachias: whereof the firſt was a Prophet in *Jeremiah*'s time, a hundred years after *Iſaiah*; and the ſecond lived fourſcore years after that again, in the days of *Darius*, as by the beginning of his prophecy appears; and yet both, as you ſee, were diſtinctly named by *Iſaiah*, ſo long before. *Iſaiah* 13. *Iſaiah* 8. 2. *Jere.* 26. 20. *Zac.* 1. 1.

Circumſtances of certain truth.

And whereas this book of *Iſaiah* was pronounced openly to the people, as other prophecies alſo were, and publiſh'd into many thouſand hands before the captivity of *Babylon* fell out; and then carried alſo with the people, and diſpers'd in *Chaldea*, and other parts of the world: there can be no poſſible ſuſpicion of forgery in this matter; for all the world both ſaw it, and read it, many years before the thing came to paſs; yes, when there was no thought of ſuch poſſibility.

IX. The prophecies and doings of *Jeremiah* in the ſiege of *Jeruſalem*

The ſame captivity and deſtruction of *Jeruſalem*, by the *Babylonians*, was propheſied by *Jeremiah* a hundred years after *Iſaiah*, and a little before the matter came to paſs. Yea, while the *Babylonians* were about the walls of *Jeruſalem*, and beſieged the ſame for two

years together, *Jeremiah* was within, and told every man, that it was in vain to defend the city; for God had now deliver'd it. And altho' he was counted a traitor for ſo ſpeaking; eſpecially when by an army of *Ægypt* that came to the aid of *Jeruſalem* from *Pharaoh*, the ſiege of the *Babylonians* was raiſed for a certain time: yet *Jeremiah* continued ſtill his aſſeveration, and ſaid to *Zedekiah* the king, *thou ſhalt be delivered into the hands of the king of* Babylon. And to the people, *Hæc dicit dominus, tradendo tradetur hæc civitas*, &c. This ſaith our Lord, this city moſt certainly ſhall be deliver'd into the hands of the *Babylonians*. And ſo he continued, notwithſtanding he was put in priſon, and whipt, and threaten'd daily to be hang'd; until indeed the city was taken, and *Zedekiah*'s eyes pulled out, his children ſlain before his face, and all other things perform'd, which *Jeremiah* had propheſied and foretold them before.

Jere. 37.

Jere. 38.

Jere. 39. 4 *Reg.* 24. & 25.

And which is yet more marvellous, *Jeremiah* did not only foretel the particulars of this captivity; but alſo the determinate time, how long it ſhould laſt, ſaying: *And all this land ſhall be in deſolation and into aſtoniſhment; and all theſe nations ſhall ſerve the king of* Babylon, *ſeventy years: and when theſe ſeventy years ſhall be expired, I will viſit upon the king of* Babylon, *and upon that nation, ſaith our Lord ---- And I will make it into everlaſting deſolations. And I will bring upon that land all my words that I have ſpoken againſt it --- Whatſoever* Jeremiah *has propheſied*, &c. In which prophecy is contain'd firſt, the particular time, how long this captivity ſhould endure. Secondly, the deſtruction of *Babylon*, and of that monarchy by the *Perſians*: and thirdly, the returning home of the *Jews* again; which three things to have been after fulfilled, not only *Eſdras*, that lived at that time, and was an actor in performance of the laſt, but all other heathen writers beſides, do record and teſtify.

The years foretold of the captivity of *Babylon*.

Jere. 25.

Jere. 24. 25. &c. 29. v. 10. 1 *Eſd.* 1. & 2. 3 *Eſd.* 2.

And

And this prophecy of *Jeremiah* was ſo famous, and certainly believed among all the *Jews*, in the time of their captivity; that when the day of expiration drew near, *Daniel* writes thus of himſelf: *In the firſt year of* Darius --- *I* Daniel, *underſtood in books, the number of the years, whereof the word of our Lord was made to* Jeremiah *the Prophet, that ſeventy years ſhould be accompliſhed of the deſolation of* Jeruſalem, *and I ſet my face to our Lord my God, to pray and beſeech in faſtings, ſackcloth and aſhes*, &c. Not only the *Jews* underſtood and believed this prophecy; but even *Cyrus* himſelf that was a *Gentile*, gave full credit thereunto, and thereby was induced to reſtore the *Jews*; as appears both by his own word, and proclamation, ſet down by *Eſdras*, that executed the ſame; and by his deeds alſo, in reſtoring home the *Jews*, and rebuilding their temple at his own great charges, as all hiſtoriographers of the heathens do confeſs.

Dan. 9. 1.

Gentiles believed the Scripture.

1 *Eſd.* 3. 3 *Eſd.* 2.

I might here allege infinite other examples, and make no end, if I would follow the multitude of prophecies which are diſperſed throughout the whole Scripture. I might ſhew how *Daniel* foretold to *Baltazar* king of *Babylon*, in the midſt of his triumph, and in the hearing of all his peers, the deſtruction, which enſued upon him the very ſame night after.

The prophecies of *Daniel*.

Daniel 5.

I might allege how the ſame *Daniel*, in the firſt year of *Darius* the *Median*, in the beginning of that ſecond monarchy of *Medians* and *Perſians*, foretold * how many kings ſhould reign after in *Perſia*, and how the laſt who was the fourth after him, and his name alſo *Darius*, ſhould fight againſt the *Grecians*, and be overcome by a *Grecian* king, which was *Alexander*; and how that kingdom alſo of *Greece* ſhould be divided and torn in pieces after *Alexander*'s death, and not paſs to his poſterity, as *Juſtin* and other heathen writers do teſtify it was, by *Antigonus*, *Perdiccas*, *Seleucus*, *Antiochus*, *Ptolomeus*, and other captains of *Alexander*, that divided the ſame among themſelves, above a hundred years after *Daniel* was dead.

Daniel 11.

* Behold three kings ſhall yet ſtand in *Perſia*, and the fourth ſhall be rich above all the reſt. *Dan.* 11. 2. *Juſtin. hiſt. l.* 12. & 13.

The four monarchies of *Assyrians*, *Persians*, and *Romans*. *Dan.* 2. *Dan.* 8.

The foretelling of great *Alexander*. *Joseph. l.* 11. *de Antiq. judaic. c.* 8.

I might declare how the same *Daniel* foresaw, and foretold the four great monarchies of the world, and described the same as distinctly, as if he had lived in them all, and as by experience we find since to be true. I might allege the particular description of the fight between *Darius* and *Alexander*, set down by *Daniel* under the names of the great ram, and the fierce goat with one horn, which goat he himself interprets to be meant of a *Grecian* king, that should conquer the *Persians*. And therefore *Alexander*, as *Josephus* reports, coming to *Jerusalem* about a hundred years after, and reading this prophecy of *Daniel*, interpreted unto him by *Jaddus* the high priest, assured himself that he was the man therein signified; and so, after sacrifice done to the God of *Israel*, of whom he affirm'd, that he had appear'd unto him in *Macedonia*, and had exhorted him to take this war in hand, and after he had bestow'd much honour and many benefits upon the high priest, and inhabitants of *Jerusalem*; he went forward in his war against *Darius* with great alacrity, and had that famous victory, which all the world knows.

A hundred such prophecies more, which are as plain, as evident, and as distinct as this, I might allege of *Elias*, *Elizæus*, *Samuel*, *David*, *Ezekiel*, the twelve lesser Prophets, and of others, whom I have not named. And indeed, the whole Scripture is nothing else, but a divine kind of body, repleniſh'd throughout with the vital spirit of prophecy, and every day some prophecy or other is fulfill'd, tho' we mark it not, and shall be to the world's end.

What manner of persons our Prophets were.

Ptolo. in l. de fructu.

And the miracle of this matter is yet more increased, if we consider, what manner of people they were, for the most part, by whom these prophecies of hidden things were utter'd: to wit, not such men as could gather their foresight of things by astronomy, or astrology, that is, by contemplation of the stars, as some fond *Gentiles* did pretend (tho' *Ptolomy* denies that such things can be foretold, but only by inspiration from God, in which all learned

learned men do now agree) neither were they ſo ſharp witted, as to attain to prophecy by ſtrong imagination, as moſt vainly *Averroes* and his followers hold that ſome men may; nor finally, were they ſo delicately fed, as by exact diet and rules of alchymy to come to prophecy, as alchymiſts dream that a man may do, and that *Apollonius Thyanæus* did; who by ſtellified meats, as they ſpeak, came to be ſtellified himſelf; and ſo by help of his glaſs call'd *Alchymuſi*, could foretel ſome matters and affairs to come. Our Prophets, I ſay, knew none of theſe fantaſtical deviſes, being for the moſt part poor, ſimple, and unlearned men, as in particular is recorded, that *David* was a ſhepherd, and *Amos* was a keeper of oxen: yea, oftentimes they were women, as *Mary* the ſiſter of *Aaron*, call'd in the Scripture by the name of propheteſs; *Deborah* the wife of *Lapidoth*; *Anna* the mother of *Samuel*; *Elizabeth* the mother of *John Baptiſt*; *Anna* the daughter of *Phanuel*; and finally, the moſt holy and bleſſed virgin *Mary*, with the daughter of *Philippe*, and many ſuch others, both in the Old and New Teſtament, who propheſied ſtrangely, nor could poſſibly receive ſuch fore-knowledge of things to come, but only from the ſpirit of God, and by the inſpiration of the Holy Ghoſt, which is a manifeſt demonſtration of the excellency of holy writ, and of the certainty of the things contain'd therein.

Moles. Narbon. in lib. Abubacher & Avempace.

Roger Bacon. de ſex. ſcient. experimenta. lib.

Amos 1.

Exod. 15.

Judic. 5.

1 *Reg.* 2. *Luke* 1. & 2. *Acts* 21.

And now, altho' this might ſeem ſufficient in the judgment and conſcience of every reaſonable man, as the *Jew* ſuppoſes, to prove that the Scriptures are only from God; and conſequently by them, that there is a God: yet has he one reaſon more to confirm their ſincerity, which I will allege in this place; and therewith make an end. His reaſon is, that altho' theſe holy writings which proceed of God's ſpirit, do not take their teſtimony or confirmation from man: yet for more evidence of the truth, God has ſo provided, that all the principal and moſt ſtrange and wonderful things recounted in Scripture, ſhould be reported alſo, and

The eighth proof of Scriptures. Approbation of heathen writers.

confirm'd by *Infidels*, *Pagans*, *Gentiles*, and heathen writers themſelves: altho' in ſome points they differ from the Scripture in the manner of their narration, by adjoining ſuperſtitions thereunto: which makes the more in approbation of the things; for hereby it appears, they took not their hiſtories directly from the bible, but by tradition and moſt ancient antiquities of their own.

I. The creation of the world. *Gen.*1.&2.

Firſt then he ſhews, that the creation of the world, which is the marvel of all marvels, with the infuſion of man's ſoul from God, is both granted and agreed upon, by all theſe heathen philoſophers, whom I have cited before (altho' the particularities be not ſet down by them, as they are in the Scriptures) and by all others that do ſee in reaſon, that of neceſſity, there muſt be yielded ſome Creator of theſe things. Next to this, the flood of *Noah* is mention'd by divers moſt ancient heathen writers; as by *Beroſus Chaldeus*, *Hieronimus Egyptius*, *Nicolaus Damaſcenus*, *Abydenus*, and others, according as both *Joſephus*, and *Euſebius* do prove. And in *Brazil*, and other countries diſcover'd in our age, where never teachers were known to be before, they talk of a certain drowning of the world, which in times paſt happen'd; and do ſay, that was left them by tradition from time out of mind, by the firſt inhabitants of thoſe places.

II. The flood of *Noah*. *Gen.*6,7,8. *Joſeph.l.*1. *Antiq.Jud* *Euſeb.l.* 9. *de præp.* *Evang.c.*4

III. The long life of the firſt fathers. *Gen.* 5. & 10, 11.

Of the long life of the firſt Patriarchs, according as the Scripture reports it, not only the former authors, but alſo *Manethus*, that gather'd the hiſtory of the *Ægyptians*; *Molus Heſtiæus*, that wrote the acts of the *Phœnicians*, *Heſiodus*, *Heccatæus Abderita*, *Helanicus*, *Acuſilus*, and *Ephorus* do teſtify, that theſe firſt inhabitants of the world lived commonly a thouſand years a-piece; and they allege the reaſon thereof to be, both for the multiplication of the people, and bringing all ſciences to perfection, eſpecially aſtronomy and aſtrology, which, as they write, could not be brought to ſufficient perfection by any one man, that had lived leſs than ſix hundred years, in which ſpace the great year, as they call it, returns about.

Of

Of the tower of *Babylon*, and of the confuſion of tongues at the ſame time, *Euſebius* cites the teſtimonies at large, both of *Abydenus*, that lived about king *Alexander*'s time; and of *Sibylla*; as alſo the words of *Heſtæus*, concerning the land of *Sennaar* where it was built. And theſe *Gentiles* do ſhew by reaſon, that if there had not been ſome ſuch miracle in the diviſion of tongues, no doubt, but all tongues being derived of one, as all men are of one father, the ſame tongues would have retain'd the ſelf-ſame roots and principles, as in all dialects or derivations of tongues we ſee it comes to paſs. But now, ſay they, in many tongues, at this day, we ſee that there is no likelihood of affinity among them, but all different the one from the other; and thereby it appears, that they were made divers and diſtinct even from the beginning.

IV. The tower of *Babylon*. *Geu.* 11.

Euſeb. l. 9. *de præpar. cap.* 4.

Mark this reaſon.

V. Of *Abraham*. *Gen.* 11. 12, 13, 14, &c.

Of *Abraham* and his affairs, I have alleged ſome heathen writers before; as *Beroſus*, *Heccatæus*, and *Nicolaus Damaſcenus*. But of all others, *Alexander Polyhiſtor* alleges *Eupolemus* moſt at large of *Abraham*'s being in *Ægypt*, and of his teaching them aſtronomy there; of his fight, and victory in the behalf of *Lot*; of his entertainment by king *Melchiſedech*; of his wife and ſiſter *Sarah*: and of other things he did, eſpecially of the ſacrifice of his ſon *Iſaac*. With whom agrees *Melo*, in his books written againſt the *Jews*, and *Artabanus*. And of the ſtrange lake whereinto *Sodom* and *Gomorrah* were turn'd by their deſtruction, call'd *mare mortuum*, the *dead ſea*, wherein nothing can live, both *Galen*, *Pauſanias*, *Solinus*, *Tacitus*, and *Strabo*, do teſtify, and ſhew the particular wonders thereof.

Alex. Poly. lib. de Judaica hiſtoria. *Melo lib. de fraudibus Judæorum* *Artaban. in Judæor. hiſt.* *Gal. de ſimplic.* *Pauſan. in Eliæ.* *Solin. in hiſt.* *Tacit. lib. ult. hiſt.*

From *Abraham* down to *Moſes*, writes very particularly the fore-named *Alexander*, altho' he mingles ſometimes ſome fables, whereby it appears, that he took his hiſtory not wholly out of the bible. And he alleges one *Leodemus*, who as he ſays, lived with *Moſes*, and wrote the ſelf-ſame thing that *Moſes* did; ſo that theſe writers agree almoſt in all things touching *Iſaac*,

VI. Of *Iſaac*, *Jacob*, *Joſeph*, &c. *Gen.* 15, 16, 17, 18, &c.

Jacob, *Joſeph*, and all their affairs even unto *Moſes*; and with theſe do concur alſo *Theodotus* a moſt ancient poet, *Artabanns* and *Philon*, *Gentiles*. *Ariſtæus* in like manner about *Ariſtotle*'s time wrote a book of *Job*.

Ariſtæus l. de Job.

VII. Of *Moſes*, *Exod.* 2, 3, 4, 5, &c.

Of *Moſes* and his acts, not only the fore-named, eſpecially *Artabanus* in his book of the *Jews*, do make mention at large, but many others alſo; as namely *Eupolemus*; out of whom *Polyhiſtor* recites very long narrations of the wonderful and ſtupendious things done by *Moſes* in *Ægypt*, for which he ſays, that in his time, he was worſhip'd as a god in that country, and call'd by many *Mercurius*. And that the *Ethiopians* learned circumciſion of him, which afterwards always they retain'd, and do ſo unto this day. And as for his miracles done in *Ægypt*; his leading the people thence by the red-ſea: his living with them forty years in the deſert; the heathen writers agree in all things with the Scriptures, ſaving only, that they recount divers things to the praiſe of *Moſes*, which he has not written of himſelf; adding alſo his deſcription; to wit, that he was a long tall man, with a yellow beard, and long hair. Wherewith alſo agrees *Numenius Pythagoricus*, touching the acts of *Moſes*, whoſe life, he ſays, that he read in the ancienteſt records that were to be had.

The deſcription of *Moſes*'s perſon out of heathen writers.

VIII. The hiſtory of *Joſhua*, the *Judges*, and the *Kings*.

But the fore-named *Eupolemus*, goes yet forward, and purſues the hiſtory of *Joſhua*, of the *Judges*, of *Saul*, and *David*, and of *Solomon*, even unto the building of the temple, which he deſcribes at large; with the particular letters written about that matter to the king of *Tyrus*, which *Joſephus* ſays, were in his days kept in the records of the *Tyrians*. And with *Eupolemus*, agree *Polyhiſtor*, and *Heccatæus Abderita*, that lived and ſerved in the war with king *Alexander the Great*; and they make mention, amongſt other things, of the ineſtimable riches of *Solomon*, and of the treaſures which he did hide and bury, according to the faſhion of that time, in the ſepulchre of his father *David*: which tho' not mention'd

Joſeph. l. 8. de antiq. cap. 2.

The treaſures hidden in the ſepulchre of *David*.

mention'd by the Scripture, *Joſephus* well proves to be no fable; for that *Hircanus* the high prieſt and king of *Jury*, being beſieged in *Jeruſalem* by *Antiochus*, ſurnamed *Pius*, not many years before Chriſt's nativity; to redeem himſelf and the city, and to pay for his peace, * open'd the ſaid ſepulchre of *David*, and fetcht out of the one part thereof, three thouſand talents in ready money, which amount to ſix hundred thouſand pounds *Engliſh*, if we account the talents but at the leaſt ſize, of *Talentum Hebraicum*. *Joſeph. lib. 13. de ant. cap. 16.*

*The ſame thing attempted *Herod* in his time, as *Joſephus* ſays, *l.* 18. *antiq.*

IX. Things that enſued after *Solomon*'s days.

And as for the things which enſued after *Solomon*; as the diviſion of the tribes among themſelves; and their divers wars, afflictions, and tranſmigrations into other countries, many heathen writers do mention and record them; and among others *Herodotus* and *Diodorus Siculus*. And the aforenamed *Alexander Polyhiſtor*, talking of the captivity of *Babylon*, ſays that *Jeremiah* a Prophet, told *Joachim* his king, what would befall him; and that *Nebuchadonoſor*; hearing thereof, was moved thereby to beſiege *Jeruſalem*. *Jere.* 37. 4 *Reg.* 24.

Of *Senacherib*.

Of the flight of *Senacherib* from the ſiege of *Jeruſalem*, and how he was kill'd at his return home by his own children in the temple, according to the prophecy of *Iſaiah*, and hiſtory of the book of *Kings*, becauſe he had blaſphem'd the Lord God of *Iſrael*, *Herodotus* witneſſes, that after his death, he had a ſtatue or image of metal erected in his memory, with this inſcription in *Greek*, *He that beholds me, let him learn to be godly*. Confer *Xenophon* alſo in his ſeventh book *De Cyropædia*, and you will ſee him agree with *Daniel* in his narration of *Babylon*. *Iſa.* 31, & 33, & 36. 4 *Reg.* 9. *Hero. l.* 2. *Dan.* 16.

And finally, I will conclude with *Joſephus* the learned *Jew*, that wrote immediately after Chriſt's aſcenſion, and proteſts, that the publick writings of the *Syrians*, *Chaldeans*, *Phœnicians*, and innumerable hiſtories of the *Grecians*, are ſufficient to teſtify the antiquity, truth, authority, and certainty of holy Scriptures, if there were no other proof in the world beſides. *Joſeph. l.* 1. *de antiq. Jud.*

SECT.

SECT. IV.

The concluſion of the chapter, with the applicatio

THUS far have I treated of the ways and mea which have been left to the world from the beg ning, thereby to know and underſtand their Mak In treating which point, I have inlarged my ſelf the mo becauſe it is the ground and foundation of all that is may be ſaid hereafter. It is the firſt, and final chief principle of our eternal ſalvation or damnati and of the happineſs or miſery, that muſt befall us, be our everlaſting lot.

Which ground and verity, if it be ſo certain and e dent as before has been ſhew'd by all reaſon and pro both divine and human; and the matter is ſo teſtifi and proclaim'd unto us, by all the creatures of hea and earth, and by the mouth and writing of our Cr

No excuſe of the ignorance of God.

tor himſelf, that no ignorance or blindneſs can exc the ſame; no ſlothfulneſs diſſemble it; no wicked deny it: what remains then, but to conſider with ou ſelves, what ſervice this God requires at our hands, w gratitude, what duty, what honour, we owe for o creation; to the end, that as we have proved him a m bountiful Creator, ſo we may find him a propiti judge, and munificent rewarder. For it is not probab his divine majeſty who has appointed every other cr ture to act in ſome manner for his own glory, as h been declared at large before, ſhould leave manki only, which is the worthieſt of all the reſt, without a obligation of ſerving him.

The errors of the old philoſophers.

In which one point notwithſtanding, tho' never clear, ſuch is the fooliſhneſs of our corrupt nature wit out God's holy grace, have fail'd thoſe ancient wiſe m of the world, of whom St. *Paul* ſpeaks ſo much in t

Rom. i.

epiſtle to the *Romans*, taking compaſſion of their ca and calling them fools, and all their great learning a philoſophy meer folly; for that whereas, by the mea

before mention'd, They came to know God; they did not ſeek to glorify him, as appertains unto God; nor yet did render him due thanks, but vaniſh'd away in their cogitations: that is, they took no profit by this knowledge of theirs, but applied their cogitations upon the vanities of this world, more than upon the honour and ſervice of this their God. For which cauſe St. *Paul* adjoins preſently in the ſame place, that for ſo much as they did thus, And did not ſhew forth by their life and works, that they had the knowledge of God indeed: God deliver'd them over to a reprobate ſenſe, and ſuffer'd them to fall into horrible ſins: which St. *Paul* does name and deteſt in all that chapter; and finally concludes, that their everlaſting perdition enſued principally upon this one point; that whereas, *they knew the juſtice of God*, by all the ways and arguments that before have been declared: yet would they not underſtand, that death was due to all ſuch which lived in wickedneſs as they did. *Rom.* 1. *Ibid.* *Ibid.*

And the ſame Apoſtle, upon conſideration of theſe matters, whereon he dwells long, becauſe of the importance of the ſubject, pronounces infine this general ſentence, with great aſſeveration and vehemency of ſpirit: *For the wrath of God from heaven is revealed upon all impiety and injuſtice of thoſe men that detain the verity of God in injuſtice: becauſe, that of God which is known, is manifeſt in them. For God has manifeſted unto them.* That is, who being endued with the knowledge of God, do live notwithſtanding unrighteouſly: or, as he ſaid before, do conſume their days in vanity, not making account of the ſervice, which they do owe to that God for their creation and other benefits. Which thing, if St. *Paul* might truly ſay unto theſe *Gentiles* before his time, who had only natural knowledge and underſtanding of God; that is, ſo much as by his creatures was to be gather'd: what may or ſhall be ſaid unto us, who have not only that light of nature which they had, but alſo the writings and law of God himſelf, communi- A general ſentence pronounced by St. *Paul*. *Ibid.* The application to our ſelves.

communicated ſpecially unto the *Jews*; and above that alſo, have heard the voice of his only Son upon earth, and have received the doctrine of his moſt holy Goſpel, and yet do live as negligently, many of us, as did the very heathens, in regard to a good and virtuous life.

Surely in this caſe, I muſt denounce againſt my ſelf that if it be true, as it cannot be falſe, which this bleſſed Apoſtle affirms here of theſe heathen philoſophers, that by that little knowledge they had of God, *They were made inexcuſable:* then by the moſt juſt and certain rule of Chriſt, laid down in St. *Luke*, *Every one to whom much was given, much ſhall be required of him* for the ſame. We are forced to infer, that our account will be greater, and our ſelves much more inexcuſable before his divine majeſty, than the very *Gentiles* and heathens are, if after all our knowledge and manifeſt underſtanding of his Godhead and Juſtice, We vaniſh away in our cogitations, as they did, and as moſt part of the world at this day are ſeen to do, that is, if we apply our thoughts and cares about the vain affairs of this temporal life and tranſitory commodities, which we ſhould beſtow upon the ſervice and honour of this Lord and Creator.

Rom. 1.

Luke 12.

CHAP. III.

Of the final end and cauſe why Man was created by God, and placed in this world.

SECT. I. *That man being created to ſerve God, whatſoever takes him from this end is vanity.*

BY the chapter precedent, I nothing doubt, gentle reader, but if thou haſt ſeen and peruſed the ſame, thou remaineſt ſufficiently inform'd of thy Creator. Now follows it, by order of good conſequence, that we conſider with ſome attention, becauſe

it is of great importance to us, what intent and purpoſe God had in creating us, and this world for our ſakes, and in placing us therein, as lords of the ſame. By the former conſiderations we have learnt, that as among other creatures, nothing made it ſelf; ſo nothing was made for it ſelf, nor to ſerve it ſelf alone. The heavens, we ſee, do ſerve the air; the air ſerves the earth; the earth ſerves beaſts; the beaſts ſerve man: and then is the queſtion, whom was man made to ſerve? for in him alſo, holds the former reaſon, that ſince he was not made by himſelf, it is not likely, that he was made to ſerve himſelf. A neceſſary conſideration.

If we conſult with the Scriptures herein; we find a general ſentence laid down without exception: *Univerſa propter ſemetipſum operatus eſt Dominus.* Our Lord has made all things for himſelf. And if all, then man likewiſe, no doubt, who is not the leaſt part of the reſt which he has made. And hereby it comes to paſs, that man cannot be ſaid to be free, or at his own appointment or diſpoſition in this world, but obliged to perform that thing, for which he was ſent into this habitation. Which point, a friend of holy *Job* declares plainly, in a certain invective, that he makes againſt ſuch men, as were careleſs and negligent in conſideration of this affair. *A vain man*, ſays he, *is extoll'd into pride, and think himſelf born free, as a wild aſs colt.* That is, he thinks himſelf bound to nothing, ſubject to nothing, accountable for nothing that he does in this life; but only born free, to paſs his time in ſport and pleaſure, as a wild colt in a deſert, that has no maſter to tame him. Which, in other words, the wiſe man utters thus: *They eſteem'd our life to be a paſtime, and the converſation of life made for a gain*, and therefore cares not how he lives, or wherein he ſpends and paſſes over the time. And this of the man, whom the Scripture calls *vain*. *Prov.* 16. Man made to ſerve God. *Job* 11. *Sap.* 15.

But now for the ſober, wiſe, and diſcreet, of whom it is written. *The path of life above the learned, that* *Prov.* 15.

he

he may decline from the loweſt hell: they are far fr
ſo great folly, as to imagine, no account will be
manded of our being in this world, for they have re
Eccleſ. 11. That God ſhall bring into judgment whatſoever
done, for every fault that is committed. And
Mark 10. Chriſtian man knows further by the mouth and affe
ration of his Saviour and Redeemer, that he ſhall
Account to be rendred. accountant for every idle word, that he utters;
finally, there is no man that is either of reaſon,
converſant in the writings and teſtament of his Crea
but remembers well, that among all other irritatio
whereby the wicked man is ſaid to provoke G
patience to indignation, none is more often repea
Pſalm 9. or more grievouſly taken, than that the impious
ſaid in his heart; he will not enquire.

With theſe men then alone, ſhall be my ſpeech,
this preſent chapter, who have a deſire to diſch
well this account. For attaining whereof, truly, I
give them no better counſel, inſtruction, or adv
than to do in this caſe, as a good merchant's facto
wont to do, when he arrives in foreign countries;
as a ſoldier or captain ſent by his prince to ſome g
exploit, is accuſtom'd, when he comes to the p
Profitable demands and conſiderations. appointed; that is, to weigh and conſider deeply,
what cauſe he came thither? why he was ſent? to w
end? what to attempt? what to proſecute? wha
perform? what will be expected and required a
hands, upon his return, by him that ſent him thith
for theſe thoughts, no doubt, will ſtir him up to
tend to that for which he came; and not to emp
his time in impertinent affairs. The like woul
counſel a Chriſtian to put in uſe, concerning the
propoſed, and to demand of himſelf, between God
his conſcience, why and wherefore, and to what e
he was created and ſent hither into this world? w
to do? wherein to beſtow his days, *&c.* And
will he find, that for no other cauſe, matter, or
was he created and placed here, but only to ſerve

in this life, and by that ſervice to gain heaven and ſalvation in the life to come. This was the condition of our creation, as *Moſes* well expreſſes; That we ſhould be a holy people to ſerve our God: and this was the conſideration of our redemption, foretold by *Zachary*, before we were yet redeem'd: *That without fear being deliver'd from the hand of our enemies we may ſerve him, in holineſs and juſtice before him all our days.* *Deut.* 4. *Luke* 1.

From this conſideration do enſue two conſequences to be obſerved. Whereof the firſt is, that ſeeing our end and final cauſe of being in this world, is to ſerve God, and thereby to work our own ſalvation; whatſoever thing we do, or beſtow our time in, which either is contrary or impertinent, or not profitable to this end, though it were to gain kingdoms, is but vanity and loſt labour, and ſuch as will turn us in time to grief and repentance, if we change not our courſe: for it is not the matter for which we came into this life, nor whereof we ſhall be demanded an account; except it be to receive judgment, and puniſhment for the ſame. The firſt conſequence upon due conſideration of our end.

Secondly it follows from the ſame conſideration, that ſeeing our only buſineſs and affair in this world, is to ſerve our Maker, and ſave our own ſouls; and that all other earthly creatures are but here to ſerve our uſes to gain that only end; we ſhould, for our parts, be indifferent to all theſe creatures; as to riches or poverty; to health or ſickneſs; to honour or contempt; to little learning or much learning: and we ſhould deſire only ſo much or little of either of them, as is beſt for us toward the attaining of our ſaid end; which is the ſervice of God, and the ſalvation of our ſouls. For whoſoever deſires, ſeeks, loves, or uſes theſe creatures, more than for this, be they what they will, either riches, honours, health, dignity, promotion, children, kindred, or the like, runs from his end, for which he came hither. The ſecond conſequence.

By this then, may a careful Chriſtian take ſome ſcantling of his own eſtate with God, and make a conjecture, whether he be in the right way, or no. For if he attends only, How each man may take a view of his eſtate.

only, or principally to this end, for which he was se
hither; if his cares, thoughts, ſtudies, endeavou
labours, talk, converſation, and his other actions, d
run upon this matter, and he cares no more for oth
commodities in this world, than they are neceſſary
profitable unto him for this end: if his days and life a
A right courſe. ſpent in this ſtudy of the ſervice of God, and procuri
his own ſalvation, in carefulneſs, fear, and trembli
Philip. 2. as the Apoſtle adviſes him: then is he, doubtleſs,
moſt happy and bleſſed man; and will at length att
to the bleſſed kingdom, which he expects.

A wrong and dangerous courſe. But if he finds himſelf in a contrary current, that
not to attend indeed to this matter, for which only h
was ſent hither; not to have in his heart, and ſtudy d
ſervice of God, and gaining heaven, but rather ſom
other vanity of the world, as promotion, wealth, pleaſur
ſumptuous apparel, magnificent buildings, beauty, f
vour of princes, advancement of children or family,
any other thing elſe, that appertains not unto this end
if he ſpends his time about theſe triſles, having h
cares and thoughts, his talk and delight more in the
things, than about the other great buſineſs of gainin
God's eternal kingdom, for which he was created an
placed in this world: then is he, I aſſure him, in
perilous way, leading directly to perdition; except h
alters and changes his courſe. For moſt certain it is
that whoſoever will not attend unto the ſervice he cam
for; he will never attain the reward aſſign'd, and
promiſed to that ſervice.

And hence now is open'd the reaſon of ſo univerſal
perdition of mankind, and of ſo huge a deluge of ſouls,
as is inſinuated by Chriſt our Saviour, when he de-
nounces, that few are ſaved, and that the way to ruin
and perdition is wide, and many walk that way; but
that ſtraight and narrow is the gate to ſalvation, and
Mat. 7. few enter thereby: the reaſon, I ſay, hereof is evident
20, & 22. by this our diſcourſe; for that, of thouſands that live in
Luke 13. the world, ſcarce one is ſeen to make any account of
that

that affair, which of all others is the chief and principal. For proof whereof conſider, I pray you, the multitude of all ſorts of people upon the earth, and ſee what their traffick is; ſee whether they treat this affair, or no: ſee wherein their care, and ſtudy, and thoughts conſiſt: how many thouſands find you in chriſtendom, who ſpend not one hour of twenty, nor one half day of forty, in the ſervice of God, or buſineſs of their ſoul? how many are there who break their brains about worldly commodities; and how few that are touch'd with theſe other thoughts? how many find time to eat, drink, ſleep, ſport, deck and trim themſelves to the view of others; and yet have no time to beſtow in this greateſt buſineſs of all other buſineſs? how many paſs over whole days, weeks, months, and years, and finally their whole lives in hawking, hunting, and other paſtimes, without regard to this important affair? how many miſerable women have you in the world, that ſpend more days in one year in making up their apparel, and adorning themſelves, than they do hours in prayer, for the ſpace of all their life? and what alas, will become of this people in the end? what will they do, or ſay at the day of account? what excuſe will they allege? what way will they turn themſelves? how will they admire their own folly?

The wrong courſe of the world.

If the merchant's factor which I mention'd before, after many years ſpent in foreign countries upon his maſter's expences, ſhould return at length, and give up his accounts of ſo much time, and money ſpent in ſinging, ſo much in dancing; ſo much in courting: who would not laugh at ſo fooliſh a reckoning? but being farther demanded of his maſter, what time he had beſtow'd upon his merchandiſe, and affairs for which he was ſent: if the man ſhould anſwer, that he had not leiſure to think upon that thing, becauſe of the great occupation which he had in the other: who would not eſteem him worthy of puniſhment and confuſion? and much more ſhame and confuſion, no doubt, will they

A compariſon expreſſing the vanity of our occupations.

ſuſtain, at the laſt dreadful day, in the face and preſence
Mat. 16. of God, and all his Angels, who, being ſent into this world to traffick ſo rich a merchandiſe, as is the kingdom of heaven, have neglected the ſame, and have beſtow'd their ſtudies upon the moſt vain trifles and follies of this world, without thought or care of the other.

Pſalm 4. *Hier.* 22. O ye children of *Adam*, ſays the ſpirit of God, why love you vanity and ſeek after lies? why leave you the fountain, and ſeek after ciſterns; if a golden prize of
A compariſon. ineſtimable value, ſhould be propoſed to ſuch as would run, and win the ſame; and when the courſe or race was begun, if ſome ſhould ſtep aſide and follow flies or feathers, that paſſed in the air, without regard of the prize propoſed: who would not marvel and take pity of their folly? even ſo is it with men of this world,
2 *Cor.* 9. if we believe St. *Paul*, who affirms: That we are all placed together in a courſe or race, and that heaven is propounded unto us for the prize: but every man, ſays he, arrives not thither; and why? for that moſt men do ſtep aſide and leave the mark. Moſt men do run awry, and do follow feathers up and down in the air: moſt men do purſue vanities, and do weary themſelves out in the purſuit thereof, until they can neither run nor go, nor move their limbs any further; and then for the moſt part, it is too late to amend their folly. Will you hear the lamentations of ſuch unfortunate men? theſe are their own words recorded by Scripture. *We*
Sap. 5. The complaint of worldlings in the end of their life. *are wearied in the way of iniquity and perdition; and have walked hard ways; but the way of the Lord we have not known: what hath pride profited us? or what commodity hath the vaunting of riches brought to us? all those things have paſſed away as a ſhadow, and as a meſſenger running before.*

The fooliſh judgment of the world. This is the lamentable complaint at length of ſuch as run awry, and follow'd a wrong courſe in their actions of this life. Theſe are they, who purſued riches, honours, pomp, and the like vanities; and forgot the buſineſs for

for which they were ſent. Theſe are they, who were eſteem'd happy men in this world, and thought to run a moſt fortunate courſe, in that they heap'd much riches together, advanced themſelves and their families to great dignities, became great and glorious, and dreadful to others, and finally obtain'd whatſoever their luſt and concupiſcence deſired. This made them ſeem bleſſed in the eyes of the world, and the way wherein they ran, to be moſt proſperous and happy. And I make no doubt, by experience of theſe our times, but they had admirers and enviers in great abundance, who burnt in deſire to obtain the ſame courſe. And yet when I hear their complaint in this place, and their own confeſſion, wherein they ſay expreſly: *We ſenſeleſs men did err from the way of truth:* *Sap. 5.* when I conſider alſo the addition of Scripture: *Talia dixerunt in inferno*, they ſpoke thoſe things when they were in hell: I cannot but eſteem their courſe moſt miſerable, and condemn wholly the judgment of fleſh in this affair.

Wherefore, my brother, if you be wiſe, yield not to this deceit of worldly lips and tongues, that uſe to bleſs and ſanctify ſuch, as are in moſt danger, and neareſt to perdition. Lean rather to the ſincere counſel of St. *Paul*, who would have thee to examine uprightly *Gal. 6.* thy own works and ways, and ſo to judge of thy ſelf without deceit. If thou walk the way of *Babylon*, moſt certain it is, that thou ſhalt never arrive at the gates of *Jeruſalem*, except thou change thy courſe. Oh, my brother! what a grief will it be unto thee, when after long labour and much toil, thou ſhalt find thy ſelf to have gone awry? if a man had travell'd but one whole day, and thereby made weary, ſhould underſtand at night, that all his labour was loſt, and that his whole journey was out of the way; it would be a marvellous affliction unto him, no doubt, altho' no other inconvenience were therein, but only the loſs of that day's travelling, which yet might be recover'd and recompenced in

Pſalm 10.

A compariſon expreſſing our grief in the end, for our running a wrong courſe.

the next. But if, beſides this, his buſineſs was great; if his life depended on his being at a certain hour, at the place whither he goes: if the loſs of his way were irrecoverable; if the puniſhment of his error muſt be death and confuſion, and himſelf were ſo weary, that he could ſtir not one foot further: imagine then, what a grievous meſſage this would be unto him, to hear one ſay: Sir, you have run amiſs, and have ridden wholly out of your way?

The miſery of a ſoul that has gone awry at the laſt day. *Sap.* 5.

So then will it be unto thee, my ſoul, at the day of death and ſeparation from my body, if in this life thou attend not to thy ſalvation, for which thou were created; but haſt paſs'd over thy days in following vanities. Thou ſhalt find thy ſelf aſtray, at the end of thy journey; thou ſhalt find thy ſelf weary and forced to ſay with thoſe miſerable damned ſpirits: *I have walked hard and craggy ways* to no purpoſe; for indeed the way of wickedneſs is full of thorns, and ſtones, tho' it ſhew it be cover'd with fair graſs, and many flowers. Thou ſhalt find at that day, that thou haſt loſt thy labour, loſt thy time, loſt all opportunity of thy own commodity. Thou ſhalt find thy error to be irrecoverable, thy danger unavoidable, thy puniſhment inſupportable, and thy grief and ſorrow, and calamity inconſolable.

SECT. II.

Concerning the ſame argument by ſome examples.

IF any one could behold, and feel the inward thoughts of a worldly man's heart, at that laſt inſtant, when all his honours and pleaſures are paſt; no doubt, but he would find him of another judgment and opinion in things, than he was in the height and heat of his proſperity. He does well perceive then, the fondneſs of thoſe trifles, which he follow'd in this life; tho' it were to make himſelf a monarch. If a man did know the thoughts,

thoughts that *Alexander the Great* had, when by poiſon he came to die, after all his victories, and incredible proſperity: if we knew the thoughts of *Julius Cæſar* at the day of his murther in the ſenate-houſe; after the conqueſt of all his enemies, and ſubjecting the whole world to his own only obedience: we ſhould well perceive, that they took little pleaſure in the ways they had walked, notwithſtanding they were eſteem'd moſt proſperous and happy, by men of this world, whilſt they flouriſh'd and follow'd their own vain courſes of ambition, and oppreſſion of others.

Alexander's death. *Julius Cæſar's death.*

Joſephus the *Jew* recounts two very rare examples of human felicity, in two of his countrymen, to wit, *Herod* the firſt, and *Agrippa* his nephew, who being but private gentlemen, and in great poverty and miſery when they fled to *Rome*, were exalted upon the ſudden, the one by *Antony* the *Triumvir*, and the other by *Caligula* the emperor, to unexpected great fortunes, and made rich monarchs, and glorious potentates. They were endued, at ſeveral times, with the kingdom and crown of *Jury*, and that in ſuch ample ſort, as never any of that nation after them had the like: for which cauſe, they are call'd in the *Hebrew* hiſtory, for diſtinction's ſake, *Herod the Great*, and *Agrippa the Great*. They ruled and commanded all in their days; they wanted neither ſilver, nor gold, nor pleaſures, nor paſtimes, nor friends, nor flatterers. And beſides all theſe gifts of fortune, they abounded alſo in ornaments, and excellency of body and wit. And all this was increaſed and made the more admirable by reaſon of their baſe and low eſtate before, in reſpect whereof their preſent fortune was eſteem'd for a perfect pattern of moſt abſolute felicity.

Two rare examples. *Joſeph. l. 14, 15, & 18. de antiq. Jud. & de Bel. Jud. l. 2.*

This they enjoy'd for a certain ſpace; and to aſſure themſelves of the continuance, they bent all their cares, thoughts, and ſtudies, to pleaſe the humours of the *Roman* emperors, as their gods, and authors of all their proſperity and felicity upon earth. In reſpect of

whoſe favours, as *Joſephus* notes, they cared little to violate their own religion of the *Jews*; or any thing elſe, that was moſt ſacred. And this was eſteem'd by many, a moſt wiſe, politick, proſperous, and happy courſe. But what was the end and conſummation of this their race?

Firſt, *Herod* fell ſick of ſuch an incurable, and loathſom diſeaſe; and was tormented in the ſame with ſo many terrours, and horrible * accuſations of his conſcience, that he pronounced himſelf to be the moſt miſerable afflicted creature that ever lived: and ſo calling one day for a knife to pare an apple, would needs have murther'd himſelf with the ſame, if his arm had not been ſtop'd by them that ſtood by. And for *Agrippa*, *Joſephus* reports, how that, upon a certain day which he kept feſtival in *Cæſarea*, for the honour of *Claudius* the *Roman* emperor; when he was in his moſt extreme pomp and glory, in the midſt of all his peers and courtiers coming forth at an hour appointed, all glittering with gold and ſilver, to make an oration unto the people; his voice, geſture, countenance and apparel ſo pleaſed, that the people began to cry, being ſolicited thereunto by ſome flatterers, *That it was the voice of God, and not of man:* wherein *Agrippa* taking pleaſure and delectation, was * ſtruck preſently from heaven, with a moſt horrible putrefaction of all his body, whereof he died, repeating only to his friends theſe words in the midſt of his torments: *Behold ye me, that do ſeem to you a god, how miſerably I am forced to depart from you all.*

Now then would I demand of theſe two ſo fortunate men, who laying aſide all care of God and religion, did follow the preferments of this world ſo earneſtly, and obtain'd the ſame ſo luckily, how they liked this their courſe and race in the end. Truly, I doubt not, but if they were here to anſwer for themſelves, they would aſſure us, that one hour rightly beſtow'd in the ſervice of God, and of their ſalvation, would have comforted them more, at that laſt inſtant, than all their labours and

* This *Herod* was called *Aſcalonita*, and ſlew the infants in *Bethlem. Mat.* 2. The death of *Agrippa. Joſeph. l.* 19. *cap.* 7.

* St. *Luke* ſaid he was ſtrucken by God's Angel, *Acts* 12 And conſider how *Joſephus* agrees with that narration. *Euſeb. l.* 2. *hiſt. c.* 9.

and toils, which they took in their lives, to pleaſe their emperors, and gain the favour and good-will of mortal men. I would ask of that famous *Antiochus*, ſurnamed *Illuſtrious*, after all his wars, toils, turmoils, and devaſtation both of *Ægypt*, *Syria*, and *Jeruſalem*, what ſentiments he was in concerning his former courſes, when calling all his friends a little before his death, he uſed that exclamation which the Scripture recounts: *In quantam tribulationem deveni, & in quos fluctus triſtitiæ!* Into how great tribulations am I come, into what floods of ſorrow am I fallen! *Macha. l. 2. cap. 6.*

Uſe then, O Chriſtian, uſe this experience to thy advantage; uſe it to thy inſtruction; uſe it to thy fore-warning. That which they are now, thou ſhalt be ſhortly: and of all follies it is the greateſt, not to profit, or fly dangers by the example of others. The difference between a wiſe man and a fool is; that the one provides for a miſchief while time ſerves; and the other would do it when it is too late. If thou mightſt feel now the ſtate and caſe, wherein thy poor heart will be at the laſt day, for neglecting the thing, that of all others it ſhould have ſtudied, and thought upon moſt, thou wouldſt take from thy meat, and ſleep, and other neceſſaries to repair what is paſt. Now thou haſt time to reform thy courſe, if thou pleaſe; which is no ſmall benefit, if all were known: for in this ſenſe, no doubt, what the wiſe man ſays is moſt true, *That better it is to be a living dog, than a dead lion.* For, while *the day-time* of this life endures, all things amiſs may eaſily be amended. But the dreadful *night* of death will overtake thee ſhortly; and then ſhall there be no more ſpace of reformation. Sincere and profitable counſel. *Eccl.* 19.

Oh that they were wiſe and underſtood, and would provide for their laſt! ſays another Prophet. The greateſt wiſdom in the world, dear brother, is to look, and attend to our own ſalvation. For as the Scripture ſays moſt truly; *There is a wiſe man, wiſe to his own ſoul.* And of this wiſdom it is written in the very ſame book, as *Deut.* 32. *Eccl.* 37.

Eccleſ. 24. ſpoken by herſelf. *In me is all grace of way, and truth; in me all hope of life, and virtue.* In moral actions, and human wiſdom, we ſee that the firſt and chiefeſt cirumſtance is to regard well, and conſider the end. And how then do we omit the ſame, in this great affair of the kingdom of heaven? if our end is heaven, what mean we ſo much to affect ourſelves to earth? if our end is God, why ſeek we ſo greedily the worldly favour of men? if our end is the ſalvation and eternity of our ſoul, why do we follow vanities and temporalities of this life? *Why beſtow you ſilver not for bread?* ſays God by *Iſaiah*: *and your labour not for ſatiety. Hearing hear ye me --- and your ſoul ſhall be delighted.* If our inheritance is, that we ſhould reign as kings, why put we our ſelves in ſuch ſlavery of creatures? if our birth allows us to feed on bread in our father's houſe, why delight we in huſks provided for the ſwine?

Great folly and error.

Iſaiah 55.

But, alas! we may ſay with the wiſe man in Scripture. *Faſcinatio nugacitatis obſcurat bona.* The bewitching of worldly trifles does obſcure and hide from us the things that are good and profitable to our ſouls. O moſt dangerous inchantment! but what? ſhall this excuſe us? no truly; for the ſame ſpirit of God has left recorded, *Populus non intelligens vapulabit.* The people that underſtands not ſhall be beaten for it. And another Prophet to the ſame effect pronounces: this people is not wiſe, and therefore he, that made them, ſhall not pardon them; neither ſhall he, that created them, take mercy upon them. It is written of fools; *Ventum ſeminabunt, & turbinem metent.* They ſhall ſow and caſt their ſeed upon the winds, and ſhall receive for their harveſt nothing elſe but a ſtorm of tempeſt. Whereby is ſignified, that they ſhall not only caſt away, and loſe their labours; but alſo be puniſh'd, and chaſtiſed for the ſame.

Sap. 4.

Error in our courſe of life is not pardon'd.

Hoſea 4.

Iſaiah 27.

Conſider then I beſeech thee, dear brother, attentively, what thou wilt do or ſay, when thy Lord will come at the laſt day, and ask thee an account of all thy labours, actions, and time ſpent in this life? when

Hoſea 8. A profitable forewarning.

he

he will require a reckoning of the talents given thee? when he will ſay, as he ſaid to the farmer or ſteward in the Goſpel: *Redde rationem villicationis tuæ:* Give an account of thy ſtewardſhip and charge committed unto thee? what wilt thou ſay when he will examine, and weigh, and try thy doings; as gold is examin'd and tried in the furnace? that is, what end they had? whereto they were applied? to what glory of God? to what profit of thy ſoul? what meaſure and weight, and ſubſtance they bear? *Baltazar* king of *Babylon*, ſitting at his banquet merry, upon a time, eſpied ſuddenly certain fingers without a hand, that wrote in the wall overright againſt his table, theſe three *Hebrew* words, *Mane, Thekel, Phares.* Which three words *Daniel* interpreted in three ſentences to *Baltazar* in this manner: *Mane*, God has number'd thee *(Baltazar)* and thy kingdom: *Thekel*, he has weighed thee in the goldſmiths balance, and thou art found too light: *Phares*, for this cauſe he has divided thee from thy kingdom, and has given the ſame to the *Medes* and *Perſians*.

Mat. 25. *Luke* 16.

A wonderful adventure that happen'd to *Baltazar* king of *Babylon*. *Dan.* 5.

O that theſe three golden and moſt ſignificant words, engraved by the Angel upon *Baltazar*'s wall, were regiſter'd upon every door and poſt in *Chriſtendom*; or rather imprinted in the heart of each *Chriſtian*; eſpecially the two firſt, that import the numbering and weighing of all our actions; and that in the weights and balance of the goldſmith, where every grain is eſpied that is wanting. And if *Baltazar*'s actions, that was a *Gentile*, were to be examin'd in ſo nice and delicate a balance for their trial; and if he had ſo ſevere a ſentence pronounced upon him, that he ſhould be divided from life and kingdom, as he was the ſame night: for that he was found to have leſs weight in him than he ſhould have; what ſhall we think of ourſelves, that are *Chriſtians*, of whom it is written above all others; *I will ſearch* Jeruſalem *with lamps?* what ſhall we expect, who have not only leſs weight, than we ſhould have, but no weight at all, in moſt of our actions? what may ſuch men,

If God examines ſtrictly the actions of *Infidels*, much more of *Chriſtians*, if they are careleſs.

Dan. 5.

Sopho. 14.

men, I ſay, expect, but only that moſt terrible threat
A dreadful diviſion. of diviſion and cutting off, denounced to *Baltazar*, or rather worſe, if worſe may be, that is, to be divided from God, and his Angels; from participation with our Saviour; from communion of Saints; from hope of our inheritance; from our portion celeſtial, and life everlaſting, according to the expreſs declaration made hereof by Chriſt himſelf in theſe words to the negligent
Mat. 24. ſervant: *The Lord of that ſervant ſhall come in a day, that he hopes not; and at an hour, that he knows not; and ſhall divide him, and appoint his portion with the hypocrites, there ſhall be weeping and gnaſhing of teeth.*

The concluſion. Wherefore, dear brother, to conclude this chapter, I can ſay nothing more in this dangerous caſe, wherein the world ſo runs aſtray, but only exhort thee, as the
Rom. 12. Apoſtle does, not to conform thy ſelf to the common error of worldly men, that leads to perdition. Fall at length to ſome reckoning and account with thy life; and ſee where thou ſtandeſt, and whither thou goeſt. If hitherto thou haſt wander'd and gone aſtray, be ſorry for the time loſt; but paſs no further. If hitherto thou haſt not conſider'd the weightineſs of this affair, make uſe of this admonition; and remember that it is written:
Prov. 9. A wiſe man profits by every occaſion. Eſteem thy reſolution in this one point, the chief work that ever will paſs thro' thy hands in this world, altho' thou wert a monarch and ruler of ten thouſand worlds together. And finally; I will end with the very ſame words, wherewith the wiſe
Eccleſ. 12. man concludes his whole book. *Deum time, & mandata ejus obſerva; hoc eſt enim omnis homo.* Fear God, and obſerve his commandments; for this is every man. As if he had ſaid; in this does all and every man conſiſt: his end, his beginning, his life, and cauſe of being, that he fear God, and direct his actions to the obſervance of his commandments; for without this, he is no man in effect, ſeeing he loſes all benefit, both of his name, nature, redemption, and creation.

CHAP.

CHAP. IV.

That the ſervice, which God requires of Man in this preſent life, is religion: with the particular confirmation of chriſtian religion, above all others in the world.

SECT. I. *Of religion in general, and the purport of this chapter.*

HAVING proved in the former chapters, that there is a God, who created man; and that man in reſpect hereof, and of other benefits received, is bound to honour and ſerve the ſame God: the queſtion may be made in this place, what ſervice this is that God requires, and wherein it does conſiſt? whereunto the anſwer is brief, that it is religion; which is a virtue, that contains properly, the worſhip and ſervice that we owe unto God: even as piety is a virtue, containing the duty, that children owe unto their parents: and obſervance another virtue, that comprehends the regard, that ſcholars, and ſervants bear unto their maſters. In reſpect of which compariſon and likeneſs between theſe virtues, God ſays by a certain Prophet. *The ſon honoureth his father, and the ſervant his lord: If then I be the father, where is my honour? if I be the lord, where is my fear?*

Of religion, ſee St. *Thom.* 2. 2. queſt. 81, 82, 83.

Mal. 1.

The acts of religion are divers and different; ſome internal, as devotion and prayer; ſome others external, as adoration, worſhip, ſacrifice, oblations, vows, and ſuch like, that are declarations and proteſtations of the internal. It extends itſelf alſo, to ſtir up and put in uſe the acts and operations of other virtues, for the ſervice of God: in which ſenſe St. *James* ſays, *Religion clean and unſpotted, with God and the Father, is this, to viſit pupils and widows in their tribulation: and to keep himſelf unſpotted from this world.* Finally, howſoever ſome heathens

The acts and operations of religion.

James 1.

heathens did use this word religion to some other significations, yet, as St. *Augustine* well notes, the use thereof among the faithful, has always been, to signify thereby the worship, honour, and service that is due unto God: so that if in one word you will have it declared, what God requires of man in this life; it may be rightly said, that all stands in this, that he be religious.

Aug. l. 10. *de civ. c.* 1.

How much it importeth to be religious.

From hence proceeded, that whatsoever sort or sect of people of the world, profess'd reverence, honour, or worship to God, or to gods, or to any divine power, essence, or nature whatsoever; (were they *Jews*, *Heathens*, *Gentiles*, *Christians*, *Turks*, *Moors*, *Hereticks*, or others, they did always call their said profession by the name of their religion. In which sense also and signification of the word, I am to treat at this time of christian religion, that is, of the substance, form, manner, and way reveal'd by Christ and his Apostles unto us, of performing our duty and true service towards God. Which service is the first point necessary to be resolved upon, by him that seeks his salvation, as in the foregoing chapter, has been declared. And for obtaining this service, and true knowledge thereof, no way upon earth is left unto man, but only by the light and instruction of christian religion, according to the protestation of St. *Peter* to the governours of the *Jews*, when he said: There is no other name under heaven given unto men whereby to be saved, but only this of Christ, and of his religion.

The necessity of christian religion. *Acts* 4.

If you object against me, that in former times before Christ's nativity, as under the law of *Moses* for two thousand years together, there were many Saints that without christian religion served God uprightly, as the Prophets and other holy people; and before them again in the law of nature, when neither Christian nor *Jewish* religion was yet heard of, for more than two thousand years, there wanted not divers that pleased God and served him truly, as *Enoch*, *Noah*, *Job*, *Abraham*, *Jacob*, and others: I answer, that altho' these men (especially the former, that lived under the law of nature)

How men were saved in old times without christian religion.

nature) had not ſo particular and expreſs knowledge of Chriſt and his myſteries, as we have now; for this was reſerved to the time of grace, as St. *Paul* in divers places at large declares, that is, tho' they knew not expreſly, how and in what manner Chriſt was to be born, whether of a virgin, or no; or in what particular ſort he would live and die; what ſacraments he would leave; what way of publiſhing his Goſpel he would appoint, and the like: whereof notwithſtanding very many particulars were revealed to the *Jews*, from time to time; and the nearer they drew to the time of Chriſt's appearance, the more plain revelation was made of theſe myſteries: yet, I ſay, all and every one of theſe holy Saints, that lived from *Adam* until the coming of Chriſt, had knowledge in general of chriſtian religion, and did believe the ſame: that is, they believed expreſly, that there would come a Saviour and Redeemer of mankind, to deliver them from the bondage contracted by the ſin of *Adam*.

Gal. 3. & 4. *Epheſ.* 3. *Col.* 1. See St. *Aug. l.* 19. *cont. Fauſt. c.* 14.

All old Saints believed in Chriſt and were ſaved by him.

This was reveal'd, immediately after their fall, to our firſt parents, and progenitors in paradiſe, to wit, that by the *woman's ſeed*, our redemption ſhould be made. In reſpect whereof it is ſaid in the *Revelations*, that Chriſt is the Lamb, that has been ſlain from the beginning of the world. And as St. *Peter* in the firſt general council holden by the Apoſtles, affirms, that the old ancient fathers before Chriſt's nativity, were ſaved by the grace of Chriſt, as we are now; which St. *Paul* confirms in divers places. And finally, the matter is ſo clear in this behalf, that the whole ſchool of divines agree, that the faith and religion of the old fathers before Chriſt's appearance, was the very ſame in ſubſtance that ours is now; ſaving only, that it was more general, obſcure, and confuſe, than ours is; for that it was of things to come, as ours is now of things paſt, and preſent.

The differences between our belief and the old fathers.

For example, they believed a Redeemer to come; and we believe that he is already come. They ſaid *Virgo concipiet*, A virgin ſhall conceive; and we ſay, *Virgo concepit*,

concepit, A virgin has conceived. They had ſacrifices and ceremonies that prefigured his coming for the time enſuing; we have ſacrifice and ſacraments that repreſent his being for the time preſent. They call'd their Redeemer, *The expectation of nations:* and we call him now, The ſalvation of nations. And finally, there was no other difference between the old faith of good men from the beginning, and ours; but only in the circumſtance of time, clearneſs, particularity, and the manner of proteſting the ſame by outward ſigns and ceremonies. For in ſubſtance they believed the ſame Redeemer, that we do; and were ſaved by the ſame belief in his merits, as we are. For which cauſe * *Euſebius* well notes, that as we are call'd now *Chriſtians*; ſo they were then call'd *Chriſti*, that is anointed in prefiguration of the true Chriſt, in whom they believed, as the firſt and head of all others anointed; and who was the cauſe and author of their anointing.

Iſaiah 7. *Gen.* 49.

* *Euſebius* handles this matter at large. *l.* 1. *demon. evan. c.* 5.

By this then it is moſt manifeſt, that, not only now to us that are *Chriſtians*, but at all other times from the beginning of the world, and to all other perſons and people whatſoever, that deſired to ſave their ſouls, it was neceſſary to believe and love Chriſt, and to profeſs in heart his religion. For which conſideration, I thought it not amiſs in this place, after the former grounds laid, to wit, that there is a God, and that man was created and placed here for his ſervice, to demonſtrate and prove alſo this other principle, that the only ſervice of this God, is by chriſtian religion. Wherein tho' I do not doubt, but that I ſhall ſeem to many, to take upon me a ſuperfluous labour, in proving a verity, which all men in *Chriſtendom* do confeſs: yet for the cauſes before alleged in the ſecond chapter, which moved me in that place to prove, there is a God: that is to ſay, firſt, for the comfort, ſtrength, and confirmation of ſuch, as either from the enemy may receive temptations; or of themſelves may deſire to ſee a reaſon of their belief; and ſecondly, for awakening, ſtirring up,

The cauſes of this chapter.

or

or convincing of others, who either out of malice, careleſſneſs, or ſenſuality, are fallen into a ſlumber, and have loſt the feeling and ſenſe of their belief (for many ſuch are not wanting in theſe our miſerable days) it will not be, perhaps, from our purpoſe, to lay together in this place, with the greateſt brevity that poſſibly may be, the moſt ſure grounds and invincible evidences, which we have for declaration and confirmation of this matter.

For notwithſtanding, as the Apoſtle St. *Paul* declares, *Heb.* 11. the things which we believe, are not ſuch in themſelves, as may be made apparent by reaſon or human argument; for our faith, that is, the aſſent of our judgment to the things propounded by God unto us, muſt be voluntary, to the end it may be meritorious: yet, ſuch is the goodneſs and moſt ſweet proceedings of our merciful God towards us, that he will not leave himſelf without ſufficient teſtimony both inward and outward, as the ſame Apoſtle in another place does teſtify: becauſe that inwardly he teſtifies the truth of ſuch things as we believe, by giving us light and underſtanding, with internal joy and conſolation in believing them. And outwardly, he gives teſtimony to the ſame, with ſo many conveniencies, probabilities, and *arguments of credibility*, as divines do call them; that altho' the very point of that, which is believed, remains ſtill with ſome obſcurity, to the end there may be place for our will and merit; yet are there ſo many circumſtances of likelihood, to induce a man to the belief thereof; that in all reaſon it may ſeem againſt reaſon to deny or miſtruſt them.

Acts 14. The divers teſtimonies from God of the things that we believe.

This will eaſily appear by the following treatiſe of Chriſt and chriſtianity, and of the foundation of our religion; which ſhall be confirm'd by ſo many pregnant reaſons, and moſt manifeſt circumſtances of evident probability; that I doubt not but the zealous *Chriſtian* will take exceeding comfort therein, and eſteem himſelf happy, to have a lot in that faith and religion,

religion, where he will ſee, and feel ſo much reaſon, proof, and conveniency to concur and ſhew it ſelf, for his ſatisfaction.

And to this effect, it will be of no ſmall moment, that I have proved before, the certainty, divinity, and infallible truth of the *Jews* Scriptures or Old Teſtament; which writings we have received from that nation, that does as it were, profeſs enmity againſt us; and the ſame being written ſo many ages before the name of *Chriſtianity* was known in the world, whatſoever will be alleged out of thoſe records for our purpoſe, cannot but be of ſingular authority. And therefore, as before, in proving our firſt principle, *That there is a God*, we uſed only the teſtimony of ſuch witneſſes, as could not be partial: ſo much more in this confirmation of chriſtian religion, we will only ſtand, either upon the confeſſions of ſuch as are our enemies; or upon the records of others, who muſt needs be indifferent in the cauſe; becauſe they lived before either cauſe, or controverſy in *Chriſtianity* was known or call'd in queſtion.

The undoubted witneſſes to be alleged in this chapter.

My whole purpoſe ſhall be then to make manifeſt in this chapter, that Jeſus Chriſt was the Saviour and Redeemer of mankind, fore-promiſed and expected from the beginning of the world; that he was the Son of God, and God himſelf: and conſequently, that whatſoever he has left us in his doctrine and religion, is true and ſincere, and the only way of ſalvation upon earth. For clearer proof and declaration whereof, I will reduce whatſoever I have to ſay herein, unto three principal heads or branches, according to the order of three diſtinct times wherein they fell out: that is to ſay, in the firſt place ſhall be conſider'd, the things that paſs'd before the nativity or incarnation of Chriſt. In the ſecond, the things done and verified from that time unto his aſcenſion; which is the ſpace of his abode upon earth. And in the third place, ſuch events ſhall be conſider'd, as enſued for confirmation of his deity after his departure.

The drift of this chapter.

The principal heads.

In

In proving of which three general points, I hope by the aſſiſtance of him, whoſe cauſe we handle, that ſo many clear demonſtrations will be diſcover'd, as will greatly confirm thy faith, gentle reader, and remove all occaſions of temptations to infidelity.

SECT. II.

How Chriſt was foretold to Jew *and* Gentile.

FIRST then, for ſuch things as paſs'd before Chriſt appear'd in fleſh, and do make for proof of our chriſtian religion, is to be noted, that they are of two ſorts, or at leaſt, they are to be taken from two kind of people; that is, partly from the *Jews*, and partly from the *Gentiles*. For ſeeing that he was appointed from the beginning, and before the world was created, as St. *Paul* affirms, to work the redemption both of *Jew* and *Gentile*, and to make them both one people in the ſervice of his Father; hence it is, that he was foretold and preſignified to both theſe nations, and divers forewarnings were left among them both, to ſtir them up to expect his coming, as by the conſiderations following will moſt evidently appear.

Epheſ. 1: 1 *Tim.* 2. *Tit.* 1. 1 *Pet.* 1. *Iſa.* 2. 16. *Jer.* 9. 12. 16.

The firſt conſideration.

And to begin with *Jews*, no man can deny, but that throughout the whole body and courſe of their Scriptures, that is, from the very beginning, to the laſt ending of their Old Teſtament, they had promiſed to them a MESSIAS, which is the ſame thing that we call CHRIST; that is to ſay, a perſon anointed and ſent from God to be a Saviour, a Redeemer, a pacifier of God's wrath, a mediator between God and man, a ſatisfier for the ſins and offences of the world, a reſtorer of our innocency loſt in paradiſe, a maſter and inſtructor, a law-giver, and finally, a ſpiritual and eternal king, that ſhould ſit and rule, and reign in our hearts, to conquer the power and tyranny of ſatan, that overcame our firſt parents, and aſſails us daily.

The Meſſias promiſed.

I. The first covenant to *Adam*. *Gen.* 2.

This is evident by the first covenant of all, that ever God did make with man, when he said to *Adam* our first father in paradise; *In what day soever thou shalt eat* of the tree, that is forbidden, *thou shalt die*. Which covenant being after broken on the part of our said progenitor, he received his judgment; but yet with a most benign promise of redemption for the time to come: for thus God said to the devil or serpent, that had deceived him: *I will put enmities between --- thy seed, and the seed of her: she shall bruise thy head in pieces*. That is, one shall proceed in time, of the seed of the woman, who shall conquer death and sin, that are thy weapons, and shall not care for thy temptations, but shall tread them under his feet; and this shall be Christ the Messias of the world. Thus did not only the * eldest *Jews* and *Rabbins* understand this place (howsoever the later dream'd that their Messias would be only a temporal king) but also the old *Chaldee* paraphrase, named *Thargum Hierosolymitanum*, expounds it plainly in these words, applied unto the devil that had deceived *Adam*. *They have a certain and present remedy against thee (O devil) for the time shall come, when they shall tread thee down with their heels, by the help of Messias who shall be their king*.

Gen. 3.

* Rabbi *Moses Benmaimon in hunc locum.*

Thar. Hier 11. *Gen.* 3.

II. To *Abraham* and *Isaac*. *Gen.* 12. & 18, & 22.

The same is confirm'd, by the very same promise seven times repeated and establish'd unto *Abraham*, that lived very near two thousand years after *Adam*; and again to *Isaac* his son after him: *In semine tuo benedicentur omnes gentes terræ*. All nations of the earth shall be blessed in thy seed. Which had been indeed but a very small benediction to *Abraham*, or to other *Jews* after him, that never saw this Messias actually, if he had been only to be a temporal king: and much less blessing had it been to *Gentiles* and other nations, if this Messias of the *Jews* must have been a temporal and worldly monarch, to destroy and subdue them under the servitude of *Jury*, as vainly these later teachers of that nation do contend.

This

This the patriarch *Jacob* makes yet more plain, who prophecying at his death of the coming of Chriſt, has theſe words: *The ſcepter*, or government, *ſhall not be taken away from* Judah, ----- *till he come that is to be ſent, and the ſame ſhall be the expectation of the* Gentiles. Which latter words, the fore-named *Chaldee* paraphraſe, as alſo great *Onkelos* (both of ſingular authority amongſt the *Jews*) do interpret thus: *Donec Chriſtus ſeu Meſſias veniat*, &c. Until Chriſt or the Meſſias comes, who is the hope and expectation of all nations, as well *Gentiles*, as of us that are *Jews*, the government ſhall not ceaſe in the houſe or tribe of *Judah*. By which ſentence of Scripture, and interpretation of the *Jews* themſelves, we come to learn, beſides the promiſe for the Meſſias, two conſequences in this matter, againſt the *Jews* of later time. Firſt, that if their Meſſias muſt be the hope and expectation as well of *Gentiles* as of *Jews*; then can he not be a temporal king to deſtroy the *Gentiles*, as the later *Jews* would have it, but a ſpiritual king to reign over them, and to bring in ſubjection their ſpiritual enemies for them, I mean the fleſh, world, and devil, as we Chriſtians do believe. Secondly, if the temporal kingdom of the houſe of *Judah*, whereof Chriſt muſt come, will ceaſe and be deſtroy'd at the coming of Meſſias, as the Scripture avouches, how then can the *Jews* expect a temporal king for their Meſſias, as moſt vainly they do?

III. *Jacob's* propheey of Chriſt. *Gen.* 49. *Thar. Har. & Onkelos in hunc locum.*

The Meſſias muſt be a ſpiritual and not a temporal king.

But to leave this controverſy with the later Rabbins, and go forward in the declaration of that, which we took in hand, that is, to ſhew how Chriſt was foretold and forepromiſed to the *Jews*; it is to be noted, that after the death of *Jacob* laſt mention'd, there is little recorded in Scripture of the doings of his people, during the four hundred years of their bondage in *Ægypt*. Yet the tradition of that nation teaches, that as ſoon as they were deliver'd out of *Ægypt*, and were in the deſert towards the land of promiſe, the three ſons of *Chore*, call'd *Aſer*, *Aleana*, and *Abiaſaph*, of whom there is

The tradition of the *Jews* in *Miſdrach Thehilim.*

mention in the ſixth chapter of *Exodus*, and elſewhere, made divers ſongs and pſalms in the praiſe and expectation of the Meſſias to come: and that the holy men of that time did ſolace themſelves with ſinging the ſame; and king *David* afterwards in the ſecond part of his *Pſalms*, beginning from the forty firſt unto the eighty ſeventh, gather'd the moſt part of thoſe old ſongs together, as yet may be ſeen in his pſalter.

See the title of theſe *Pſalms* 41, 44,45,46, 47,48,82, 84,86,87.

But *Moſes*, who lived with that people, and govern'd them in the wilderneſs, had a clear revelation from God of this Meſſias in theſe words. *A prophet I will raiſe up to them out of the midſt of their brethren, like to thee; and I will put my words in his mouth, and he ſhall ſpeak* unto them *all things, that I ſhall command him: but he that will not hear his words which he ſhall ſpeak in my name, I will be the revenger.* Which words that they cannot be underſtood of any other prophet that ever lived after *Moſes* among the *Jews*, but only of Chriſt, it appears plainly by this teſtimony of the Holy Ghoſt: *And there aroſe not any other Prophet in* Iſrael, *like unto* Moſes, *&c.*

V. *Moſes*'s prophecy of Chriſt. *Deut.* 18.

Deut. 34.

After *Moſes*, about four hundred years, lived king *David*; who as he was a holy man, and the firſt king of *Judah*, out of whoſe lineage the Meſſias was to come; the particulars of this myſtery, were more abundantly reveal'd unto him, than unto any other. And firſt, for aſſurance that Chriſt ſhould be born of his ſtock and lineage, theſe are the words of God unto him: *I have ſworn to* David *my ſervant*; *for ever will I prepare thy ſeed*; *and I will build thy ſeat unto generation and generation.* Which words, tho' the later *Jews* will apply to king *Solomon*, that was *David*'s ſon (and in ſome ſenſe they may be ſo, for that *Solomon* was a figure of Chriſt to come) yet properly theſe words: *And his kingdom ſhall ſtand for ever, and for all eternity*; which are are ſo often repeated in this, and other places of Scripture, cannot be verified in *Solomon*, whoſe earthly kingdom was rent and torn in pieces directly after his death by *Jeroboam*; and

VI. *David*'s prophecies of Chriſt.

Pſal. 88. 2 *Reg.* 7. 1 *Para.* 22.

3 *Reg.* 5. 1 *Para.* 22.

and not long after, as it were extinguiſh'd: but they muſt needs be underſtood of an eternal king, which ſhould come of *David*'s ſeed: as muſt alſo theſe other words of God in the *Pſalms*: *Thou art my ſon, I this day have begotten thee: ask of me and I will give thee the* Gentiles, *for thine inheritance.* Which was never fulfill'd in *Solomon*, nor in any temporal king of *Jury* after him. And much leſs theſe words that follow: *He ſhall continue with the Sun and before the Moon, in generation and generation --- There ſhall riſe in his days juſtice, and abundance of peace, until the Moon be taken away: and he ſhall rule from ſea to ſea: --- all kings of the earth ſhall adore him; and all nations ſhall ſerve him: becauſe he ſhall deliver the poor from the mighty ---- from uſuries and iniquity, he ſhall redeem their ſouls --- all tribes of the earth ſhall be bleſſed in him; all nations ſhall magnify him.* *Pſalm* 2. *Pſalm* 71.

Theſe words of Chriſt's eternal kingdom; of his enduring to the world's end; of his univerſal reign over *Jew* and *Gentile*; of his being adored by all nations; of his delivering of ſouls from the bondage of iniquity; and finally of his making bleſſed all tribes of the earth, cannot poſſibly be applied to any temporal king, that ever was among the *Jews*, or ever will be; but only to Chriſt.

VII. *Jeremiah*'s prophecy touching Chriſt.

This promiſe made unto *David*, that Chriſt ſhould come of his ſeed, is repeated after his death by many Prophets, and confirm'd by God; as in *Jeremiah*, where God uſes theſe words: *Behold the days come, ſays our Lord, and I will raiſe up to* David *a juſt branch, and he ſhall reign a king: and ſhall be wiſe; and he ſhall do judgment, and juſtice in the earth. In thoſe days ſhall* Judah *be ſaved; and* Iſrael *ſhall dwell confidently; and this is the name that they ſhall call him:* THE LORD OUR JUST. All this was ſpoken of *David*'s ſeed, above four hundred years after *David* was dead: which proves manifeſtly, that the former promiſes and ſpeeches, were not made to *David* for *Solomon*, or for any other temporal king of *David*'s line; but for Chriſt, who *Jere.* 23.

was call'd ſo peculiarly, The ſon and ſeed of *David*; for that *David* was the firſt king of the tribe of *Judah*; and not only was Chriſt's progenitor in fleſh; but alſo did bear his type and figure in many other things.

VIII. *Ezekiel*'s prophecy of Chriſt. *Ezek.* 34. For which cauſe likewiſe in the Prophet *Ezekiel*, who lived about the ſame time that *Jeremiah* did, the Meſſias is call'd by the name of *David* himſelf. For thus God ſpoke at that time unto *Ezekiel*: *I will ſave my flock; and it ſhall be no more into ſpoil --- I will raiſe up over them* ONE PASTOR, *who ſhall feed them, my ſervant* DAVID, *he ſhall feed them; and he ſhall be their Maſter; and I the Lord will be their God --- and I will make a covenant of peace with them*, &c. In which words, not only we, that are Chriſtians; but the later *Jews* themſelves alſo do confeſs in their *Thalmud*, *Meſſias* is call'd by the name of *David*, for that he was to deſcend of the ſeed of *David*: and by reaſon alſo it muſt needs be ſo; for king *David*, being dead four hundred years before theſe words were ſpoken, as has been noted, could not now come again, to feed God's people, or govern them himſelf.

Chriſt is [illegible] *Thalm. tract. Sanh cathelec.*

IX. The prophecies of *Iſaiah* touching Chriſt. *Iſaiah* 2. *Iſaiah* the Prophet, who lived about a hundred years before *Jeremiah* and *Ezekiel*, had marvelous fore-knowledge of the Meſſias and his affairs, and deſcribes him very particularly, beginning in this manner. *In the later days, the mountain of the houſe of our Lord ſhall be prepared in the top of mountains; --- and all nations ſhall flow unto it: and many people ſhall go, and ſhall ſay; come and let us go up to the mount of our Lord --- and he will teach us his ways, and we ſhall walk in his paths; --- he ſhall judge the* Gentiles, *&c.* Which very words are repeated in *Micheas* the Prophet, and are applied there, as alſo here, unto the Meſſias, and can have no other meaning, by the judgment of the *Jews* and *Hebrews* themſelves. And *Iſaiah* does purſue the ſame matter afterwards in divers chapters: as for example, in the fourth, talking of the ſame Meſſias, which before he calls the MOUNTAIN *of God's houſe*; he adds theſe words:

Mich. 4.

Iſaiah 4.

In

In that day, the bud of our Lord ſhall be in magnificence, and glory; and the fruit of the earth, high and exultation to them that ſhall be ſaved of Iſrael. In which words he calls the Meſſias, both the *iſſue of God*, and *the fruit of the earth*; becauſe he ſhould be both God and man. And in the ninth chapter he calls him by theſe terms: *Marvelous counſellor, God, ſtrong, father of the world to come, the prince of peace.*

In the eleventh chapter he deſcribes him moſt wonderfully in theſe words, *A rod ſhall come forth of the ſtock of* Jeſſe (which *Jeſſe* was *David*'s father) *and a flower ſhall riſe up out of his root; and the ſpirit of our Lord ſhall reſt upon him; the ſpirit of wiſdom, and underſtanding; the ſpirit of counſel, and ſtrength; the ſpirit of knowledge and piety; ---- he ſhall not judge according to the ſight of the eyes, nor rebuke according to the hearing of the ears; but he ſhall judge the poor in juſtice; and ſhall rebuke in equity for the mild of the earth: and he ſhall ſtrike the earth with the rod of his mouth; and with the ſpirit of his lips he ſhall kill the impious. --- And juſtice ſhall be the girdle of his loins; and faith the girdle of his reins*, &c. Hitherto are the words of the Prophet, wherein nothing truly can be more plain and evident, than that by the *rod or branch of* Jeſſe, is meant the virgin *Mary*, who directly deſcended of the lineage of *Jeſſe:* and by the *flower aſcending from this branch*, muſt needs be underſtood Chriſt, who was born of her, and had all thoſe excellencies and privileges above other men, which *Iſaiah* in this place aſſigns unto him.

Iſaiah 11.

Wonderful properties of Chriſt.

Mat 1. *Luke* 3. *Acts* 13. *Rom.* 15.

Whoſe further graces yet, and ſpecial divine properties, the ſame Prophet expreſſes more particularly in the chapters following, where he ſays: That he ſhall for ever overthrow and deſtroy death; that then ſhall the eyes of the blind be open'd, and the ears of the deaf; that he ſhall not cry, neither ſhall his voice be heard abroad; that he ſhall bring forth judgment in truth: that he ſhall not be ſorrowful nor turbulent, *&c.* And

Other properties of Chriſt. *Iſa.* 25. 8. *Iſa.* 35. 5. *Iſa.* 42. 2.

finally, in the forty ninth chapter, he alleges the words of God the father unto Chriſt touching his commiſſion, in this ſort: *It is a ſmall thing that thou ſhould be my ſervant, to raiſe up the tribes of* Jacob, *and to convert the dregs of* Iſrael. *Behold I have given thee to be the light of the* Gentiles, *that thou mayſt be ſalvation even unto the furtheſt part of the earth.*

Iſaiah 49. *Acts* 13. The commiſſion of Chriſt.

The prophecy of *Daniel.* touching Chriſt.

And to conclude this matter, without alleging more prophecies for the ſame, which, in truth are infinite throughout the bible: *Daniel* that lived in the end of the captivity of *Babylon*, a little before *Aggeus*, *Zacharias*, and *Malachias*, who were the laſt Prophets that ever flouriſh'd amongſt the *Jews*, almoſt five hundred years before the nativity of Chriſt; this *Daniel*, I ſay, reports of himſelf, that being in *Babylon*, and having faſted, worn haircloth, and pray'd long unto God; there came the Angel *Gabriel* unto him, at the time of evening ſacrifice, and foretold him, not only the deliverance of the people of *Iſrael*, from the captivity of *Babylon* out of hand; (for the ſeventy years of their puniſhment, foretold by *Jeremiah*, were now expired) but alſo he told him further, that the time of the univerſal deliverance of mankind, from the bondage and captivity of ſin, was now ſhortned; and that after ſeventy *hebdomades*, (which, as ſhall be ſhew'd afterwards, make up juſt the time that paſs'd from rebuilding of the temple of *Jeruſalem*, after their deliverance from *Babylon*, unto the birth of Chriſt) there ſhould be born the Saviour of the world; and be put to death for redemption of mankind.

Dan. 9. 23. The Angel's words are theſe: *I am come to ſhew it to thee, becauſe thou art a man of deſires. And do thou mark the word, and underſtand the viſion. Seventy weeks are abridged upon thy people, and upon thy holy city; that prevarication may be conſummate, and ſin take an end; and iniquity be aboliſh'd, and everlaſting juſtice be brought; and viſion be accompliſh'd, and prophecy, and the* HOLY *of* HOLIES *anointed. Know therefore, and mark,*

mark, from the going forth of the word that Jeruſalem *be built again unto Chriſt the* PRINCE; *there ſhall be ſeven weeks, and ſixty two weeks: --- and after ſixty two weeks* CHRIST *ſhall be ſlain; and it ſhall not be his people that ſhall deny him, and the ſanctuary ſhall the people diſſipate with the prince to come,* &c.

The butt of all Scripture.

I might paſs on further to other Prophets, and prophecies, and make no end, if I would allege what might be ſaid in this behalf: for the whole Scripture runs all to this one point, to foretel and manifeſt Chriſt by ſigns, figures, parables, and prophecies; and for this cauſe was it principally written. But that which is already ſpoken, will be ſufficient for our firſt conſideration; whereby is ſeen, that among the *Jews*, from age to age, Chriſt was prophecied and foretold, together with the eternity of his kingdom, that ſhould be ſpiritual.

The ſecond conſideration. That Chriſt ſhould be God and man.

Now follows a ſecond conſideration of the quality of Chriſt's perſon, no leſs of importance than the former, and that is of the Godhead of the Meſſias promiſed. I ſay the later *Jews* or Rabbins are different herein from us; as alſo they are in many other points and articles, wherein their anceſtors, that were no Chriſtians, did fully agree. Even as all hereticks are wont to do, that firſt break in one point, and then in another from the catholick faith: and ſo do run on from one to one, making themſelves in all things as diſlike as they can, out of hatred to that unity, whereunto their pride will not ſuffer them to return: ſo is it in the generation of this reprobate people, who firſt agreed with us in all, or moſt points, touching Chriſt to come, and denied only the fulfilling or application thereof, in Jeſus our Saviour; but afterwards their ungracious offſpring, being not able to ſtand in that diſpute againſt us, deviſed a new plea, and betook themſelves to a far higher degree of impiety, affirming, that we attributed many things unto Jeſus, that were not foretold of the Meſſias to come; and among others, that he ſhould be God, and the Son of God, and the ſecond perſon in Trinity, *&c.*

But

But herein, no doubt, theſe obſtinate and graceleſs men, do ſhew themſelves both ignorant of their own Scriptures, and diſagreeing from the writings of their own fore-fathers. For, as for Scriptures, it is evident by all, or moſt of the prophecies aſſerted before, that Chriſt ſhould, or the Meſſias, muſt be God, and the Son of God, endued with man's nature; that is, both man and God. So in *Geneſis*, where he is call'd: The ſeed of the woman; it is apparent he is to be man; and in the ſame place, when he is promiſed: To cruſh the devil and break his head; who can do this but only God? likewiſe, when he is call'd: *The bud of the Lord*; his Godhood is ſignified: as is his manhood alſo, when in the ſame place he is named; *the fruit of the earth*. Who can interpret theſe ſpeeches: *That his kingdom ſhall be everlaſting*: That, *he ſhall endure until the Moon be taken away, and after*: That, *God begat him before* Lucifer *was created*: That, *no man can tell, or recount his generation*: That, *all nations, and Angels muſt adore him*: That, *he muſt ſit at the right hand of God*; and many other ſuch like ſpeeches pronounced directly, and expreſly of the Meſſias; who, I ſay, can underſtand, or interpret them, but of God; ſeeing that in man they cannot be verified?

That Chriſt muſt be both God and man.

Gen. 3.15. The firſt proof.

Pſal. 71. *Pſal.* 109. *Iſaiah* 53. *Pſal.* 96. *Heb.* 1. *Pſal.* 110.

And as for the laſt of theſe teſtimonies, concerning Chriſt's ſitting at his father's right hand: three of our Evangeliſts do report, that Jeſus did confound divers of the learned *Phariſees*, with alleging only theſe words of *David*, *Our Lord ſaid to my Lord, ſit on my right hand, till I make thy enemies the footſtool of thy feet*. For ſaid Jeſus, *if Chriſt be* David's *ſon, how did* David call *him his Lord?* ſignifying hereby, that altho' the Meſſias was to be *David*'s ſon, according to his manhood; yet was he to be *David*'s Lord, according to his Godhead. And ſo does both Rabbi *Jonathan*, and the publick commentaries of the *Hebrews*, interpret the place.

Mat. 2. *Mark* 12. *Luke* 20. *Jehova in Hebr.* *Pſal.* 110. *Rab. Jona. I. collect. & Miſdrach. Tehelimon.*

Micheas is plain: *And thou* Bethlehem Ephrata — *out of thee ſhall come forth unto me, he that ſhall be the dominat-*

The ſecond proof. *Mich.* 5.

dominator in Iſrael: *and his coming forth from the beginning, from the days of eternity.* This cannot be underſtood of any mortal man, that ever was, or will be. Yet *Iſaiah* goes further when he ſays: *A little child is born to us, and a ſon is given to us; and principality is made upon his ſhoulder; and his name ſhall be call'd marvelous, counſelor, God, ſtrong, father of the world to come. The prince of peace,* &c. In which words, we ſee that Chriſt is call'd God. But if the *Jew* does cavil here, and ſay, that *El* or *Elohim*, the *Hebrew* words, which we interpret God, in this place, may ſometimes be applied to a creature; as in *Exodus* once *El* ſignifies an Angel; and *Elohim* at other times, is applied to Judges; then mark, and conſider this diſcourſe of *David* touching the Meſſias, to whom he ſays: *Goodly of beauty above the ſons of men: grace is poured abroad in thy lips; therefore has God bleſſed thee for ever,* &c. *Thy ſeat, O God, for ever and ever: a rod of direction, the rod of thy kingdom: thou haſt loved juſtice, and haſt hated iniquity; therefore, God, thy God hath anointed thee with the oil of gladneſs above thy fellows.* Here the Meſſias is call'd God twice, by the ſame word *Elohim*, as God his father is; and therefore, as the word ſignifies true God in the one, ſo muſt it alſo in the other.

Iſaiah 9.

So is it in the *Hebrew.*

An objection anſwer'd.

Ex. 15.11.

Pſalm 44.

But to remove all ground of this refuge touching *El*, and *Elohim*, that are names of God, which may be communicated ſometimes, and upon ſome occaſions to creatures; moſt apparent it is, that the name *Jehovah*, which is call'd, *Tetragrammaton*, and which is ſo peculiar unto God alone, that it never is or can be communicated to others, this name, I ſay, which is of ſuch reverence among the *Jews*, that they dare not pronounce it; but in place thereof, do read *Adonai*, that ſignifies Lord; is every where almoſt in Scripture attributed to Chriſt, namely, where the *Latin* interpreter has tranſlated *Lord*: as for example, in two divers places of *Jeremiah*, after the long deſcription of the Meſſias, which before I have recited, he concludes thus: *Hoc eſt nomen quod vocabunt*

The third proof. Chriſt is call'd *Jehovah.*

See *Iſa.* 18. 7. & 28. 5. *Jere.* 23. 7.

eum

Rab. Abba coment. in Thren. v. 16 Miſd. Thehilim. in Pſal. 20. v. 1.

eum Jehova *juſtus noſter*, this is the name which they ſhall call him, our juſt *Jehovah*; or as the *Hebrew* has word for word, *Jehovah* our *Juſtice*. And ſo do the ancient *Hebrew* expoſitors confeſs upon theſe places of *Jeremiah*, namely Rabbi *Abba*, who asks the queſtion, what Meſſias ſhall be call'd? and then he anſwers out of this laſt place: *He ſhall be call'd the eternal* Jehovah. The like does *Miſdrach* gather upon the twentieth *Pſalm*, and

Rab. Moſ. Hadarſ. in Gen. c. 41.

Rabbi *Moſes Hadarſan* expounding a place of the Prophet *Sophonias* cap. iii. ver. 9. concludes thus: *In this place* Jehovah *ſignifies nothing elſe but the Meſſias.*

Whereby appears, that as well in Scripture, as alſo in the opinion of old *Hebrew* expoſitors, the Meſſias was to be true God, and man. And I might allege many other teſtimonies of ancient Rabbins, if it were not too long: eſpecially, if I would enter among that kind of expoſitors, whom they call *Cabaliſts*, who are more ancient and leſs brutiſh than are the other ſort, which are term'd *Thalmudiſts*, I ſhould find many clear and manifeſt declarations againſt the *Jews* doctrine and error of later times. And among others (for example only of *cabaliſtical* expoſitions) I refer the reader to the diſcourſe of Rabbi *Hacadoſch* (which in *Hebrew* ſignifies the holy Rabbin, and lived not long after Chriſt) upon the words of *Jeremiah* before cited; in which, becauſe he finds the Meſſias to be call'd *Jehovah*, which word in *Hebrew* is compounded of the three letters *Jod*, *Vau*, and *He* twice repeated: this Doctor makes his diſcourſe by art *Cabaliſt* in this manner.

Two ſorts of *Hebrew* expoſitors. *Cabaliſts* and *Thalmudiſts.*

Jere 23. 7.

Ibid.

Rab. Hacadoſch in c. 9. Iſa. The cabaliſtical diſcourſe.

" Even as the letter *He* in *Jehovah*, is compounded
" of two other letters named *Daleth* and *Vau*, as appears
" by their form, ſo ſhall the Meſſias, that is ſignified by
" this word *Jehovah*, be made of two natures; the one
" divine, and the other human. And as in *Jehovah*
" there is twice *He*; and conſequently two *Daleths* and
" two *Vaus* contain'd therein: ſo are there two birth-
" filiations, or childhoods in Meſſias; the one, whereby

" he ſhall be the ſon of God; and the other, whereby " he ſhall be the ſon of a virgin, which *Iſaiah* calls the " propheteſs. And as in *Jehovah* the letter *He* is twice " put; and yet both *Hes* do make in effect but one " letter: ſo in Meſſias there ſhall be two diſtinct natures; " and yet they ſhall make but one Chriſt." Thus talks the *Cabaliſts* upon the letters of *Jehovah*, according to the manner of their divinity; and draws great myſteries as you ſee, from letters. In which kind of reaſoning, altho' we put no ground or ſtreſs at all; yet it is ſufficient to ſhew, that among the elder *Jews*, it was a known and confeſs'd doctrine, that Chriſt ſhould be both God and man, and have two natures join'd diſtinctly in one perſon; which is the ſame that we *Chriſtians* do affirm. *Iſaiah* 2.

Nay, I will add further, and this is greatly to be obſerv'd that the ſelf-ſame ancient *Jews*, as ſome alſo of the later, do hold, and prove by Scriptnre; that Chriſt ſhall be (for always they ſpeak of the Meſſias to come) the very Son of God, *& verbum Dei Incarnatum*, and the word of God incarnate, or made fleſh. And for the firſt, that he ſhall be the Son of God, they prove it out of divers places alleged by me before: as for example, out of *Geneſis*, where the *Latin* text has; The ſcepter of *Judah* ſhall not be taken away; until he come that is to be ſent, the *Hebrew* has, *until Silo come*; which *Silo*, Rabbi *Kimhi* proves by a long diſcourſe, to ſignify as much, as *filius ejus*, *his ſon*, that is, the Son of God. The ſame they prove by the place of *Iſaiah*, where the Meſſias is call'd *Germen Jehovah*, the ſeed, or ſon *of Jehovah*. Which the *Chaldee* paraphraſe turns the *Meſſias of* Jehovah. They prove the ſame alſo out of divers *Pſalms*, where Chriſt is call'd plainly the Son of God: as where it is ſaid: " He ſhall ſay unto me, thou " art my father, *&c.* I will put him, my eldeſt ſon, " more higher than all the kings of the earth, *&c. Jeho-* " *vah* ſaid unto me, thou art my Son; this day have " I begotten thee, *&c.* Take inſtruction you that judge " the

The fourth proof.

Chriſt call'd the Son of God

Gen. 49. 10 *Rab. David Kimhi in l. radicum.*

Iſaiah 4. 2. *Tharg. in hunc locum.*

Pſalm 49.

Pſalm 2.

Pſalm 2. This is according to the *Hebrew* text. *Jere.* 7.

" the earth; and happy are all they that truſt in him. Which laſt words, can no ways be underſtood of th ſon of any man; for that it is written: *Curſed is th man that puts his truſt in man.* Wherefore Rabbi *Jo nathan*, Rabbi *Nathan*, Rabbi *Selomoth*, *Aben Ezra* and others, do conclude by theſe, and other place which they allege, that the Meſſias muſt be the ver Son of God.

The fifth proof. Chriſt the word incarnate. *Iſa.* 45. 17.

And for the ſecond point, they go yet further, affirm ing this ſon to be *verbum patris*, the word of God th Father. Which the foreſaid *Jonathan* in his *Chald* paraphraſe does expreſs in many tranſlations: as fo example: where *Iſaiah* ſays, Iſrael *ſhall be ſaved i* Jehovah *with eternal ſalvation* (which *Jehovah* ſigni fies Chriſt, as all men confeſs) * *Jonathan* turns it thus Iſrael *ſhall be ſaved by God's word.* So again, wher God ſays by *Hoſea*; *I will ſave the houſe of* Judah Jehovah *their God* (which is by Chriſt) *Jonathan* tra ſlates it thus: *I will ſave* Judah *by the word of the God.* In like manner, where *David* writes; Jehova *ſaid to my Lord, ſit at my right hand*, &c. *Jonatha* expreſſes it thus: Jehovah *ſaid unto his word, ſit at m right hand.* So Rabbi *Iſaac Arama* writing upon *Geneſ* expounds this verſe of the *Pſalm: He ſent his word an healed them*, &c. To be meant of Meſſias, that ſha be God's word. And Rabbi *Simeon* the chief of all th *Cabaliſts*, upon thoſe words of *Job: I ſhall ſee God i my fleſh*, gathers, that the word of God ſhall take fle in a woman's womb. So that this doctrine was nothin ſtrange among the ancient Rabbins.

* In the *Chaldee* paraphraſe

Hoſea 11. *Pſalm* 110. *Rab. Iſaac com. in c.* 47 *Gen.* *Pſalm* 106. 20 *R. Simeon Ben. Johai. com. in c.* 10. *Gen.* *Job* 19. 26.

For further confirmation whereof, ſeeing the matte is of ſo great importance, conſider what is recorded i a treatiſe call'd *Zoar*, of high authority among the *Jew* where Rabbi *Simeon*, that was laſt before alleged, cite a place out of old Rabbi *Ibba*, upon theſe words i *Deuteronomy:* Jehovah *our Lord is one* Jehovah. Whic words the ſaid ancient Rabbi *Ibba* interprets thus: b the firſt *Jehovah* in this ſentence (being the incom

R. Simeon in Zoar. *Deut.* 6. 4.

municable

municable name of God) is ſignified, ſays he, God the Father prince of all things. By the next words *(our Lord)* is ſignified God the Son, that is fountain of all ſciences. And by the ſecond *Jehovah* in the ſame ſentence is ſignified, God the Holy Ghoſt, proceeding of them both. To all which is there added the word *one*, to ſignify, that theſe three are indiviſible. But this ſecret ſhall not be reveal'd until the coming of the Meſſias. Hitherto are the words of Rabbi *Ibba*, reported in *Zoar* by Rabbi *Simeon*. Where alſo the ſaid Rabbi *Simeon* interprets theſe words of *Iſaiah: Holy, Holy, Holy, Lord God of Sabbath*, in this manner. Iſaiah *by repeating three times Holy*, ſays he, *does as much as if he had ſaid; Holy Father, Holy Son, and Holy Spirit; which three Holies, do make but one only Lord God of Sabbath.*

The bleſſed Trinity proved by an ancient Rabbin.

Finally, I will conclude this controverſy between the later *Jews*, and us, with the authority of learned *Philo*, who lived in the very ſame time with Chriſt; and was ſent ambaſſador twice to *Rome*, in the behalf of his nation in *Alexandria:* that is, firſt in the fifteenth year of *Tiberius* the emperor (which was three years before Chriſt's paſſion, and the very ſame year wherein he was baptized by St. *John*) and the ſecond time about eight years after, to wit, in the firſt of the reign of *Caligula*. This man, that was the learnedſt, that ever wrote among the *Jews*, after the writers of holy Scripture deceaſed, made a ſpecial book of the baniſhment of his countrymen, where he has this diſcourſe enſuing.

The ſixth proof. *Philo l. 2. legat. Ruff. l. 1. hiſt. c. 6. Euſeb. in chron.*

" What time may be appointed, ſays he, for the return home of us baniſh'd *Jews*, it is hard to determine. " For by tradition we have, that we muſt expect the " death of a high-prieſt: but of thoſe, ſome die quickly, " and ſome live longer. But I am of opinion, that this " high-prieſt will be the very word of God: which will " be void of all ſin, both voluntary, and involuntary; " whoſe Father ſhall be God, and this word ſhall be that " Father's wiſdom, by which all things in the world

Philo l. De Exulibus.

" were

" were created. His head ſhall be anointed with oil, " and his kingdom ſhall ſhine and flouriſh for ever." This wrote *Philo* at that time, when he little imagin'd that the ſame high-prieſt, whom he ſo much expected, and the ſame word of God, whoſe kingdom he deſcribes, was now already come into the world, And this ſhall ſuffice for our ſecond conſideration: what manner of Meſſias the *Jews* did expect.

The third conſideration whether Chriſt ſhould change the law of *Moſes*.

Gal. 3. & 4. *Heb.* 7.

1 *Cor.* 10.

Now in the third place it is to be conſider'd, what authority and power the Meſſias ſhould have, at his appearance upon earth; and whether he ſhould change or abrogate the law of *Moſes*; or no: wherein there is no leſs controverſy between us and the later *Jews*, than in the former point of his divinity. For we hold with St. *Paul*, that the law of *Moſes* was given unto the *Jews* but for a time, to entertain that people withal, and by the outward ſigns and ceremonies which it had (whereof the moſt part, or all, prefigured Chriſt to come) to be their ſchool-maſter and leader to the time of faith, wherein it ſhould be abrogated, and a far more perfect law ſet down by Chriſt in place thereof.

The law of *Moſes* imperfect.

Heb. 7. *Acts* 15. *Gal.* 3.

Deut. 15.

Deut. 13, & 14. *Lev.* 5, & 23. *Exod.* 23. *Deut.* 27.

This we prove firſt, for the law of *Moſes* was an imperfect law, bringing nothing to perfection, as St. *Paul* well notes. It was, as St. *Peter* ſays, a burdenſom law, which the *Jews* themſelves were not able to bear, for the multitude of ceremonies therein contain'd. It was a carnal, and ſervile law, conſiſting moſt in the external. It was a law of terror and fear, more than of love and liberty of ſpirit. It was a law, as I ſaid before, of ſigns and figures for things to come; and conſequently to ceaſe, when thoſe things, which it prefigured, ſhould come to be preſent. It was a law peculiar and proper to the *Jews* alone, without regard to all the reſt of the world; and the exerciſe thereof was allow'd only in the country of *Jury:* and that which is more, it was not permitted, but in one place only of that country, that is, in *Jeruſalem*, whither every man was bound to repair three times a year; to wit, at the *Paſque*, at the *Pentecoſt*, and at the feaſt of

Tabernacles

Tabernacles; and in that place alone to make their ſacrifices, and in no other country or place beſides.

Now then, reaſons the learned divine: if this law of *Moſes* were for the *Jews* and *Jury* only, how could it ſerve for the time of the Meſſias, who was to be king, as well of the *Gentiles*, as of the *Jews*; and to rule all people in the world, that ſhould believe in him, under one law? if the exerciſe of this law were allowable only, and lawful in *Jeruſalem*, how could it poſſibly be fulfilled by *Chriſtians*, that are diſperſed over all the world? as for example, how could they repair to *Jeruſalem* thrice every year? how could every woman that ſhould dwell in *England*, or *India*, repair to *Jeruſalem* for her purification after every child-birth, as by the law ſhe was commanded? moſt evident it is then, which we ſaid before, that this law was given but to endure for a time. And to uſe St. *Paul*'s own words, it was but *Introductio melioris ſpei*, *an introduction to a better hope*. It was but an entertainment of that people, which by their being among the *Ægyptians* were prone to idolatry, until Chriſt ſhould come and ordain a perfect law, that is, a law of ſpirit and internal affection; a law of love and liberty; a law that ſhould be common to all men; ſerve for all countries, times, places, and perſons; a law that ſhould be written in the bowels of our hearts; a law that ſhould be tolerable, eaſy, ſweet, plain, light, brief, and factible, as well to the poor, as to the rich; a law, to conclude, that ſhould conſiſt in charity.

Good reaſons.

Pſalm 2. 21, 26. *Iſaiah* 2. 11, 19.

Lev. 12. *Exodus* 13. *Numb.* 8. *Heb.* 7.

The new law of Chriſt, and the perfections thereof.

This ſignified *Moſes*, when he ſaid to his people, after he had delivered the former law unto them: *A prophet of thy nation, and of thy brethren like unto me, will the Lord thy God raiſe up to thee: him ſhalt thou hear*. As tho' he ſaid: you ſhall hear me but until he come, that muſt be a law-giver as my ſelf; but yet of a more perfect law; and therefore more to be heard and obeyed. And then he addeth; *He that will not hear his words, which he ſhall ſpeak in my name, I will be the revenger*. Which words cannot be veri-

Deut. 18.

fied in any other prophet after *Moſes* until Chriſt; for
Deut. 34. of thoſe prophets the ſcripture ſaith: *There aroſe no prophet like unto* Moſes *in* Iſrael. Which is to be underſtood, that they had no authority to be law-makers, as *Moſes* had; but were all bound to the obſervation of that law only, which *Moſes* left until Chriſt came, whom *Moſes* here calls *a prophet as himſelf*; that is a law-maker, and exhorts all men to hear and obey him.

This yet is made more plain by the prophecy of
Iſaiah 2. *Iſaiah*, who ſaith; *Out of* Sion *ſhall come a law, and*
A new law prophecied *the word of God out of* Jeruſalem. Which cannot be underſtood of *Moſes*'s law, that had been publiſhed eight hundred years before this was ſpoken; and that from the mount *Sinai*, and not from *Sion*: but Chriſt's law began from *Sion* and *Jeruſalem*, and from thence was ſpread into all the world. Which the ſame *Iſaiah*
Iſaiah 19. foreſaw, when talking of the Meſſias he ſays: *In that day there ſhall be an altar to God in the midſt of the land of* Ægypt: *and the title of our Lord at the end thereof*, &c. *And God ſhall be known to the* Ægyptians *at that day*; *and they ſhall honour him with ſacrifices and oblations.* Which words could not be verified in the old law of *Moſes*; for by that law, the *Ægyptians* could have neither altar, nor ſacrifice: but at Chriſt's coming it was fulfilled, when the *Ægyptian*, were made *Chriſtians*, and enjoyed both the altars, and ſacrifices, that *Chriſtians* do uſe.

The ſame thing was foretold by God in *Malachi*, where he ſays to the *Jews*, and of the *Jewiſh* ſacrifices:
Mal. 1. *I have no pleaſure in you*; *neither will I receive oblations at your hands: for that from the upriſing of the ſun, unto the going down thereof, my name is great among the* Gentiles; *and they do ſacrifice unto me every where, and do offer unto my name a pure oblation,* ----*ſaith the Lord God of Hoſts.* In which words, we ſee firſt a reprobation of
The reprobation of the old law with a promiſe of a new. the *Jewiſh* ſacrifice; and conſequently of the law of *Moſes*, which depended principally of that ſacrifice. Secondly we ſee, that among the *Gentiles*, there ſhould be

be a pure manner of ſacrifice, more grateful unto God than the other was, and ſuch as might be performed in every place of the world, and not be tied to one place only, as the *Moſaical* law and ſacrifice was.

And finally, I will conclude this whole matter with the expreſs words of God himſelf, concerning the ceremonies and precepts of the old law: *Dedi eis præcepta non bona, & judicia in quibus non vivent. Therefore I alſo gave them precepts not good, and judgments wherein they ſhall not live.* That is, they were not good to continue perpetually, nor ſhall they live in them for ever, but until the time by me appointed: of which time, he determins more particularly by *Jeremiah* the prophet, in theſe words: *Behold the days ſhall come, and I will make a new covenant* or teſtament *with the houſe of* Iſrael *and* Judah: *not according to that covenant which I made with your fathers, when I brought them forth of the land of* Ægypt. Where you ſee, that at the coming of Chriſt into this world (for of him and his birth, he talks at large in all this chapter) there ſhall be a new teſtament, containing a different law from that of the old teſtament, which was given to the *Jews*, at their going forth of *Ægypt*.

Ezek. 20.

Jere. 31.

A new teſtament promiſed.

Thus much hath then hitherto been ſhewed, that Chriſt in all ages was foretold and promiſed; that he ſhould be God, and that his authority ſhould be to change the law of *Moſes*, that was given but for a time, and to eſtabliſh a new law and covenant, and a new teſtament of his own, that ſhould endure and continue for ever.

The ſum of that which has been ſaid.

And altho' theſe things be very wonderful and ſufficient to eſtaſtabliſh any man's belief in the world, when he ſhall ſee them fulfilled, which ſhall be the argument of my ſecond ſection; yet reſts not the ſcripture here, but paſſes further, and foretells every particular act, accident, and circumſtance of importance, that ſhall fall out about the Meſſias in his coming, incarnation, birth, life, death, and reſurrection. As for

The fourth conſideration. All particulars foretold of Chriſt.

example; at what particular time and ſeaſon he ſhould appear, *Gen.* xlix. 10. *Dan.* ix. 26. That he ſhould be born of a virgin, *Iſaiah* vii. 14. That the place of his birth ſhould be the town of *Bethlehem*, *Micah* v. 1. That at his birth all the infants round about ſhould be ſlain for his ſake, *Jeremiah* xxxi. 15. That the kings of the Eaſt ſhould come and adore him, and offer gold and other gifts unto him, *Pſalm* lxxi. 10. That he ſhould be preſented by his mother in the temple of *Jeruſalem*, *Malachi* iii. 1. That he ſhould flee into *Ægypt*, and be recalled thence again, *Hoſea* xi. 2. *Iſaiah* xix. 1. That *John Baptiſt* ſhould go before him, and cry in the deſert, *Iſaiah* xl. 3. *Malachi* iii. 1.

Mat. 1.16. *Luke* 2.21. *Mat.* 2.16. *Mat.* 2. *Luke* 2. *Mat.* 5. *Ibid.*

After this, that he ſhould begin his own preaching with all humility, quietneſs, and clemency of ſpirit, *Iſaiah* xlii. 2. That he ſhould do ſtrange miracles, and heal all diſeaſes, *Iſaiah* xxix. 8. and xxxv. 5. and lxi. 1. That he ſhould die for the ſins of all the world, *Iſaiah* liii. *Daniel* xxvi. That he ſhould be betrayed by his own diſciple, *Pſalm* xl. 10. and liv. 14. and cviii. 8. That he ſhould be ſold for thirty pieces of ſilver. *Zachariah* xi. 12. That with thoſe thirty pieces there ſhould be bought afterwards a potters field, *Jeremiah* xxx. That he ſhould ride into *Jeruſalem* upon an aſs before his paſſion, *Zachariah* ix. 9. That the *Jews* ſhould beat and buffet his face, and defile the ſame with ſpitting upon him, *Iſaiah* l. 6. That they ſhould whip, and tear, and rent his body, before they put him to death, *Iſaiah* liii. 2. *Pſalm* xxxvii. 18. That they ſhould put him to death among thieves and malefactors, *Iſaiah* lii. 12. That they ſhould give him vinegar to drink, divide his apparel, and caſt lots for his upper garment, *Pſalm* lxviii. 22. and xxi. 19. That he ſhould riſe again from death the third day, *Pſalm* xv. 19. *Hoſea* vi. 3. That he ſhould aſcend to heaven, and ſit at the right hand of God his father for ever, *Pſalm* lxvii. 19.

Mat. 4. & 8 *Mark* 8. *Mark* 27. *Mat.* 16. *Mat.* 27. *Mat* 21. 7. *Mat.* 26. *Luke* 22. *Mat.* 27. *Mat.* 28. *Luke* 24. *Acts* 7.

All

All theſe particulars, and a number more, were revealed to the patriarchs and prophets, touching the coming of the Meſſias, ſome, nigh two thouſand, and the laſt of all, above four hundred years before Chriſt was born. Which if we lay together, and conſider withal, how exactly they were fulfilled afterwards in the perſon of JESUS, as in the next ſection ſhall be declared: if we add alſo to this, that we have received theſe prophecies and predictions from a nation, that moſt of all others does hate us; and that the ſame are to be ſeen and read in their bibles, even word for word as they are in ours: if you hold in memory alſo, what invincible proofs were alledged before in the ſecond chapter, for the infallible truth and certainty of thoſe *Hebrew* ſcriptures; you ſhall find, that hardly any thing can be imagined for manifeſtation of a truth before it came to paſs, which God hath not obſerved in foreſhewing the Meſſias.

The fifth conſideration. Manifeſtation of Chriſt to the *Gentiles*.

And all theſe conſiderations are touching the *Jews*. There remains ſomewhat to be ſaid of the *Gentiles*, who though they were to receive their principal knowledge in this affair from the *Jewiſh* nation, to whom the Meſſias was firſt and principally promiſed, and from whom the *Gentiles* had to expect both their ſaviour and his apoſtles, as alſo the ſcriptures for teſtimony and witneſs of them both; and finally all their certain knowledge and ſound underſtanding in the myſteries of Chriſt: yet had they alſo among themſelves ſome kind of notice and forewarning in this matter, which being joined with that, which I have ſet down before of the *Jews*, and examined at the light of God's divine prophecies before alledged; it will make very much for confirmation of our chriſtian verity. And therefore this laſt conſideration ſhall be, of the foreknowledge of *Gentiles* in this behalf.

For better underſtanding whereof it is to be noted, that beſides all knowledge of the Meſſias, that divers

Chap. II.

Three peculiar ways whereby *Gentiles* might hear of Chriſt.

Gentiles might have by the *Hebrew* ſcriptures, which, as I have ſhewed before, were in the *Greek* language divers ages before Chriſt was born; or by the inſtruction or converſation of *Jews*, with whom many *Pagans* did live familiarly; there remained three ways peculiar to *Gentiles*, whereby they received ſome underſtanding and forewarning of this great myſtery. The firſt was, by tradition and writings of their anceſtors. The ſecond, by prophecies of their own. The third, by admoniſhment of their idols and oracles, eſpecially when the time of Chriſt's appearance drew near.

The firſt way.

And for the firſt way, it is evident, that as the *Jews* received divers things by ſucceſſion from their forefathers; and they again from *Moſes*; and *Moſes* from the patriarchs, *Jacob*, *Iſaac*, and *Abraham* who was the firſt man, from whom that whole nation proceeded, and in whom they were diſtinguiſhed from all other people in the world: ſo had the *Gentiles*, and other nations their ſucceſſion alſo of doctrine and monuments, even from the beginning; altho', the lower they went, the more corrupt they were, and more obſcured in divine knowledge, by their exerciſe in idolatry. So we know that the *Romans* had their learning from the *Grecians*; and the *Grecians* from the *Ægyptians*; the *Ægyptians* from the *Chaldeans*, who were the firſt people, that received inſtruction in divine matters from *Adam*, *Mathuſala*, *Noah*, and others of thoſe firſt and ancient fathers.

Tradition of learning among *Jews* and *Gentiles*.

Euſeb. in Chron. Abraham. Job. Zoroaſtres.

Now then it is to be conſidered, that by conſent of writers, there were three famous men that lived together in thoſe ancient times; to wit, *Abraham*, who deſcending from *Heber*, was the father and beginner of the *Jews* or *Hebrews*: and with him *Job*, and one *Zoroaſtres*, that were not of that lineage of *Heber*, but as we call them for diſtinction's ſake, either *Heathens* or *Gentiles*, altho' that difference was not then in uſe. And of *Job*, we know by the teſtimony of his book, that he was

was a moſt holy and virtuous man. Of *Zoroaſtres*, we know only, that he was greatly learned, and left monuments thereof unto his poſterity.

This *Zoroaſtres*, living in *Abraham*'s time, might by account of ſcripture, ſee or ſpeak with *Noah*. For that *Abraham* was born above threeſcore years before *Noah* deceaſed. And *Noah* was born above five hundred years before *Mathuſala* died, which *Mathuſala* had lived two hundred and forty years with our firſt father *Adam*, that had enjoyed converſation both with God and Angels. And thereby, no doubt, could tell many high and ſecret myſteries, eſpecially touching Chriſt, in whom all his hope for redemption of his poſterity did conſiſt. which myſteries and hidden knowledge, it is not unlike but that *Abraham*, *Job*, *Zoroaſtres*, and others, who lived at that time with them, might receive at the third hand, by *Noah* and his Children, I mean, * *Shem*, *Cham*, and *Japheth*, who had lived before the flood, and had ſeen *Mathuſala*; which *Mathuſala* lived, as is ſaid, ſo many years with *Adam*.

Hence it is, that in the writings of *Zoroaſtres*, which are yet extant, † or recorded by other authors in his name, there are found very many plain ſpeeches of the ſon of God, whom he calleth, *ſecundam mentem*, *the ſecond mind*. And much more is it to be ſeen in the writings of *Hermes Triſmegiſtus*, who lived after in *Ægypt*, and received his learning from this *Zoroaſtres*, that theſe firſt heathen philoſophers had manifeſt underſtanding of this ſecond perſon in trinity, whom *Hermes* calls, *The firſt begotten ſon of God*; *his only ſon*; *his dear*, *eternal*, *immutable*, *and incorruptible ſon*, *whoſe ſacred name is ineffable:* thoſe are his words. And after him again among the *Grecians*, were *Orpheus*, *Heſiodus*, and others, that uttered the like ſpeeches of the ſon of God: as alſo did the *Platoniſts*, whoſe words and ſentences are too long to repeat in this place. But he that will ſee them gathered together at large, let him read either *Origen* againſt *Celſus* the heathen; or elſe

* The *Jews* have tradition that *Abraham* ſerved *Shem*, fifteen years in *Chaldea*.

† See *Clem. Alex. lib. 2 Strom.* and *Orig.* l. 6. *con. Celſ.* and *Procl.* l. 2. & 3. in *Parm. Platonis. Triſmegiſt. Meren. Her.* in *Præman.* c. 1. & *de inceps. Grecians.*

St. *Cyril* in his firſt book againſt *Julian* the apoſtate. And this ſhall ſuffice for the firſt way, whereby the *Gentiles* had underſtanding of Chriſt.

The prophecies touching Chriſt among the *Gentiles*. *Lact. lib.* 1 *div. Inſt. c.* 6.

For the ſecond thing which I mentioned, it is to be underſtood, that among the *Gentiles* there were certain propheteſſes, or women prophets, called *Sibyllæ*, which, as *Lactantius* gathers, may ſignify ſo much, in the *Greek* as either *counſellor to God, or revealers of God's councils*. And theſe women being indued, as it ſeems, with a certain ſpirit of prophecy, did utter from time to time, tho' in ſuch terms as moſt *Gentiles* underſtood them not, moſt wonderful particularities of Chriſt to come, agreeing, as it were, wholly with the prophets of *Iſrael*; or rather ſetting down many things in much more plain and evident ſpeech, than did the others: the one of them beginning her *Greek* metre in theſe very words; *know thy God, which is the ſon of God*, &c. Another of them makes a whole diſcourſe of Chriſt in *Greek* verſes called *Acroſtichi*, for that the beginning of every verſe, is by ſome letter appointed in order, out of ſome one ſentence that runs through the whole. As for example: the ſentence that paſſed through the beginning of thoſe verſes which now we talk of, was this, * *Jeſus Chriſt, ſon of God, ſaviour, croſs*. And there were ſo many verſes in the whole diſcourſe, as there are letters in this ſentence. The total argument being of the incarnation, life, death, glory, and judgment of the ſon of God. And the laſt two verſes of all the metre are theſe; *he that hath been deſcribed by our acroſtick verſes, is an immortal ſaviour, and a king, that muſt ſuffer for our ſins*.

Of the *Sibyls*.

Lact. lib. 4 *Inſtit. c.* 6.

* St. *Auguſtine* tranſlates all the verſes. l. 18. *de civ. Dei. c.* 23.

The *Greek* verſes of the *Sibyls* of what importance and authority.

And as theſe very prophecies of the *Sibyls* are of marvellous importance, to confirm the verity of our chriſtian religion; and are alledged often for that purpoſe by the moſt grave, and learnedſt fathers of our primitive church: as for example, by *Juſtinus* the martyr, in his apology for chriſtians; by *Origen* againſt *Celſus*; by *Arnobius*, and his ſcholar *Lactantius*, againſt *Gentiles*: by

by St. *Cyril*, againſt *Julian* the apoſtate: by St. *Auguſtine*, in his city of God: by *Euſebius*, and *Conſtantine* the emperor, and others: I will ſay ſomething in this place, for the authority and credit of theſe verſes; leſt any man perhaps might imagine, as ſome *Gentiles* in old time would ſeem to do, that they were deviſed or invented by chriſtians. And the moſt of my proofs ſhall be out of a learned * oration, written in *Latin* by the foreſaid emperor, to a council of prelates in his days, wherein he endeavoured to ſhew the undoubted authority of theſe *Sibyls* prophecies, which he eſteemed ſo much, after diligent ſearch made for their credit and ſincerity, as they ſeem to have been a great cauſe of his conſtant zeal and fervour in chriſtianity.

* See this oration in *Euſeb. l.* 4. *c.* 32. *de vita Conſtant.* at the end.

The firſt proof for credit of the *Sibyl* verſes.

Firſt then he ſhews, that theſe predictions of the *Sibyls*, could not be deviſed or feigned by chriſtians, or made after the time of Chriſt's nativity; for *Marcus Varro*, a moſt learned *Roman*, who lived almoſt a hundred years before Chriſt, makes mention at large of theſe *Sibyls*, who in number, he ſays, were ten; and of their writings, countries, and ages: as alſo of the writers or authors, that, before his time, had left memory of them. And both he, and *Feneſtella* another heathen do affirm, that the writings of theſe *Sibyls*, were gathered by the *Romans* from all parts of the world, where they might be heard of, and laid up with diligence, and great reverence in the Capitol, under the charge and cuſtody of the high-prieſts and other officers, in ſuch ſort, as no man might ſee or read them, but only certain magiſtrates called the *fifteen*, and much leſs might any man come to falſify or corrupt them.

Var. lib. de reb. div. ad Cæſarem pont. max.

Feneſt. ca. de 15. *viris.*

The ſecond proof.

Secondly he ſhews, that *Sibylla Erythræa*, who made, the former acroſtick verſes of Chriſt, teſtifies of her ſelf, that ſhe lived about ſix hundred years after the flood of *Noah:* and her countryman *Apollodorus Erythræus*, and *Varro* do report, that ſhe lived before the war of *Troy*, and prophecied to the *Grecians*, that went to that war, that *Troy* ſhould be taken. Which

was

Lact. l. 1. *inſtit. c.* 6. *Cicero.*

was more than a thouſand years before Chriſt was bo*
Cicero alſo, that was ſlain more than forty years befo
Chriſt's nativity, tranſlated into *Latin*, the former
acroſtick verſes, as *Conſtantine* ſays, which tranſlatio
was to be ſeen in his works, when *Conſtantine* wro
this oration; ſo that by no means they could be devis
or brought in by chriſtians.

* See *Cicero* of theſe acroſtick verſes of *Sibylla, l.* 2. *de divinatione.*

The third proof.

Thirdly he ſhews, that the ſame *Cicero* in dive
places of his works, beſides the mention of theſe acr
ſtick verſes, inſinuates alſo another prophecy of *Sibyll*
touching a king that ſhould riſe over all the worl
wherewith himſelf and the *Romans* were greatly trou
led: and therefore in one place, after a long invecti
againſt his enemy *Anthony*, that would ſeem to gi

Cicero l. 2. *de divin. paulo poſt medium.*

credit to that prophecy; or rather as *Cicero* doth ur
againſt him, would have had the ſame fulfilled in *Juli*
Cæſar, he concludes thus: *let us deal with the prelat*
of our religion, to alledge rather any one thing out of t
books of Sibylla, *than a king, whom neither the Go*
nor yet men, can ſuffer to be in Rome.

Cic. l. 1. *ep. fam. ep.* 1, 2, 3, 4, 5, 6.

The like prophecy of *Sibylla* touching *a king*, is i
ſinuated by the ſame *Cicero* in his firſt book of epiſt
to *Lentulus*; to wit; that † when the *Romans* ſhou
reſtore a king in *Ægypt*, by force; then ſhould enſ
an univerſal king that ſhould be lord over *Romans* a
all others. Which prophecy, being much urged b
‖ *Cato* the tribune, againſt the reſtoring of *Ptolom*
Auletes late king of *Ægypt*, that for his evil gover
ment was expulſed by his ſubjects: the matter w
judged to be of ſuch weight by all the *Roman* ſenat
I mean the ſequel of this prophecy, that whereas othe
wiſe, for many reſpects, they were greatly inclined t
have reſtored the ſaid *Ptolomy*; yet in regard of th
religion, as they called it, they changed their mind
But what? could they alter by this, the determinatio
of God? no truly; for ſoon after, king *Ptolomy* pe
ceiving the ſenators minds to be altered, fled ſecret
from *Rome* to one *Gabinius*, that was governor of *Syri*
a

† See *lib.* 2. *oraculorum Sibyl.*

Epiſt. 5.

‖ He was father to *Cleopatra.*

The fear which the *Romans* had of the univerſal King prophecied by *Sibylla.*

Dion. l. 39. *hiſt.*

and for five millions of gold, that he promiſed him, he was by the forces of *Gabinius* reſtored; and ſo, not long after, was Chriſt born, according to the meaning of the *Sibyls* prophecy.

The fourth proof.

Fourthly, the ſaid emperor *Conſtantine* proves the authority of the *Sibyls* verſes, for that *Auguſtus Cæſar* before Chriſt was born, had ſuch regard for them, that he laid them in more ſtrait order, than before (as *Sueton.* a heathen, in his life, reports) under the altar of *Apollo*, in the hill *Palatine*; where no man might have the ſight of them, but by ſpecial licence: which licence, *Conſtantine* proveth, that *Virgil* the poet had; for that he was in high favour with *Auguſtus*. And therefore in a certain eclogue, or compoſition of verſes, that he made in praiſe of a young child named *Salonius*, newly born to *Aſinius Pollio*, *Auguſtus*'s great friend, or, as others take it, of *Marcellus*, a little boy, that was nephew to *Auguſtus* by his ſiſter *Octavia*; or rather of them both, for adulation of *Auguſtus:* he applies, I ſay, to one, or both of theſe young infants, the whole prophecy, which he had read in theſe verſes of *Sibylla*, touching the birth of Chriſt, and of the peace, grace, and golden world, that ſhould come with him: upon which ſubject he begins thus:

Suet. tranq. c. 3. de vita Auguſti.

The prophecies of *Sibylla* alledged by *Virgil.*

Ultima Cumæi venit jam temporis ætas,
Magnus ab integro ſæclorum naſcitur ordo,
Jam redit & virgo; redeunt Saturnia regna.

Virg. eclog. 4. Chriſt's preordination.

That is, now is come the laſt age prophecied by *Sibylla* called *Cumæa:* now comes to be fulfilled the great ordinance and providence of God, appointed from the beginning of the world; (theſe were *Sibyls* words) now comes the virgin, and the firſt golden days of *Saturnus* ſhall return again.

Thus much tranſlated *Virgil* out of *Sibylla*, touching the eternal determination of God, for Chriſt's coming into this world; as alſo of his mother the virgin, and of the infinite bleſſings that ſhould appear with him.

Now

Now enſues in the ſame poet, what *Sibylla* had ſaid, for Chriſt's actual nativity.

Chriſt's birth.

Jam nova progenies cælo dimittitur alto,
Chara Deum ſoboles, &c.

Now a new progeny or offſpring is ſent down from heaven, the dearly beloved iſſue or child of the Gods. And note here, *Sibylla* ſaid plainly, *Chara dei ſoboles, the dearly beloved ſon of God*, and not *of Gods*; but *Virgil* would follow the ſtile of his time. And thirdly, he ſetts down out of *Sibylla*, the effect, and cauſe of the ſon of God's nativity, in theſe words:

Chriſt's cauſe of coming.

Te duce, ſi qua manent, ſceleris veſtigia noſtri,
Irrita perpetua ſolvent formidine terras.

That is, thou being our leader or captain, the remnant of our ſins ſhall be made void, or taken away, and ſhall deliver the world for ever from fear for the ſame: theſe are *Virgil*'s words tranſlated, as I ſaid, out of *Sibylla*. And now conſider you in reaſon, whether theſe prophecies might be applied, as *Virgil* applied them, to thoſe poor children in *Rome*, or no, who died ſoon after this flattery of *Virgil*, without doing good either to themſelves or others? altho' perhaps in this point, the poet is to be excuſed; in that, he being not able to imagine, what the *Sibyl* ſhould mean, made his advantage thereof, in applying the ſame to pleaſe *Auguſtus*.

Conſtantine's opinion of the ſpirit of *Sibylla Erythræa. orat. ad cætum. Sanct. c.* 18

Theſe then are the proofs which *Conſtantine* uſes, for the credit and authority of the *Sibyl*'s verſes. And of *Sibylla Erythræa* in particular, that made the acroſtick verſes, before mentioned, of Chriſt's death and paſſion, he concluded in theſe words: *Theſe are the things which fell from heaven into the mind of this virgin to foretel. For which cauſe, I am induced to account her bleſſed, whom our ſaviour did vouchſafe to chooſe for a propheteſs, to denounce unto the world his holy providence towards us.* And we may conſider, in this whole diſcourſe

diſcourſe of *Conſtantine*, for authority of theſe verſes. Firſt, that he uſes only the teſtimony of ſuch writers, as lived before Chriſt was born, or *Chriſtians* thought upon. Secondly, he uſes theſe proofs to no meaner audience, than to a council and congregation of learned men. Thirdly, he was an emperor which uſes them; that is, one that had means to ſee, and examine the original copies in the *Roman* treaſury. Fourthly, he had great learned men about him, who were skilful, and would be diligent in the ſearch of ſuch an antiquity of importance; eſpecially *Lactantius*, that was maſter to his ſon *Criſpus*, and who moſt of any other author, recites and confirms the ſaid *Sibyl*'s verſes: and *Euſebius Cæſarienſis*, that wrote the eccleſiaſtical hiſtory, and records therein this oration of *Conſtantine*. And finally, we may conſider, that *Conſtantine* was the firſt publick *Chriſtian* emperor, and lived within three hundred years after Chriſt; when the records of the *Romans* were yet whole to be ſeen. He was a religious, wiſe, and grave emperor; and therefore never would have beſtowed ſo much labour to confirm ſuch a thing, at ſuch a time, to ſuch an audience; had not the matter been of ſingular importance. And thus much of the ſecond point touching prophets among *Gentiles*.

Lactantius

See *Euſeb. l.* 4. *c.* 32. *de vita Conſtantini*. How this oration was firſt written in *Latin*, and tranſlated into *Greek*.

There remains only a word or two to be ſpoken of the third; which is of the confeſſion of devils and oracles, concerning Chriſt's coming; eſpecially, when the time of his appearance drew near, and they began to forefeel his power and virtue. Wherein, as I might alledge divers examples recorded by the *Gentiles* themſelves, ſo as I have been ſomewhat long in the former points; and ſhall have occaſion to ſay more of this matter, in another place hereafter: I will touch here only two oracles of *Apollo* concerning this matter. The one whereof, was to a prieſt of his own, that demanded him of true religion, and of God; to whom he anſwered thus in *Greek*: *O thou unhappy prieſt, why doſt thou ask me of God, that is the father of all things; and of*

Of the confeſſion of oracles, concerning Chriſt's coming.

The firſt oracle.

Suidas in Thulis. & Porphy. & Plutarch. de oracul.

of this moſt renowned king's dear and only ſon; and
the ſpirit that contains all. Alas, that ſpirit will
force me ſhortly to leave this habitation and place
oracles.

The ſecond oracle.

Suidas in vita Auguſt Niceph. l. 1. hiſt. c. 17.

The other oracle was to *Auguſtus Cæſar*, about
very time that Chriſt was ready to appear in fleſh. F
whereas the ſaid emperor, now drawing into ag
would needs go to *Delphos*, and there learn of *Apoll*
who ſhould reign after him, and what ſhould becom
of things when he was dead: *Apollo* would not anſwe
for a great ſpace; notwithſtanding *Auguſtus* had be
very liberal in making the great ſacrifice called *He*
tomb. But in the end, when the emperor began to it
rate his ſacrifice again, and to be inſtant for an anſwer
Apollo, as it were, forced, uttered theſe ſtrange word
unto him. *An* Hebrew *child, that rules over t*
bleſſed Gods, commands me to leave this habitation, a
out of hand to get me to hell: but yet do you depart in ſilen
from our altars. Thus much was *Apollo* enforced to u
ter of his own miſery, and of the coming of the *Hebre*
boy, that ſhould put him to baniſhent. But yet t
deceitful ſpirit, to hold ſtill his credit, would not ha
the matter revealed to many: whereupon, *Auguſt*
falling into a great muſing with himſelf, what this a
ſwer might import; returned to *Rome*, and build
there an altar in the capitol, with this *Latin* inſcriptio

Niceph. l. 1. hiſt. c. 17.

as *Nicephorus* affirms: *Ara Primogeniti Dei. The alt*
of God's firſt begotten ſon.

The concluſion of this firſt ſection.

Thus then have I declared, how the coming of God
ſon into the world was foretold both to *Jew* a
Gentile, by all means that poſſibly in reaſon might b
deviſed; that is by prophecies, ſigns, figures, cerem
nies, tradition, and by the confeſſion of devils them
ſelves. Not only his coming was foretold, but al
why, and for what cauſe he was to come: that is, to b
a ſaviour of the world; to die for ſin; to ordain a ne
law, and more perfect commonwealth. How alſo h
was to come: to wit, in man's fleſh; in likeneſs
ſin

ſin; in poverty and humility. The time likewiſe of his appearance was foreſignified, together with the manner of his birth, life, actions, death, reſurrection, and aſcenſion. And finally, nothing can be more deſired for the foreknowledge of any thing to come, than was delivered and uttered concerning the Meſſias, before Chriſt, or *Chriſtians* were talked of in the world. Now then remains it to conſider and examine, whether theſe particulars, foretold ſo long ago of the Meſſias to come, do agree in JESUS, whom we acknowledge for the true Meſſias. And this ſhall be the ſubject and argument of all the reſt of our ſpeech in this chapter.

The argument of the two Sections following.

SECT. III.

How the former predictions were fulfilled in Jeſus, being upon earth.

ALTHO' in the points before recited, which were to be fulfilled in the Meſſias at his coming, we have ſome controverſy and diſagreement with the *Jew*, as hath been ſhewed: yet our principal contention in them all, is with the *Gentile* and *Heathen*, that believe no ſcriptures. For in divers of the forenamed articles, the *Jew* ſtands with us, and for us; and offers his life in defence thereof, as much as if he were a *Chriſtian*: ſo, that the *Gentile* oftentimes is forced to marvel, when he ſees a people ſo extreamly bent againſt another as the *Jews* are againſt *Chriſtians*; and yet to ſtand ſo peremptorily in defence of thoſe very principles, which are the proper cauſes of their diſagreement.

Our controverſy with *Gentiles*.

But here the *Jew* makes anſwer, that his diſagreement from us, is in the application of thoſe principles. For in no wiſe he will allow, that they were or may be verified in Jeſus. And herein he ſtands againſt us much more obſtinately, than does the *Gentile*. For the *Gentile*, as ſoon as he comes once to underſtand, and believe the prophecies of ſcripture, makes no doubt or

Our controverſy with the *Jews*.

or difficulty in the application thereof; for he ſees the ſame moſt evidently fulfilled in our ſaviour. Which is the cauſe, that few or no *Gentiles*, ſince Chriſt's appearance, have come to be *Jews*, but preſently alſo they paſſed over to be *Chriſtians*.

The obſtinacy of the *Jews*.

But the *Jew* by no means will be moved to yield, tho' he has neither ſcripture, nor reaſon, nor probability for his defence: which among other things is a very great argument to prove, that Jeſus was the true Meſſias indeed; ſeeing that among the marks of the true Meſſias ſet down by God's prophets, this was one: that he ſhould be refuſed by the *Jewiſh* nation. Hence are thoſe words of the Holy Ghoſt, ſo long before uttered: *The ſtone, which the * builders refuſed, is made the head ſtone of the corner: this is done by God, and is marvellous in our eyes.* Hence is that great complaint of *Iſaiah*, touching the incredulity and obſtinacy of this people againſt their Meſſias at his coming; which *Moſes* alſo long before *Iſaiah*, expreſſed moſt effectually.

Pſal. 118. *Iſaiah* 28. *The builders are the *Jews* who take upon them to build God's houſe *Mat.* 21. *Iſa.* 6. *Deut.* 28.

The *Jews* obſtinacy againſt us, a great argument for us.

It makes then not a little for our cauſe, gentle reader, that the *Jewiſh* nation is ſo wilfully bent againſt us; and that they refuſed Chriſt peremptorily, at his being among them. For whomſoever that nation ſhall receive and acknowldge, it were a great argument by ſcripture, that he were not indeed the true Meſſias. But yet to demonſtrate to the world, how little ſhew of reaſon they have, in ſtanding thus againſt their own ſalvation, and refuſing Jeſus as they do: I will in as great brevity as I may, run over the chief points, that paſſed at his being upon earth; and thereby examine by the teſtimonies of his greateſt enemies, whether the foreſaid prophecies, and all other ſigns, which have been from the beginning, to foretel unto us the true Meſſias, were fulfilled in him and his actions, or no.

The diviſion of this Section into four conſiderations.

And as the matters are many and divers, that will come to be handled, I will for order ſake, reduce all to four conſiderations; whereof the firſt ſhall be touching the time foreprophecied of the coming of Meſſias; and

and whether the ſame agreed with Chriſt's nativity, or no. The ſecond ſhall be of divers particulars, that paſſed in Chriſt's incarnation, birth, circumciſion, and other accidents, until the time that he began to preach. The third ſhall be of his life, converſation, miracles, and doctrine. The fourth and laſt, of his paſſion, death, reſurrection, and aſcenſion. In all which, as I ſaid before, I will uſe no one author or teſtimony of our ſide, for proving any thing that is in controverſy between us; but all ſhall paſs by trial, either of their own ſcriptures; or of manifeſt force and conſequence of reaſon; or elſe by expreſſed record of our profeſſed enemies.

The teſtimonies here uſed.

For the firſt then, concerning the time, which is the principal and head of all the reſt, it is to be noted, that by conſent of all writers, both *Pagan*, *Jewiſh*, and *Chriſtian*, Jeſus, whom we believe and confeſs to be true Chriſt, was born the twenty fifth day of *December*, in the end of the one and fortieth year of *Auguſtus*'s reign; which was fifteen years before his reign ended. Alſo in the beginning of the three and thirtieth year of *Herod*'s reign in *Jury*; which was four years and more before his death. And from the beginning of the world, as * ſome account, five thouſand, one hundred and ninety nine: and as others, four thouſand and eighty nine. For in this point between the *Hebrews* and *Grecians*, there is a conſiderable difference concerning their reckoning.

The firſt conſideration. The time appointed.

*See *Euſeb. in Chron.*

The ſtate of the world at Jeſus's nativity was this: the three monarchies of the *Aſſyrians*, *Perſians*, and *Grecians*, were paſt over and ended: and the *Romans* were entred into the fourth, that was greater than any of the reſt, according to the prophecy of *Daniel*, five hundred years before *Octavius Cæſar*, furnamed *Auguſtus*; who after five civil wars by himſelf waged, and after infinite broils and bloodſhed in the world, reigned peaceably alone for many years together: and in token of an univerſal peace over all the earth, he cauſed the

The general ſtate of the world at Chriſt's coming.

Sueton. Tran. & Autel. vict. & al. in vita Aug.

temple gates of JANUS to be ſhut, according to the cuſtom of the *Romans* in ſuch caſes: altho' this had happened but twice before, from the building of *Rome* unto that time. And the very ſame day that Chriſt was born in *Jury*, *Auguſtus* commanded in *Rome*, * as afterwards was obſerved, that no man ſhould call him LORD, thereby to ſignify the free liberty, reſt, joy, and ſecurity, wherein all men were, after ſo long miſeries, which by continual wars the world had ſuffered.

*Oroſ. l. 7. hiſt. c. 22.

The firſt proof. The *Roman* monarchy. *Dan.* 2. 31, 34, 44.

By this we gather firſt, that this time of Jeſus's birth agreed exactly with the prophecy ſo long before ſet down in *Daniel*, who lived in the firſt monarchy, that after his time, there ſhould be three monarchies more, and the laſt biggeſt of all; at whoſe appearing the Meſſias ſhould come, and build up God's kingdom throughout the world.

The ſecond proof. The peace of all the world. *Iſa.* 9. 6, 7. and ch. 32. 18. *Pſalm* 71.

Secondly, we ſee that fulfilled, which *Iſaiah*, above a hundred years before *Daniel*, foretold: that at the coming of Chriſt: *People ſhould ſit in the beauty of peace.* And again: *There ſhall be no end of peace.* And yet further: *He ſhall be prince of peace.* And king *David* long before him again: *In his days there ſhall riſe juſtice, and abundance of peace.* Which thing, tho' eſpecially to be underſtood of the internal peace and tranquillity of our minds and ſouls; yet, conſidering that external peace alſo was neceſſary for a time, for the quiet planting and publiſhing of Chriſt's goſpel; and ſeeing the ſame brought to paſs moſt miracuouſly upon the ſudden, when, in reaſon, men leaſt might expect the ſame, for the infinite wars wherein the world a little before had been; and by reaſon of the *Roman* monarchy ſo freſhly eſtabliſhed; which in their beginnings are wont to be troubleſome: this peace, I ſay, cannot but be a great argument, that this was the proper time of the Meſſias's coming: and this for the ſtate of the world in general.

The third proof. The ſcepter of *Judah*.

But now for the particular ſtate of *Jury*, at Jeſus's nativity; thus it was: according as *Joſephus* the *Jew*, (who

(who was born within five years after Chriſt's paſſion) deſcribes it. One *Herod* a ſtranger (whoſe father called **Antipater*, came out of *Idumæa*) was riſen to acquaintance and favour with the *Romans*, partly by his ſaid father's means, who was, as *Joſephus*'s words are, *a well monied man, induſtrious and factious:* and partly alſo by his own diligence and ambition, being of himſelf both witty, beautiful, and of excellent rare qualities. By which commendations he came at length to marry the daughter of *Hyrcanus* king of *Jury*, that was deſcended lineally of the houſe of *David*, and tribe of *Judah*. And by this marriage obtained of his father-in-law, to be governor of the province of *Galilee*, under him. But *Hyrcanus*, afterwards falling into the hands of the *Parthians*, that carried him into *Parthia*; *Herod* ran away to *Rome*, and there, by the help and ſpecial favour of *Anthony*, that ruled in company together with *Octavius*, he obtained to be created king of *Jury*, without all title or intereſt in the world. For not only his ſaid father-in-law *Hyrcanus* was yet alive in *Parthia*; but alſo his younger brother *Ariſtobulus*; and three of his ſons, named *Antigonus*, *Alexander*, and *Ariſtobulus*; and divers others of the blood royal in *Jury*.

* His grandfather was a ſexton in *Apollo*'s temple, and his father was brought up among thieves in *Idumæa*. *Euſeb. l.* 1. *cap.* 6. *ex Africano. Joſep. l.*14 *antiq. c.* 2.

The firſt riſing of *Herod Aſcalonita.*

Herod then having procured by theſe means to be king of *Jury*, procured firſt to have in his hands the foreſaid king *Hyrcanus*; and ſo put him to death: as alſo he brought to the ſame end his younger brother *Ariſtobulus*, together with all his three ſons. He put to death alſo his own wife *Mariamnes*, that was king *Hyrcanus*'s daughter; as alſo *Alexandra* her mother: and ſoon after, two of his own ſons by the ſaid *Mariamnes*, becauſe they were of the blood royal of *Judah*. And a little after that again, he put to death his third ſon named *Antipater*. He cauſed to be ſlain, at one time, forty of the chiefeſt noble men of the tribe of *Judah*. And as *Philo* the *Jew* writes, that lived at the ſame time with him, he put to death all the *Sanhedrin*, that is, the ſeventy two ſenators of the tribe of *Judah*, that

*Joſep. l.*15 *ant. c.*9.11

The moſt horrible murders committed by *Herod. l.*17. *c.* 10. *lib.* 15. *c.*1 *Phil. lib. de tempore.*

ruled the people. He killed the chief of the ſect of *Phariſees*. He burned the genealogies of all the kings and princes of the houſe of *Judah*; and cauſed one *Nicholas Damaſcenus* an hiſtoriographer, that was his ſervant, to draw out a pedigree for him and his line, as though he had deſcended from the ancient kings of *Judah*. He tranſlated the high prieſthood, and ſold it to ſtrangers. And finally, he ſo raſed, diſperſed, and mangled the houſe of *Judah*, as nothing of government, dignity, or principality remained. And when he had done all this, then was Jeſus, of the ſame houſe and line, born in *Bethlehem*, the proper City of *David*; which *David*, was the firſt founder and firſt author of regality in the tribe of *Judah*.

Joſep. l. 14. *cap.* 2.

A pattern of an ambitious tyrant.

Now then, conſider the prophecy of *Jacob*, concerning the particular time of Chriſt's appearance, almoſt two thouſand years before theſe things fell out. *Come hither my children*, ſays he, *that I may tell you the things which are to happen in the latter days*, &c. *The ſcepter ſhall not be taken from* Judah, *until he come, who is to be ſent*; *and he ſhall be the expectation of nations*. Which prophecy that it was fulfulled now at Chriſt's nativity, when *Herod* had extinguiſhed all government in *Judah*, no man can deny, that will acknowledge the things ſet down before, which are recorded by writers both of that time, and of the *Jewiſh* nation and religion. And that it never was fulfilled from *David*'s days, who began the government in the houſe of *Judah*, until this time; appears plainly by all hiſtories, and records both divine and prophane. For that from *David*, who was the firſt king, unto *Zedechias*, that was the laſt, and died in the captivity of *Babylon*; the ſcripture ſhews how all kings deſcended of the houſe of *Judah*. And during the time of the captivity in *Babylon*, which was ſeventy years, the *Jews* were always permitted to chooſe to themſelves a governor of the houſe of *Judah*, whom they called RESCHGALUTA. And after their delivery from *Babylon*, *Zorobabel* of the ſame tribe was their

The prophecy of *Jacob* touching the ſcepter of *Judah*. *Gen.* 49.

That the ſcepter never failed in *Judah*, until *Herod* came. 1 Reg. 16. 4 Reg. 29. *Jere.* 37, *Thal. in tract. Sanh cap. Dinel Mammonoth. Rab. Moſes Egyp. præfat. Malmonim*

their captain; and ſo others after him, until you come to the *Macchabees*, who were both captains and prieſts, for that they were by the mothers ſide of the tribe of *Judah*, and by the fathers ſide of the tribe of *Levi*, as Rabbi *Kimhi* holds. And from theſe men down to *Hyrcanus*, and *Ariſtobulus*, whom *Herod* ſlew, there continued ſtill the ſame line, as *Joſephus* declares. So by this prophecy it is evident, that Jeſus was born at the proper time appointed for the Meſſias, when there was neither king, nor councellor, nor any one governor of the houſe and tribe of *Judah* left in *Jury*.

Eſd. l. 1. *c.* 1, 2, 3.

Mac. l. 1. *cap.* 2. 3. *Rabbi. Kimhi com. in Agg. Joſeph. l.* 13. & 14. *ant.*

Another prophecy there is, no leſs evident than the former wherein it is affirmed, that the Meſſias ſhall come before the ſecond temple of *Jeruſalem* (that was builded by *Zorobabel*, after the *Jews* return from their captivity in *Babylon*) ſhould be deſtroyed by the *Romans*. For better underſtanding whereof, it is to be noted, that the temple of *Jeruſalem* was builded twice, firſt by *Solomon*, which laſted about four hundred and forty two years; and then it was burned and deſtroyed by *Nebuchodonoſor* king of *Babylon*. Wherefore, about ſeventy years after, it was builded again by *Zorobabel*, who reduced the *Jews* from *Babylon*, and ſo it continued, until it was deſtroyed the ſecond time by *Titus* ſon to *Veſpaſian* the *Roman* emperor, about forty years after Chriſt's aſcenſion. At what time, it had laſted from *Zorobabel*, almoſt ſix hundred years: and from *Solomon*, above a thouſand.

The fourth proof. The deſtruction of the ſecond temple.

3 *Reg. c.* 8. & 7. 2. *Para.* 3. *Euſeb. in Chron. Clem. l.* 1. *ſtrom.* 4 *Reg.* 25. 1 *Eſd.* 5. 3. 4.

And as in time of the ſecond building, the people of *Iſrael* were poor, and much afflicted in reſpect of their late long baniſhment (tho' much aſſiſted to this work by the liberality and munificency of *Darius* king of *Babylon*) ſo was the building and workmanſhip of this ſecond temple, nothing comparable for excellency, to the firſt building of *Solomon*, when the *Jews* were in the flower of their riches. This teſtifies *Aggeus* the prophet, who was one of the builders; and he teſtifies the ſame to *Zorobabel*, and the reſt of thoſe that were with him, by

1. *Eſd* 5. 6. The building of the ſecond temple, leſs ſumptuous than the firſt. 1 *Eſd.* 5.

Agg. 2. 4. God's own appointment, in theſe words. *The word of God was made to* Aggeus *the prophet. Tell* Zorobabel *the ſon of* Salathiel *captain of* Judah, *and* Jeſus *the ſon of* Joſedech *high-prieſt, and the reſt of the people. Who is there left of you, that ſaw this temple in his firſt glory (before our tranſmigration) and what ſay you to this, which now we ſee? is it not in our eyes, as though it were not?* that is, is it not, as though it were nothing, in compariſon of the former temple, which *Solomon* builded?

Thus ſaid *Aggeus* by God's commiſſion, of the material building of the ſecond temple. And yet, to comfort the *Jews* withal, he was commanded preſently in the ſame chapter, to ſay thus. *Comfort thy ſelf* Zorobabel, *and comfort thy ſelf* Jeſus *ſon of* Joſedech *high-prieſt, and comfort your ſelves all ye people of the earth, ſaith the Lord of Hoſts: do ye the things which I covenanted with you, when ye came forth of the land of* Ægypt, *and fear not; for that my ſpirit ſhall be among you: thus ſaith the Lord of Hoſts; * a little time yet remains, when I will move both heaven and earth, both ſea and land, with all countries in the world. And then ſhall come the* DESIRED OF ALL NATIONS *and I will fill this houſe (or temple) with glory, ſaith the Lord of Hoſts. Silver is mine, and gold is mine, ſaith the Lord of Hoſts: great ſhall be the glory of this laſt houſe or temple, more than of the firſt, ſaith the Lord God of Hoſts.* Hitherto are the words of God by *Aggeus*, and the often repetition, *of the Lord God of Hoſts*, is to ſignify the certainty and great weight of the matter promiſed.

Agg. 2.

* This he ſays for that the three monarchies iſſued, wherein there was continual war and bloodſhed.

Now conſider, that whereas God had ſaid immediately before, that this ſecond temple was nothing in reſpect of the firſt, for pomp and riches of the material building (which the old men in the book of *Eſdras* did teſtify, by their weeping, when they ſaw this ſecond, and remembred the firſt) yet now God ſays, that *gold and ſilver is his own* (as though he made no account of the abundance thereof in the former temple, or of the want of the ſame, in this) and that, notwithſtanding

1 *Eſd.* 3.

ſtanding the poverty of this ſecond building; yet ſhall it be filled and repleniſhed with glory, and that in ſuch ſort, as it ſhall far paſs in glory the former; and that ſhall be (as both here is expreſſed, and elſewhere moſt plainly) by the coming of Chriſt into the ſecond temple, which ſhall be a greater dignity, than any dignity whatſoever was found in the firſt building of *Solomon*'s temple.

This was fulfilled when Chriſt was perſonally, and taught in the temple. *Luke* 1. 2. 19. *Mat.* 21. 26. *&c.*

Concerning which point, it is to be conſidered, that the learned *Jews*, beſides the material difference of building before mentioned, do note five things, of great importance to have been wanting in the ſecond temple, which were in the firſt. To wit, the fire ſent from heaven to burn the holocauſts; the glory of God (or Angels) appearing among the Cherubins, that ſtood in the temple: the manifeſt inſpiration of God's ſpirit upon prophets, for the prophecy failed in the ſecond temple: the preſence of the Ark: and laſt of all, the *Urim* and *Thumim*. All which great wants and differences notwithſtanding, God ſays, as you ſee, that the glory of this ſecond temple ſhall be much greater, than the firſt, by the coming of Chriſt into it. Which thing, *Malachi* the prophet, that lived at the ſame time when the ſecond temple was building, confirms yet more expreſly in theſe words. *Behold I ſend my Angel, and he ſhall prepare the way before my face. And ſtraight after, ſhall come to his temple, the lord or ruler, whom you ſeek, and the* MESSENGER OF THE TESTAMENT, *whom you deſire. Behold he cometh ſaith the Lord of Hoſts, and who can imagine the day of his coming? or who can ſtand or abide to ſee him? for he ſhall be as a purging fire.*

Prerogatives of the firſt temple. *Rab. Samuel tract. Sanhedri. Thalm. Hieroſol, Rab. Abr. in l. dierum.*

Mal. 3. This Chriſt interpreted of St. *John Baptiſt.* *Mat.* 11.

By all which is made evident, that Chriſt muſt come and appear in the ſecond temple before it be deſtroyed; as Jeſus did: and therefore he cannot be now to come, ſeeing the ſaid temple was deſtroyed, above fifteen hundred years paſt, by the *Romans*, as hath been ſaid. Which deſtruction and final deſolation, was prophecied by *Daniel* to enſue, ſoon after the birth and death of Chriſt, in theſe words. *After ſixty two hebdomades, Chriſt ſhall be*

Dan. 9. The ſecond temple to be deſtroyed preſently after Chriſt's paſſion. *Joſeph. de bello Judaico. l.* 6.

ſlain; *and a people with their captain to come, ſhall deſtroy the city, and ſanctuary, and the end thereof ſhall be vaſtity* or ſpoil. *And after the war ended, there ſhall enſue the appointed deſolation.* Which prophecy to have fallen out literally, about forty years after Jeſus was put to death, when *Jeruſalem* was deſtroyed, and the temple overthrown by *Titus*: the ſtory of *Joſephus* the learned *Jew*, who was a captain againſt *Titus* in that war, does manifeſtly, and at large declare.

The fifth proof. The ſeventy two *hebdomades.*

And for that we have made mention here, of *Daniel*'s prophecy, concerning the particular time of Chriſt's coming, and his death, which confirms the matter we treat, ſo perſpicuouſly, that nothing can be ſaid more evident; it ſhall not be amiſs, to examine the ſame, before we paſs any further. For better conceiving whereof, it is to be underſtood, that this *Greek* word *hebdomada*, ſignifying ſeven, doth ſometime import a week of ſeven days, according to our common uſe; and then it is called in ſcripture *hebdomada dierum, a week of days*; as *Dan.* x. 2. where *Daniel* ſays that he did mourn three weeks of days. But at other times, it ſignifies the ſpace of ſeven years, and is called in Scripture *Hebdomada annorum, a* week of years. As in *Leviticus*, where it is ſaid: *thou ſhalt number to thee ſeven weeks of years, that is ſeven times ſeven, which make forty nine years.*

Two kinds of weeks.

Lev. 25. *vid. etiam, c.* 23. *& alibi paſſim.*

Now then it is certain, that *Daniel* in the prophecy before alledged, where he aſſigns ſixty two weeks to the time of Chriſt's death, could not mean *weeks of days*; for that he appoints only ſeven weeks, to the rebuilding of the city of *Jeruſalem*, of the temple, and of the walls about; which were not ended but in forty nine years after, as may be gathered by the books of *Eſdras*; which forty nine years, do make juſt ſeven weeks of years. And therefore it is certain, that ſuch *hebdomades* of years are meant here by *Daniel* in all the prophecy.

Lib. 1. & 2.

Firſt then, when the Angel came to comfort him, and to open unto him ſecrets for the time to come; he ſaid theſe words. *Mark my ſpeech, and underſtand the viſion.*

The

The ſeventy hebdomades (or weeks) are ſhortned or haſtened *upon thy people, and upon the holy city; to the end all prevarication and ſin may take an end, and iniquity be blotted out, and everlaſting juſtice be brought in place thereof; to the end that viſion, and prophecies may be fulfilled, and the* HOLY OF HOLIES *may be anointed.* *Dan.* 9. 23. *Jer.* 25. 29.

In which words it ſeems that the Angel did allude, by naming ſeventy, unto the ſeventy years of captivity, prophecied by *Jeremiah*; after which ended, the people ſhould be delivered from their temporal bondage in *Babylon*. And therefore *Daniel*, now being in that place, and perceiving the ſame time to be expired, prayed to God with great inſtance, to fulfill his promiſe made by *Jeremiah*. Whereto the Angel anſwered, that it ſhould be done. And as, after the expiration of ſeventy years, God was now to deliver them from the bodily captivity of *Babylon*: ſo was he alſo, after ſeventy *hebdomades* more, to deliver them from bondage of ſin and prevarication; and that by the anointed *Meſſias*, which is indeed *the Holy of Holies*.

Why the Angel nameth ſeventy *hebdomades* in this place.

This, I ſay, may be the reaſon of naming ſeventy *hebdomades*, thereby to allude to the number of the ſeventy years of that *Babylonical* ſervitude. For, immediately after, the Angel appoints the whole exact number to be threeſcore and nine *hebdomades*; that is, ſeven to the building of the city, and temple; and threeſcore and two, from that to the death of Chriſt, in theſe words. *Know thou and mark, that from the end of this ſpeech, to the time that* Jeruſalem *ſhall be builded, and unto Chriſt the captain, there ſhall be hebdomades ſeven, and hebdomades ſixty two; and the ſtreets and walls (of* Jeruſalem*) ſhall be builded again though with much difficulty of the times: and after ſixty and two hebdomades, Chriſt ſhall be ſlain. And the people that ſhall deny him, ſhall not be his,* &c. *And then unto conſummation and end, ſhall perſevere deſolation.* *Dan.* 9. 25.

The exact number of weeks, from the building of the ſecond temple to the death of Chriſt, 62.

Now then, if we put theſe years together, which are here mentioned by *Daniel*: that is, firſt the ſeven *hebdomades*,

domades, which make forty nine years; and then the threeſcore and two from the reſtauration of *Jeruſalem*, which make four hundred thirty four more; we ſhall find the whole number to be four hundred eighty three years. Which being begun from the firſt year of *Cyrus*, as ſome will; becauſe he firſt determined the *Jews* reduction: or from the ſecond year of *Darius*, as others will; for he confirmed and put the ſame in execution: or from the twentieth year of the ſaid *Darius*, for that then he made a new edict in the favour of *Nehemias*, and ſent him into *Jury*: every way they will end in the reign of *Herod*, and of *Auguſtus*, under whom Chriſt was born; or in the reign of *Tiberius Cæſar*, under whom he ſuffered. And by no interpretation in the world, can it be avoided, but that this time appointed by *Daniel*, is now out, above a thouſand and five hundred years paſt, while yet the temple ſtood, and was not put to deſolation. And therefore of neceſſity Chriſt muſt be come about that time, and never more hereafter to be looked for.

The account of *Daniel*'s weeks.

The ſixth proof. The traditions of *Rabbins*.

The traditions and obſervations of the old *Jews* themſelves, do marvellouſly confirm this belief of ours; for they all did run to this one point, that about the time of *Auguſtus*'s reign, wherein Jeſus was born, the Meſſias ſhould appear. It is often repeated in the *Thalmud*; that one *Elias* left this tradition, that the world ſhould endure ſix thouſand years; two thouſand before the law of *Moſes*; two thouſand under the ſame law, and two thouſand after that, under the Meſſias. Which laſt two thouſand years, by all computation, could not begin much from the birth of Jeſus. And the Rabbins a great while ago, complained in their *Thalmud*, that there ſeemed to them in thoſe days ſeven hundred and fourteen years paſt, ſince Chriſt by the ſcriptures ſhould have appeared; and therefore they do admire, why God ſo long defers the ſame.

Thalm. tra. ſanhe. cap. helec. & alibi.

Thalm. in tract. avodazara.

Iſa. 9. 6. An obſervation of the *Cabaliſts*.

Another obſervation they have upon the words of *Iſaiah*; *Parvulus natus eſt nobis*, a little child is born unto

unto us. In which words, as they find the *Hebrew* letter *Mem*, to be ſhut in the midſt of a word (which is ſtrange in that tongue: for *Mem* is wont to be open in the midſt of words, and ſhut only in the end) they gather many ſecrets. And among others, that ſince *Mem* ſignifies ſix hundred years; ſo long it ſhould be after *Iſaiah*, until the time of Chriſt. Which account of theirs falls out ſo juſt, that if you reckon the years from *Achaz* king of *Judah*, in whoſe time *Iſaiah* ſpoke theſe words, until the time of king *Herod*, under whom Chriſt was born: you ſhall perceive the number to fail little or nothing.

Thal. in l. Sab. & in tract. Sanhedrin. Iſaiah 7. Mat. 2.

A much like obſervation hath Rabbi *Moſes* the ſon of *Maimon* (whom the *Jews* do hold in extreme great reverence, calling him *the doctor of juſtice*) in his epiſtle to his countrymen of *Africa*, concerning the time of Chriſt's appearance. Which he thinks to be paſt, according to the ſcriptures above a thouſand years, in his days: (he lived about the year of Chriſt one thouſand one hundred and forty) but that God defers his manifeſtation for their ſins. To which purpoſe alſo appertains the tradition of one *Elias* (as Rabbi *Joſhua* reports it in the *Thalmud*) that the Meſſias was to be born indeed, according to the ſcriptures, before the deſtruction of the ſecond temple; for that *Iſaiah* ſays of the ſynagogue: *before ſhe was with child ſhe brought forth; and before the grief of travail came, ſhe was delivered of a man child.* That is, ſays he, before the ſynagogue was afflicted and put to deſolation by the *Romans*, ſhe brought forth the Meſſias. But yet ſays he, this Meſſias for our ſins, does hide himſelf for a time in the ſea, and other deſert places, until we be worthy of his coming.

The obſervation of *R. Moſes. R. Moſ. Ben. Maimon. ep. ad Judæos African.*

R. Joſhua Ben. Levi. in Thal. tract. Sanhed. c. helec. Iſa. 66. 7.

Chriſt hides himſelf in the ſea.

To the like effect, is the obſervation of the *Thalmud* itſelf, and of divers Rabbins therein, concerning the wicked manners of men that ſhould be at Chriſt's appearance upon earth; of whom they do pronounce theſe words. *The wiſe men in* Iſrael, *ſhall be extinguiſhed: the learning of our ſcribes and phariſees ſhall be*

The obſervation of the *Thalmud.*

Thalm. tra. San. c. hel. Rab. Joha.

be putrified, the ſchools of divinity ſhall be ſtews at that time. Which thing *Joſephus*, that lived in the ſame age with Chriſt, affirms to be fulfilled in the time of *Herod*; inſomuch that, if the *Romans* had not deſtroyed them, without doubt, ſays he, either the earth would have opened and ſwallowed them down; or elſe fire from heaven would have conſumed them.

R. Juda. R. Nehot. &c. Joſep. l. 20. ant. cap. 6. & 8. & l. 6. de bello Jud. 15. & l. 7. c. 9.

The ſeventh proof.

All then runs to this end, both by ſcripture, tradition, obſervation, and inſtinct of God himſelf; that about *Herod*'s time, the true Meſſias ſhould be born. And hereof came that common and publick fame that is reported by *Tacitus*, *Suetonius*, and *Joſephus*, which was alſo written in open ſight, upon the chiefeſt tower of the city of *Jeruſalem*, that out of *Jury* ſhould riſe, *A general lord of the univerſal world.* Which prophecy as the *Romans* either contemned, or turned another way, applying the ſame afterwards to *Veſpatian*; ſo the *Jews* underſtood it of their Meſſias; and *Herod* feared the matter greatly, and therefore was ſo watchful to extinguiſh the line of *David*, as has been ſhewed.

Foreboding. *Tacit. l. 21. Sueton. in vita Veſp. Joſeph. de bello Juda. l. 7. c. 12.*

The eighth proof.

Hence alſo it did proceed, that the *Magi*, or wiſe men of the Eaſt, attended ſo diligently about that time, to expect the ſtar that *Balaam* had promiſed at the coming of this king.

The general expectation of the people.

Hence alſo it was, that the whole people of *Jury*, remained ſo attentive at this time, more than ever before or ſince, in expecting the Meſſias. Whereupon, as ſoon as ever they heard of *John Baptiſt* in the deſert, they ran unto him, asking if he were Chriſt? as afterwards alſo they flocked to Jeſus, demanding, *Art thou he which is to come, or do we expect another?* which words import, the great expectation wherein that people remained in thoſe days. Neither was that expectation wanting in the chief governors themſelves; as may appear by that ſpeech of theirs to Jeſus: *How long wilt thou kill us*, with this expectation, *if thou be Chriſt, tell us plainly.*

John 1.

John 10.

Divers falſe Chriſts did riſe in *Jury*

Of which fame, expectation, and greedy deſire of the people, divers deceivers took occaſion to call themſelves

ſelves the Meſſias in thoſe days, and the people followed them preſently; which had not happened in any age before. And among others, there is named one *Judas Gaulonites*, or *Galilæus*, as St. *Luke* calleth him: and another *Judas*, the ſon of *Ezechias*; both of them very wicked, and licentious fellows. One alſo called *Atonges*, a ſhepherd: and two others, named *Theudus*, and *Egyptius*, moſt notable deceivers. And above all, there was one *Barcozbam*, who as the *Thalmud* ſays, for thirty years together, was received for the Meſſias, by the Rabbins themſelves; until at laſt they ſlew him, becauſe he was not able to deliver them from the *Romans*. Which facility in the people, when *Herod* ſaw, he cauſed *Nicolaus Damaſcenus*, as I noted before, to deviſe a pedigree for him from the ancient kings of *Judah*; and ſo he, as well as others, took upon him to be the Meſſias, whom divers carnal *Jews*, that expected the Meſſias to be a magnificent king, as *Herod* was, would ſeem to believe, and divulge abroad, and therefore in the goſpel, they are thought to have been called *Herodiani*; that is, *Herodians*, or followers of *Herod*, who came to tempt Chriſt, with the ſcribes and phariſees.

Act. 5. *Joſep. l.* 17. *c.* 8. *& l.* 18. *c.* 1. *&* 2. *&* *l.* 20. *c.* 2. 6.

Thal. tract. Sanh. cap. helec. Rab. Moſ. Ben. Maim. in Sententiis.

Nicol. Damaſcenus, Joſep. l. 14. *antiq. c.* 2.

Mat. 22. *Mark* 3, 12

Wherefore, to conclude at length this weighty point, of the time of Chriſt's appearing; ſeeing that about the birth of Jeſus under *Herod*'s reign, there concurr'd ſo many ſigns, and arguments together; as the general peace of the *Roman* empire; the defection of the line and Regiment of *Judah*; the open decay of the ſecond temple; the juſt calculation of *Daniel*'s *hebdomades*; the atteſtation of oracles; the obſervation of Rabbins; the publick fame and expectation of all the *Jews*; together with the palpable experience of more than fifteen hundred years paſt, ſince Jeſus appeared, wherein we ſee the *Jewiſh* people, in vain to expect another Meſſias, they being diſperſed over all the world, without temple, law, ſacrifice, prophet, or promiſe for their redemption (which never hapened to them, until after Jeſus's death; for in all other their baniſhments, captivities, and afflictions,

The concluſion of this firſt conſideration of the time.

ons, they had ſome prophecy, conſolation, or promiſe for their delivery) all theſe things I ſay, conſidered and put together, we may moſt undoubtedly and aſſuredly conclude, that Jeſus was born at the juſt time appointed, and foretold by God's holy ſpirit; and conſequently, that he was the only true Meſſias, and Saviour of the world; which yet ſhall better appear by examination of other things, that are to follow.

The ſecond conſideration. Chriſt's birth.

In the ſecond conſideration, there comes to be weighed theſe points following: the line and ſtock of Jeſus; his manner of conception; the place of his birth; his circumciſion, and name; his adoration by the *Magi*; his preſentation in the temple; and his flight to *Ægypt*.

I. Jeſus's line

For his line and ſtock, there was never man denied or doubted, but that Jeſus was directly of the tribe of *Judah*, and deſcended lineally by his mother of the peculiar houſe of *David* (* according as it was foretold that the Meſſias ſhould do) which is proved moſt clearly by the two genealogies and pedigrees, ſet down by St. *Matthew*, and St. *Luke*, of the bleſſed virgin's whole deſcent from *David* to *Joſeph*, who was of the ſame tribe and kindred with her. And it is confirmed by their repairing to *Bethlehem*, when proclamation was made by †*Cyrinius* in *Auguſtus*'s name, that every perſon ſhould repair to the head city of their tribe and family, to be cenſed for their tribute; ſeeing that *Bethlehem* was the proper city only of them, that were of the houſe and line of *David*, king *David* being born therein. And finally, it is evident, becauſe the ſcribes and phariſees, who objected matters of much leſs importance againſt Jeſus, than this (as, that he was a carpenter's ſon, thereby to debaſe him for his poverty) yet never objected they againſt him, that he was not of the houſe of *David*. Which they would never have omitted, if they might have done it with any colour; for it would have weighed more againſt him than all the reſt; and would have, in one word, diſpatched the whole controverſy. Nay, I add further, that it remains regiſtred in

* 3 Reg. 7. *Pſalm* 80. *Iſaiah* 11. *Mat.* 1. *Luke* 3.

† Of this matter writes *Joſ. l.* 18. *c.* 1. *ant.*

1 Reg. 17. 2 Reg. 2.

Mat. 13. *Luke* 6.

in the *Jews Thalmud* itſelf, that Jeſus *of* Nazareth *crucified, was of the blood royal from* Zorobabel, *of the houſe of* David. *Thal. tract. Sanh. Nigmal. had.*

II. The manner of his conception *Luke* 1.

For the manner of his conception, and of the meſſage or annunciation made unto his mother by the Angel, tho' it depend principally upon the relation and credit of the virgin herſelf, who only was privy thereunto; and upon the teſtimony of *Joſeph*, to whom it was revealed by the ſame Angel afterwards: yet he that ſhall conſider the circumſtances of the thing itſelf: as firſt the ſimplicity of both the reporters; then, how that it is not likely, that *Joſeph* being juſt, as he is deſcribed, would have concealed a thing ſo much againſt himſelf, and againſt the law, if he had not ſome way been aſſured of the truth. Thirdly, the innocent age of the bleſſed virgin, who was not paſt fourteen years old at that time, as St. *Auguſtine*, and other ancient fathers do prove by manifeſt arguments: all theſe things, I ſay, do make it improbable, that ſhe would invent ſuch a matter of herſelf. And finally, the ſtrange prophecy, which ſhe uttered in her canticle of MAGNIFICAT, and which we ſee now fulfilled, tho' at that time very unlikely; to wit: *That all generations ſhould call her* BLESSED. Theſe circumſtances, he that ſhall conſider, cannot but ſee, that the matter muſt needs be true. *Mat.* 1. *Auguſt. l. 4. de Trin. c. 5. & l. con. Judæos, c. 5. Chryſoſt. in c. 1 Luke*

III. The manner of Jeſus his nativity. *Iſa.* 7.

And as for the kind and manner of his nativity, moſt manifeſt it is by ſcripture, that the Meſſias was appointed to be born of a virgin; for ſo ſays *Iſaiah* plainly: *Behold, a virgin ſhall conceive, and bring forth a ſon.* And *Iſaiah* appoints this to king *Achaz*, for a wonderful and ſtrange ſign from God. Which he could not have done in reaſon, if the *Hebrew* word in that place might have ſignified a young woman only, as ſome later Rabbins will affirm; for that it is no ſign nor ſtrange thing, but very common and ordinary for young women to conceive, and bring forth children. Wherefore the *ſeptuagint* do very well tranſlate it in the *Greek*, by

Parthenos Rabbi Simeon, Ben. Johal, n.c. 2 Gen. R. Moſ. Hadar. in Pſa.84.12.

by the proper name of *Virgin*; and ſo alſo did the elder *Jews* underſtand it, as Rabbi *Simeon* well notes. And Rabbi *Moſes Hadarſan* of ſingular credit with the *Jews*, upon theſe words of the *Pſalm*: *Truth ſhall bud forth of the earth*, &c. ſays thus. Here Rabbi *Joden* notes, that it is not ſaid: *Truth ſhall be engendered of the earth*, but: *truth ſhall bud forth*; to ſignify thereby, that the Meſſias, who is meant by the word *Truth*, ſhall not be begotten, as other men are, in carnal copulation. Thus far Rabbi *Moſes*, who in another place, that is, upon the twenty fifth chapter of *Geneſis*, alledges Rabbi *Berachias* to be of the ſame opinion, and to prove it out of the 109th *Pſalm*, ver. 4.

Jere. 31. 22.

The ſame is proved alſo by the plain words of *Jeremiah*: *God hath created a new thing upon earth, a woman ſhall inviron (or incloſe) a man.* That is, ſhe ſhall incloſe him in her womb, and bring him forth, after a new and ſtrange manner, without generation of man.

Rab. Hacad. quæſt. 3, in Ea. cap. 9.

And finally, Rabbi *Hacadoſch* proves by *Cabala*, out of many places of ſcripture; not only that the mother of the Meſſias ſhall be a virgin; but alſo that her name ſhall be *Mary*. All the ten *Sibyls*, in like manner, according as *Betuleius* ſets out their prophecies, do make ſpecial mention of the mother of the Meſſias, that ſhe ſhould be a moſt pure and holy virgin: ſo that this matter was revealed very clearly, both to *Jew*, and *Gentile*, before it came to paſs.

Betuleius in l. de car. Sibyl.

Clem. in recognit.

And *Clem. Alexandrinus* writes, that *Simon Magus*, to the end he might not ſeem inferior to Jeſus in this point, feigned that he was alſo born of a virgin, as Jeſus was.

IV. The place appointed for the birth of the Meſſias.

That *Bethlehem* where Chriſt was born, was the peculiar place preordained by God for the birth of the Meſſias, the prophet *Micheas* foretold plainly, when he uttered, divers ages before Chriſt was incarnate, theſe words. *And thou* Bethlehem Ephrata, *art but a little one in reſpect of thouſands in* Judah: *and yet ſhall there come forth of thee, one that ſhall be the* RULER *of* Iſrael; *and his coming forth is from the beginning, and*

Mich. 5.

FROM

FROM THE DAYS OF ETERNITY. By which words is plainly expreſſed, that tho' *Bethlehem* were but a little poor town, as indeed it was, in compariſon of many others in *Judah*; yet therein ſhould be born temporally that governor of *Iſrael*, whoſe divine birth was before the world's foundation, and from all eternity. And ſo do interpret this place, both *Jonathan Ben Uziel*, the great author of the *Chaldee* paraphraſe, who died twenty eight years before Chriſt was born; and alſo Rabbi *Selomoh*, and *Hacadoſch* in their commentaries upon this place of *Micheas*.

The ſame thing foretold *David* of *Ephrata* or *Bethlehem*, for both names do ſignify one thing, as appears by the former place of *Micheas*, and others, * when talking of the Meſſias, and being deſirous to know where he ſhould be born, he ſays: *I will not go into the tabernacle of my houſe, nor into my bed; nor will I give mine eyes ſleep, or reſt to the temples of the head; until I find out the place that is appointed for my Lord; the tabernacle* or houſe, *for the God of* Jacob. And then, the myſtery being revealed unto him, he ſays preſently: *Behold, we have heard of it now in* Ephrata (or Bethlehem) *we have found it out in the fields † of wood.* And to ſhew how he reverenced the place for that cauſe, he adds immediately: *We will adore in the place where his feet have ſtood.* Whereby he prophecies, not only the adoration uſed after in that place unto Jeſus by the *Magi*, or three kings of the Eaſt; but alſo of all other adoration uſed in the ſame place in the memory of Jeſus, by other devout chriſtians until this day. For which reſpect *Origen* ſays; that the place of *Bethlehem* was moſt famous and renowned in his days.

* *Gen.* 35. & 48. 1 *Para.* 2. *Pſal.* 131.

† This he ſays, for that in *David*'s time *Bethlehem* ſtood nigh unto woods. *Mat.* 2. *Orig. cont. Celſ.*

As for the Angels appearing to the ſhepherds in the night of the nativity, there can be no more ſaid, but the credit, honeſty, and ſimplicity of them that reported it: and likely it is, they would never feign a thing, that might have been refuted by teſtimony of the ſhepherds themſelves, if it had been falſe.

V. The Angels ſinging.

VI. The name *JESUS.*

Of the name of *JESUS*, given to him in his circumciſion; it was to be ſeen ſet down in a book, that howſoever it were not ſcripture, yet was it extant in the world before Chriſt was born. I mean the fourth book of *Eſdras*, which has theſe words in the perſon of God the Father: *Behold the time ſhall come, when the ſigns ſhall appear that I have told*, &c. *And my ſon* JESUS, *ſhall be revealed with theſe who are with him*, &c. *And after thoſe years my ſon* CHRIST *ſhall die; and the earth ſhall render thoſe, that ſleep therein.* Rabbi *Hacadoſch* alſo proveth by art *Cabaliſt*, out of many places and texts of ſcriptures, that the Meſſias name, at his coming, ſhall be *JESUS*. And among others, he adds this reaſon: that as the name of him, who firſt brought the *Jews* out of bondage into the land of promiſe was *Jeſus* or *Joſhua*, which is all one: ſo muſt his name be Jeſus, that ſhall the ſecond time deliver them from the bondage wherein they are, and reſtore them to their old and ancient poſſeſſion of *Jury*, which is the chief benefit they expect by the Meſſias.

4 *Eſd.* 7.

Rab. Hac. in *Iſa.* 9. *Gen.* 49. & *Pſalm* 71, & 95. Note this reaſon.

Finally, it is not probable that the virgin *Mary* ſhould feign this name of her ſelf; for among the *Jews* there were many other names of more honour and eſtimation at that time: as, *Abraham*, *Iſaac*, *Jacob*, *Moſes*, and *David*. And therefore, if ſhe would have feigned any, it is like ſhe would have taken one of them, as ſoon as this, which had not been the name of any great Patriarch.

VII. The coming of the three kings *Mat.* 2. *Cypr. ſet. de Bap.* & *idem Tert. l.* 3. *con. Marcion Hillar. l.* 4. *de Trin. Joſh.* 12.

There follows the coming of the three *Magi*, or wiſe men from the Eaſt; of whom St. *Cyprian*'s words are: *It is an old tradition of the Church, that the* Magi *of the Eaſt, were kings, or rather little lords of particular places.* Which is to be underſtood, ſuch little kings, as *Joſhua* ſlew thirty in one battle. And it is to be noted, that St. *Matthew* makes mention of the coming of theſe kings to *Jeruſalem*, as of a known and publick matter, whereof all *Jeruſalem*, and *Jury* was able to bear him witneſs. For he talks of their open coming

coming to *Jeruſalem*; and of their inquiry for the new born king; of their ſpeech and conference had with *Herod*; as alſo of *Herod*'s conſultation with the ſcribes, and phariſees, about the place of the Meſſias's birth. And finally, he ſhews the moſt barbarous murther that enſued of almoſt * infinite infants, in all the circuit of *Bethlehem*, for this matter. Which could not be a thing unknown to all *Jury*, and much leſs feigned by St. *Matthew*; for he ſhould have given his adverſaries the greateſt advantage in the world, if he had begun his Goſpel with ſo notorious and open an untruth, which might have been refuted by infinite perſons, that were yet alive.

* Fourteen thouſand, as ſays the liturgy of the *Ethiopians*, and Calend. *Græcorum.*

Epiphanius is of opinion, that theſe kings arrived in *Jeruſalem* two years after Chriſt's nativity; for that *Herod* ſlew all infants of that age. But others hold more probably, that the ſtar appeared unto them two years before Chriſt's nativity, ſo that they came to *Bethlehem*, the thirteenth day after Chriſt's birth, according as the church doth celebrate the *Epiphany*. St. *Baſil* thinks, that they were learned men, and might by their learning and art-magick (wherein thoſe countrymen at that time were very skilful) underſtand and feel, that the power of their heathen Gods was greatly diminiſhed and broken. They might alſo be ſtirred up with that common bruit and general prophecy, ſpread over all the Eaſt in thoſe days, as both *Suetonius* and *Joſephus* do record: *That out of* Jury *ſhould come an univerſal king over all the world.* By theſe means, I ſay, and by the prophecy of *Balaam*, left among them from *Moſes* time (for he was a *Gentile*) whereby was ſignified, that a ſtar ſhould riſe and declare a great and mighty king in *Iſrael*; they might be induced at the ſight of this ſtar, to take ſo long a journey as they did towards *Jury*.

Eph. hæreſ 51.

Ammon. Alex. in Harm. Niceph. l. 1. *c.* 13.

Baſil. ſer. in nat. dom.

Suet. in Veſpaſ. c. 4. *Joſeph. l.* 7. *de bel. c.* 12.

Num. 24.

This ſtar, as I have ſaid, was foretold by *Balaam*, a heathen prophet, above fifteen hundred years before it appeared. And after *Balaam* again, it was prophecied by *David*, that kings of *Arabia*, *Saba*, and other countries ſhould come and adore Chriſt, and offer both

Prophecies of things that ſhould fall out in *Bethlehem.*

Num. 24.

Pſ. 71. 10.

gold and other gifts unto him. The murther alſo of the infants of *Bethlehem* was preſignified by *Jeremiah*, in the weeping of *Rachel*, for the ſlaughter of her children: which *Rachel* was buried in *Bethlehem*, and for that cauſe, thoſe infants were called her children, tho' ſhe was dead above two thouſand years before *Jeremiah* wrote the prophecy. Amongſt which infants, *Herod* alſo for more aſſurance, ſlew an infant of his own. For that, as *Philo* notes, he was deſcended by his mother of the line of *Judah*. Which cruelty coming to *Auguſtus*'s ears, he ſaid, as *Macrobius* reports, that he had rather be *Herod*'s ſwine, than his ſon; for he being a *Jew*, was forbidden by his religion to kill his ſwine; though not aſhamed to kill his ſon.

Jer. 31. 15. *Gen.* 35. 18.

Philo. l. de temp. *Macrob. l. Saturnal. c.* 4. *Auguſtus's* ſpeech of *Herod.*

The ſame ſtar, whereof we ſpeak, is mentioned by divers heathen writers; as by *Pliny*, under the name of a comet (for ſo they termed all extraordinary ſtars) which appeared in the latter end of *Auguſtus*'s days, and was far different from all others, that ever appeared. And therefore, contrary to the nature of thoſe kind of ſtars, it was adjudged by the whole college of ſouthſayers, to portend univerſal good unto the earth; and for that cauſe, had an image of metal erected to it in *Rome*; and, as *Pliny*'s words are, *Is Cometa unus, toto orbe colitur:* that only comet, is worſhipped throughout the whole world.

Plin. l. 2. *c.* 25. Heathen teſtimonies for the ſtar which guided the wiſe men.

Origen alſo writes of one *Cheremon* a ſtoick, that was much moved with the conſideration of this ſtar, and after the appearance thereof, he perceiving the power of his Gods decayed, took a journey into *Jury*, in company of other aſtronomers, to inform himſelf further of the matter. Whereunto *Chalcidius* a platonick doth add, that the chaldean aſtronomers did gather by contemplation of this ſtar, that ſome God deſcended from heaven to the benefit of mankind. And finally, the *Sibyl*'s talking of the coming of Chriſt, affirmed plainly, *Rutilans eum ſidus monſtrabit*, a blazing ſtar ſhall declare him. Which prophecy *Virgil* the

Origen. cont. Celſum.

Chalcid. apud Marſ. Ficin. tract. de ſtella Mag. *Sibyl. Samia apud Retul.*

the poet having read in *Auguſtus*'s time, and ſoon after having ſeen the ſame fulfilled: applied it, as I ſhewed before of all the reſt, to the flattering of *Cæſar*, and therefore he ſays in the place before alledged.

Ecce Dionæi proceſſit Cæſaris aſtrum. *Eclog.* 4.

Behold the ſtar of *Cæſar* (deſcended of *Venus*) hath now appeared; which ſtar indeed, was the ſtar of *Cæſar*'s Lord and Maſter.

After forty days paſt over, St. *Luke* reports; how Jeſus by his mother was preſented in the temple of *Jeruſalem*; and therewithal recounts two ſtrange things that happened at the ſame time: to wit, that two grave and reverend perſons, *Simeon*, ſurnamed juſt: and *Anna* the propheteſs (both of ſingular ſanctity amongſt the *Jews*) coming into the temple at the very time, when Jeſus was there in his mother's arms; took notice of him, and acknowledged him publickly for the Meſſias and Saviour of the world. Foretelling alſo by the ſpirit of prophecy, divers particular things, that were to enſue, both to Chriſt and Chriſtians, eſpecially to his mother the bleſſed Virgin. Which things being publiſhed at that time, and confirmed afterwards by the event, do well declare, that this narration of St. *Luke*, could not be forged: as do alſo the number of particular circumſtances ſet down about the time, place, and perſons, moſt notoriouſly known to all *Jeruſalem*. For, as for *Anna*, ſhe had lived from her youth until fourſcore years of age in the temple; and thereby was known to the moſt part of *Jury*. And as for *Simeon*, he was the ſcholar of the moſt famous *Hillel*, and condiſciple to *Jonathan* maker of the *Chaldee* paraphraſe, of whom I ſpoke before: and the *Jews Thalmud* does confeſs, that by the death of theſe two men (but eſpecially of *Simeon*) failed the ſpirit of the great ſynagogue called *Sanhedrin*: which after the captivity of *Babylon*, until *Herod*'s time, ſupplied, in a ſort, the ſpirit of prophecy,

Luke 12. 7.

The preſervation of Jeſus of *Jeruſalem*

Anna the propheteſs, *Simeon*. *Thal. tract. pickei. Avoth.*

Thal. tract. Joma. cap. Tereph. Gecalphi.

prophecy, that was expreſsly in *Iſrael* before the ſaid captivity.

Chriſt's flight into *Ægypt*. *Luke* 2. *Hoſea*. 11. *Iſaiah* 19.

Of Chriſt's flight into *Ægypt* for fear of *Herod*, St. *Luke* well notes, that it was prophecied by *Hoſea* long before; *That God would call his ſon out of* Ægypt. And the prophet *Iſaiah* deſcribes the ſame very particularly, when he ſays: *Behold our Lord* Jehovah, *ſhall aſcend up, or ride, upon a light cloud*; which was his fleſh or humanity; *and ſhall go down into* Ægypt; *and all the idols of* Ægypt *ſhall ſhake at his preſence*. Which latter point, *Euſebius* ſhews that it was fulfilled moſt evidently, in the ſight of all the world: For no nation came to *Chriſtian* religion with ſo great celerity, or with ſo great fervour, as did the *Ægyptians*, who threw down their idols before any other heathen nation. And as they had been in idolatry before other countries: ſo were they the firſt, by Chriſt's coming unto them, that afterwards gave example of true return to their Creator.

Euſeb. l. 6. *dem. c.* 20. *& l.* 9. *c.* 2. 3, 4.

The benefit that *Ægypt* received by Chriſt's flight unto it.

It follows in *Iſaiah*: *And I will give up* Ægypt *into the hands of cruel lords: and a potent king ſhall take dominion over them.* Which was fulfilled about the very time wherein Chriſt was to come. For then, after many ſpoils and cruelties exerciſed upon *Ægypt* by the *Roman* Lords and Princes, *Pompey*, *Cæſar*, *Anthony*, and others; in the end *Cleopatra* their Queen (that was the laſt of all the blood and line of the *Ptolomies*) was forced to ſlay herſelf: and ſo *Auguſtus* took poſſeſſion of all *Ægypt*, and ſubjected it as a province, to the *Roman* empire.

But conſider you how *Iſaiah* concludes this matter, after all theſe temporal afflictions, threatned againſt *Ægypt*: and confeſs, that ſuch adverſity is no ſign of God's diſfavour, to them who receive it. For thus ſays God, after all his comminations. *In that day, there ſhall be an altar of* Jehovah *in the midſt of* Ægypt: *they ſhall cry to God in their tribulation; and he ſhall ſend them a* SAVIOUR, &c. *Bleſſing ſhall be in the midſt of the land, to whom our Lord God of Hoſts hath given his benediction,*

benediction, ſaying: Bleſſed is my people of Ægypt. And here we make an end of our ſecond conſideration.

In the third place, there comes to be conſidered, according to our former diviſion, the life, converſation, doctrine, and miracles of Jeſus. And firſt, touching things done by him after his coming out of *Ægypt* (which might be about the ſixth or ſeventh year of his age) until his baptiſm by St. *John* (which was the thirtieth) there is little recorded, either in prophane or eccleſiaſtical writers. For, as St. *Juſtine*, St. *Chryſoſtom*, St. *Auguſtine*, and others do write; he beſtowed that time in the common exerciſes and labours of man's life: thereby to ſhew himſelf true man, and give demonſtration how much he deteſted idleneſs.

The third conſideration. The life and actions of Jeſus.

Juſ. in Tripho. Chryſ. in Johan. Aug. l. 4. de Trinit. c. 5.

Of St. *John Baptiſt*, all *Hebrew* writers of that time do make mention, with exceeding praiſe and admiration of his holineſs: eſpecially *Joſephus*, that lived immediately after Chriſt's days, ſays: he was, *Vir optimus: Judæos excitans ad virtutum ſtudia.* A moſt excellent man, ſtirring up the *Jews* to the exerciſe of virtue. He adds alſo, that partly for fear of the great concourſe of people, which flocked unto him: and partly by the ſolicitation of *Herodias*, concubine and brother's wife to *Herod Antipas*, the great *Herod*'s ſon (for whoſe ſake he had turned off his own wife, daughter of *Aretas* king of the *Arabians*) he was apprehended, and impriſoned in the caſtle of *Acherun*, and therein, ſoon after, put to death. Which murder *Joſephus* eſteemed to be the cauſe of all the miſery which enſued afterwards to *Herod*, and his whole family.

Of St *John Baptiſt*.

Joſep. l. 12 antiq. c. 7.

Of this man it was written by *Malachi* the prophet: *Behold, I ſend my Angel, before me: and he ſhall prepare the way before my face; and preſently ſhall come to his temple, the* RULER *whom you ſeek, and the* ANGEL OF THE TESTAMENT *whom you deſire.* Which prophecy was fulfilled moſt evidently, when upon the preaching of St. *John*, Chriſt came unto him: and tho' St. *John* had never ſeen him before; yet he

Malachi 3

St. *John*'s behaviour towards Chriſt.

he acknowledged him for the Meſſias, in the preſence of infinite people: and his acknowledgment was confirmed by the viſible deſcending of a dove and voice from heaven, in the ſight, and hearing of all the people preſent; according as three of our Evangeliſts do report. Which they would never have preſumed to do; had not the matter been moſt evident, and without all compaſs of denial or contradiction.

Mat. 3. *Mark* 1. *Luke* 3.

And truly, no one thing in all this ſtory of Jeſus's life, does more eſtabliſh the certainty of his being the true Meſſias: than that *John Baptiſt* (whoſe wiſdom, learning, virtue, and rare ſanctity, is confeſſed and recorded by the writings of all our adverſaries) ſhould refuſe the honour of Meſſias offered to himſelf, and lay it upon Jeſus: as alſo ſhould direct thoſe diſciples that depended of him, to the only following and embracing of Jeſus's doctrine. Which is moſt evidently proved that he did: for of ſo many followers and diſciples, as himſelf had; no one appeared ever after, that was not a Chriſtian.

II. The preaching and doctrine of Chriſt Jeſus. *Deut.* 6. *Mat.* 2.

When Jeſus was baptized, he began to preach: and his whole doctrine was directed to the manifeſtation of his father's will, and amendment of man's life. It tended all to this one ground and principle: *Thou ſhalt love thy Lord, with all thy ſoul; and thy neighbour as thy ſelf.* It was plain, eaſy, perſpicuous, and evident; tho' it treated of moſt high myſteries. It had neither pomp, nor pride of rhetorical words, nor flattering of man's wickedneſs, as the doctrine of many Philoſophers had. Neither conſiſted it, of unprofitable external ceremonies, as the later obſervations of the *Jewiſh* law did; nor was it fraught with carnality, and ſpirit of this world, as the *Turkiſh* Alcoran, and other ſectaries doctrine is: but all was ſimplicity, all was ſpirit, all was truth, all was honeſty, all was humility, all was charity.

Heathen doctrine.

Jewiſh ceremonies

Turkiſh Alcoran.

It took away or diſanulled no one perfect or ſpiritual point of *Moſes*'s law; but rather revived, interpreted, fulfilled, and made perfect the ſame. For whereas that com-

commanded external obſervance; this added alſo, internal obedience. Whereas that ſaid, love your friends; this adjoined, love alſo your enemies. Whereas that commanded, we ſhould not kill; this further commands, to ſpeak no angry words. Whereas that prohibited to commit actual adultery: this alſo forbids to covet in mind. Whereas that ſaid, take no intereſt or uſury of *Jew* that is thy countryman; this ſays, take it of no man whatſoever. Whereas that accounted every *Jew* only to be thy neighbour; this teaches every man living to be thy brother. Whereas that taught thee, to offer up a calf, a ſheep, or an ox, for thy ſins; this inſtructs thee, to offer up a contrite heart, in the blood of him that died for all, with a firm purpoſe of amendment of life. And finally, this doctrine tends wholly to the true, ſincere, and perfect ſervice of God thy Lord, that made and redeemed thee, to the exaltation of his only name, power, goodneſs, and glory: to the depreſſion of man's pride, by diſcovering his miſery: to the contempt of this world, and vain pomp thereof: to the mortification and ſubduing of our ſenſual appetite: to the true love and unfeigned charity of our neighbour: to the ſtirring up of our ſpirit to celeſtial cogitations, peace of conſcience, tranquillity of mind, purity of body, conſolation of ſoul: and in one word, to reduce mankind again to a certain ſtate of innocency, ſimplicity, and angelical ſanctity upon earth, with his eye fixed only, on the eternal inheritance of God's kingdom in heaven.

The compariſon of Chriſt's law with that of *Moſes*. *Mat.* 5.

The effect of Chriſt's doctrine.

III. The life and converſation of Jeſus.

This was the doctrine delivered by Jeſus; which is the ſame that God's prophets foretold ſhould be delivered by the Meſſias. And as for his life and converſation; by the teſtimony of his greateſt adverſaries, it was more admirable than his doctrine: his life being a moſt lively table, wherein the perfection of all his doctrine was expreſſed. A man of ſuch gravity, as never in his life he was noted to laugh: of ſuch humility; as being the Son of God, he ſcarce uſed in this world the dignity of

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a ſervant: of ſuch ſweet and mild behaviour; that all the injuries of his enemies, never wreſted from him one angry word. Finally, he was ſuch an one, as he was deſcribed by *Iſaiah*, ſo many ages before he was born, in theſe words: *He ſhall not cry nor contend; nor ſhall any man hear his voice in the ſtreets: he ſhall not cruſh a broken reed; nor tread out a little flax, that lieth ſmoaking on the ground.* And another Prophet, not long after him, broke forth into this ſpeech, upon the behaviour that ſhould be in the Meſſias: *Rejoice thou daughter of* Sion; *triumph thou daughter of* Jeruſalem: *for behold, thy king ſhall come unto thee, thy juſt Saviour: he is poor and humble*, &c. And as the prophets did foretell the virtue and ſanctity of the Meſſias; ſo the devils themſelves could not but confeſs the ſame to have been fulfilled in the perſon of Jeſus; as it is moſt evident by the teſtimony of *Porphyrie*, a profeſſed enemy of the chriſtian name: who, after conſideration of divers oracles uttered by his idols, touching Jeſus, breaks into this confeſſion. *It is exceeding wonderful, what teſtimony the Gods do give of the ſingular piety, and ſanctity of Jeſus; for which they avouch him rewarded with immortality: but yet theſe* Chriſtians *are deceived in calling him God.* Thus much writes *Porphyrie*. And laſt of all, *Joſephus* the *Jew*, that was born immediately after him. writes of him thus. *There was at this time one Jeſus, a wiſe man, if it be lawful to call him a man: a worker of moſt wonderful miracles; and a maſter, and teacher of all ſuch men, as willingly were content to embrace the truth.*

Iſaiah 42.

Zach. 9.

Porphyr. l. de laud. philoſ.

Joſep. l. 18. *ant. c.* 7.

Of Jeſus's miracles.

In which teſtimony of *Joſephus*, we ſee mention alſo of Jeſus's miracles, which is the next thing whereof we are to conſider. And as *Joſephus* in this place, being a *Jew*, bears witneſs that Jeſus performed many ſtrange miracles: ſo moſt apparently, and according to the interpretation of *Joſephus* in this place, were the ſame miracles foretold by the prophets of God, that they ſhould be done by the true Meſſias. So *Iſaiah* in his twenty fifth chapter

chapter deſcribes at large, how the Meſſias, at his coming, ſhall declare his commiſſion by giving ſight to the blind, hearing to the deaf, ſpeech to the dumb, and agility of body to the lame and cripple. And that which is more marvellous; God revealed this point very particularly to the *Gentiles* by the *Sibyls*; among whom one of them wrote thus of Chriſt to come, as *Lactantius* records. *He ſhall do all by his only word: he ſhall cure all infirmities: he ſhall raiſe the dead: he ſhall make the lame to run and skip, the deaf ſhall hear, the blind ſhall ſee, and the dumb ſpeak. In five loaves and two fiſhes, five thouſand perſons ſhall be ſatisfied: and the fragments ſhall fill twelve baskets, to the hope of many. He ſhall command the winds, and walk upon the furious ſea, with his feet of peace.* And after divers other *Greek* verſes to this purpoſe, ſhe concludes in theſe words: *Men ſhall ſay, that I am a mad and lying propheteſs: but when all theſe things ſhall come to paſs, then remember me; for then ſhall no man ſay more, that I was a liar, but rather the propheteſs of the great God.*

Predictions of the Meſſias miracles.

Lac. l. div. Inſtit. c. 15.

To theſe predictions of prophets in *Jury*, and among the *Gentiles*, do agree the doctors of the *Jews* themſelves in many places of their *Thalmud*; to wit, that the Meſſias ſhall be wonderful in working miracles. And in their publick commentary upon *Eccleſiaſtes*, they have theſe words. *All the former miracles of prophets and ſaints, ſhall be nothing to the miracles of the Meſſias, when he comes.* And thus much of the foretelling of Chriſt's miracles. But now for the fulfilling thereof in Jeſus; that is, how theſe predictions were performed in the ſtupendious works and actions of our Saviour, there is no difficulty. For beſides the former teſtimony of *Joſephus* (which were ſufficient in this caſe) the *Jews* themſelves do grant and record Jeſus's miracles in divers treatiſes of their *Thalmud:* yea, they make mention of many wonderful things, which Jeſus did, that are not written by our Evangeliſts. The ſame doth *Mahomet* in his *Alcoran*; affirming, Jeſus the Son of

Thal. tract. Beracothica mermathas Colin.

Miſdrach Coheleth, cap. 1.

The confeſſion of Jeſus's miracles by his enemies. *Thal. in tract. Avoda Zara Miſdrach Coheleth. Alcoran. Azoar. 1. 4. 11. 13.*

of *Mary*, to have been a great Prophet, and to have wrought his miracles by the only power and ſpirit of God: and that himſelf was ſent to confirm Jeſus's doctrine, ſaving only in the point of his Godhead; wherein he ſays, that Jeſus went too far, and had a check for the ſame at God's hand, when he returned to heaven.

Thus much do theſe enemies confeſs of Jeſus's miracles. Which, as it is much, coming from ſuch witneſſes; ſo if they would either deny or diſſemble the ſame, they might be proved againſt them by moſt evident reaſons: eſpecially in two points, wherein there can be no probability of denial.

The calling of the Apoſtles. *Joſ. l.* 18. *ant. c.* 4.

The firſt is, the calling and retaining of his Apoſtles and other followers (whereof *Joſephus* alſo in the place before alledged, makes mention, as of a great miracle) who were of divers callings, ſtates, conditions, trades, and occupations in the world. And yet, all upon the ſudden, left both father, mother, wife, children, and other temporal reſpects; and followed him, who had nothing to give or promiſe them in this world. A man that never ſpoke them fair, nor uttered doctrine, that was not repugnant to the ſenſuality of this life, as may appear by their own writings and teſtimonies of him. A man, that was contemned by the better ſort, as then it might ſeem; that is, by the wiſe and learned of that country; and eſpecially, miſliked by them that were in government, as a dangerous and troubleſome man to the ſtate. One that had neither friends in the world to bear him out, nor houſe to put his head in: and yet, notwithſtanding all this, that wordly men and women; and ſome ſuch alſo as were great ſinners, and looſe livers before, ſhould leave all their worldly hopes, ſtay, and condition, to follow ſuch a man, with ſo great inconveniencies, loſſes, dangers, and diſfavours as they did; and ſhould continue with him in all his afflictions, and be content to die and looſe their lives, rather than forſake him, or abandon his ſervice: this, I ſay, is ſuch a miracle, as never in the world fell out the like, and

A great miracle.

muſt needs be granted by the enemy, to be ſupernatural.

The ſecond point is of external things and facts done by Jeſus, above all power and humane ability, in the ſight and knowledge of all the *Jews*; which facts were publiſhed by our Evangeliſts, and eſpecially by St. *Matthew*, in the *Hebrew* tongue; while yet the perſons were alive, upon whom they were wrought; or infinite others that might be witneſſes thereof. As for example, the raiſing of *Lazarus* in *Bethania*, that was a village but a mile or two diſtant from *Jeruſalem*; at whoſe death and burial (being a gentleman) many ſcribes and phariſees muſt needs be preſent (according to the *Jewiſh* cuſtom, at that time, reported by *Joſephus*) and they ſaw him both deceaſed, interred, and the funeral feaſt obſerved for him; as alſo raiſed again by Jeſus four days after his burial. With whom they did both eat and drink, and converſe, after his return to life; and every day might behold him walking in the ſtreets of *Jeruſalem*. This ſtory, I ſay, how could it be feigned.

The miraculous facts of Jeſus.

I. *John* 11.

Joſep. l. 17. *ant. c.* 11.

So in like manner, the raiſing of the archi-ſynagogue's daughter, whoſe name is affirmed to be *Jairus*; with divers other circumſtances, that do make the thing moſt notorious. The raiſing of the widow's ſon before the gate of the city of *Naim*, in the preſence of all the people, that bore the corps and ſtood about it. The healing of the cripple in *Jeruſalem*, that had lain eight and thirty years lame at the pool's ſide, or bath, called *Probatica*: which miracle was done alſo in the ſight of infinite people. The caſting out of a legion of devils, from a man that for many years together was known to live poſſeſſed in the mountains; which devils, by peculiar licence, obtained of Jeſus, to enter into a herd of ſwine, and ſo preſently carried them away into the ſea and drowned them: whereupon the whole country about, of the people called *Geraſines*, being ſtruck with fear upon ſight of the fact, beſought Jeſus moſt humbly to depart from their borders. The feeding and filling

II. *Mat.* 9. *Mark* 5.

III. *Luke* 7.

IV. *John* 5.

V. *Mat.* 8. *Mark* 5.

more.

VI. more than five thouſand men, beſides women and chil-
Mat. 14. *Luke* 9. dren, with five barley loaves and two fiſhes only. The
VII. turning of water into wine, at the marriage of *Cana*,
VIII. in the preſence of all the gueſts. The healing of him
Luke 14. by a word only, that had an incurable dropſy, and this at the table of a principal phariſee, and in the ſight of all that ſet at dinner with him.

Theſe, I ſay, and divers other ſuch miracles, which were done in the preſence and ſight of infinite people, and recorded by our Evangeliſts at ſuch time, when many deſired to diſcredit the ſame, and might have done eaſily, by many witneſſes and authority, if any part thereof had been ſubject to calumniation, cannot in reaſon or probability be doubted of. And therefore I muſt conclude, that ſeeing theſe things are above all humane nature, and could not be done, but by the finger and virtue of God himſelf; conſidering alſo, that it is impoſſible, that God aſſiſt, or give teſtimony to falſhood: it muſt needs enſue, that all was true and ſincere, which Jeſus affirmed: and conſequently, ſeeing he affirmed himſelf to be Son of God, and the true Meſſias, it muſt needs follow by theſe miracles, that he was ſo indeed; which is the ground of that ſpeech of his to the faithleſs phariſees: *If you will not believe my words, believe my deeds.* And thus much of Jeſus's life, doctrine, converſation, and miracles.

The concluſion of this conſideration.

John 10.

The fourth conſideration. The paſſion and reſurrection.

There remains now only the fourth and laſt conſideration of this ſection; which is, the paſſion, reſurrection, and aſcenſion of Jeſus. And about his paſſion, there is little or no controverſy; for all his enemies do agree and grant, that he was betrayed by his own diſciple, apprehended, afflicted, and delivered up by the *Jews*, and finally, put to death upon a croſs by the *Gentiles*. The teſtimony of *Joſephus* may ſuffice for all herein. Whoſe words are, *That the principal* Jews *of his country, having accuſed and delivered over* Jeſus *to* Pilate *(that was governor of* Jury *for the* Roman *emperor) he adjudged him to the croſs.* The ſame do all other *Jews* and *Gentiles*

Joſ. l. 18. *ant. c.* 4.

tiles record; and in this they take great offence and ſcandal, that we ſhould attribute divinity unto a man, that had ſuffered on the Croſs.

But if we ſhew, that this was the eternal preordination and appointment of God, for ſaving of mankind; and that the ſame was foretold both to, *Jew* and *Gentile* from the beginning; and ſo underſtood alſo by the *Jewiſh* doctors of elder times: then every reaſonable man, I believe, will remain ſatisfied; and prefer God's divine wiſdom, before man's folly.

Chriſt aſcending to *Jeruſalem* to receive his paſſion, *Mat.* 20. & *Mark* 8. *Mat.* 21. *Zach.* 9.

Firſt then conſider, that when Chriſt had ended his preaching, and wrought ſo many miracles as ſeemed ſufficient to his eternal wiſdom; and when the time was come preordained for his paſſion (whereof he told publickly his diſciples before) he went up to *Jeruſalem* on purpoſe to receive his death; and made a ſolemn entry into that city upon an aſs, which was prophecied of him by *Zachariah*, many years before: *Rejoice daughter of* Sion. *Behold thy* JUST KING *and* SAVIOUR *ſhall come unto thee upon an aſs.*

Mark 10. and 16. *Pſalm* 40, 54. 108.

And after his abode ſome days in that place, he was betrayed and ſold by his own diſciple, as *David* beforehand in many places had foretold ſhould come to paſs. Then followed his apprehenſion and moſt ſervile uſage by the *Jews*; whereof it was prophecied long before by *Iſaiah*; *I gave my body to them that beat it: and my cheeks to them that buffetted the ſame. I did not turn my ſelf away from them, that reproached me: nor yet from them, that ſpit in my face.*

Iſaiah 5.

The barbarous abuſe of Jeſus foretold by prophecy.

After this barbarous treatment by the *Jews*, they delivered him over to *Pilate* a *Gentile*, and never ceaſed to ſolicit and purſue their unquenchable hatred againſt him, until they ſaw him on the croſs. Where alſo he was uſed in the higheſt degree of ſpiteful dealing. Whereof the foreſaid *David* made mention long before, in the perſon of the Meſſias, when he ſaid: *They pierced my hands and feet, they divided among them my apparel: and upon my* (upper) *garment they did caſt lots.* And

Pſalm 21.

again,

again, of another cruelty he complains, ſaying: *They gave me gall to eat; and in my thirſt they refreſhed me with vinegar.*

Chriſt's death moſt plainly foretold.

And finally, that Chriſt ſhould die for the ſins of mankind, is a common principle, both prefigured and foretold throughout all the old ſcripture. Prefigured by the ſacrifice of *Iſaac*; by the raiſing up of the brazen ſerpent; and by all other ſacrifices that were in that law.

Gen. 21.22

Num 21.

Foretold, not only by the ſcriptures before alledged, but alſo moſt plainly by *Daniel*, who was told by an Angel, that after a certain time by him appointed: *Ungetur ſanctus ſanctorum.* The ſaint of ſaints ſhall be anointed, *&* *occidetur Chriſtus*, this anointed ſaint or Chriſt ſhall be put to death. *Zachary* alſo, about the ſame time doth not only foretell his death, but alſo the kind thereof, and from what people he ſhould receive the ſame: for thus he ſays in the perſon of Chriſt himſelf. *The inhabitants of* Jeruſalem, --- *at that day, ſhall look upon me, whom they have pierced.*

Dan. 9.

Zach. 12.

The moſt wonderful prediction of Chriſt's paſſion by *Iſaiah*.

But if ye will read the whole ſtory of Chriſt's paſſion, ſet down at large ſix hundred years before it fell out: I refer you to a narration of *Iſaiah*, who to ſignify the ſtrangeneſs of the caſe, begins with this preface: *Who will give credit to that we ſhall report*, &c. And then after a little, he goes on in theſe words: *He ſhall mount up as a twig from a dry earth. He hath no form or beauty upon him. We beheld him, and there was no countenance in him: we ſaw him the moſt contemptible and deſpiſed man in the world. A man full of pains, and experienced in infirmity. His countenance was obſcure and deſpicable, and we made no account of him. Truly, he took upon himſelf our griefs, and did bear our pains. We accounted him as a leper; and as a man ſtricken and puniſhed by God. But he was wounded for our iniquities, and cruſhed in pieces for our wickedneſs. The diſcipline* (or correction) *of our peace lies upon him: and by his wounds we are made whole. We have all erred, and gone aſtray, like ſheep, every man after his own ways:*

Iſaiah 57.

Chriſt's deformity upon the croſs.

Chriſt appointed to die for our ſins.

and

and God hath laid upon him the iniquity of us all. He was offered up, becauſe himſelf would;----- he ſhall be led to his ſlaughter as a ſheep; and as a lamb he ſhall be ſilent before his ſhearers.-----

For the ſins of my people have I ſtricken him,------- The increaſe of Chriſt's kingdom after his reſurrection. *He hath done no iniquity; neither was there deceit found in his mouth. Yet would our Lord cruſh him in infirmity. If he ſhall give his life for ſin; then ſhall he ſee ſeed of long age, and the will of our Lord ſhall be directed in his hand. For ſo much as his ſoul has ſuſtained labour, it ſhall ſee and be filled. And this* MY JUST SERVANT, * *in his knowledge, ſhall juſtify many, and bear their iniquities: and I will allot unto him very many people: and he ſhall divide the ſpoils of the ſtout; for that he hath delivered his ſoul unto death, and was accounted among the wicked,----and prayed for his tranſgreſſors.*

* That is, in making himſelf known, or revealing the knowledge of himſelf to the world.

Thus particularly, as you ſee, was the death and paſſion of Chriſt foretold by the prophets of *Iſrael* to that nation. Now hear ye the prophecy of *Sibylla* if ye pleaſe, wherein ſhe foreſhewed the ſame to the *Gentiles*. Theſe are her words ſet down by *Lactantius*: *He ſhall appear miſerable, ignominious, and deformed; to the end he may give hope unto the miſerable. Afterwards, he ſhall come into the hands of moſt wicked and faithleſs men; they ſhall ſpit upon him with their unclean mouths. He ſhall yield his innocent back to the whip, and ſhall ſay nothing while he receives the ſtripes, to the end he may ſpeak to thoſe that are dead. He ſhall bear a crown of thorns; and they ſhall give him gall to eat, and vinegar to drink. And this ſhall be the hoſpitality he ſhall find among them.* What thing can be more plainly deſcribed than this.

The paſſion of Chriſt foretold by *Sibylla*. *Lactan. l.* 4 *div. Inſtit. c.* 16. & 18.

Neither do the ancient Rabbins and teachers among the *Jews* diſſent from this. For in their *Thalmud* that was gathered above twelve hundred years ago, the plain ſentences of divers are ſet down, that their Meſſias at his coming, ſhall be put to death. And as for Rabbi *Jona-*

The conſent of Rabbins. *Thal. tract. San. cine-lec. Miſ-drach.*

Ruth. Rab. Joſep. in l. Siph. Raq. Jacob & R. Hanima in cap. hel. Iſaiah 53. *Rab. Simeon Ben. Johal. lib. de ſpe.*

Jonathan, author of the *Chaldee* paraphraſe, who died a little before Chriſt was born, he applies the whole narration of *Iſaiah* before recited (as needs he muſt) to the murder of the Meſſias by the *Jews*. Whereupon, Rabbi *Simeon*, that lived the next age after, writes theſe words following: *Wo be to the men of* Iſrael, *for that they ſhall ſlay the Meſſias. God ſhall ſend his Son in man's fleſh to waſh them, and they ſhall murder him.* Whereto agrees Rabbi *Hadarſan* and others, and do prove further out of the fore alledged prophecy of *Daniel*, that after Meſſias ſhall have preached half ſeven years, he ſhall be ſlain. For that *Daniel* ſays: *In half ſeven years, the hoſt and ſacrifice ſhall ceaſe.* Upon which words they comment thus: *Three years and a half ſhall the preſence of God in fleſh cry and preach upon the mount* Olivet; *and then ſhall he be ſlain.* Which words the *Jews* ordinary * commentary upon the *Pſalms*, doth interpret to be meant of Chriſt's preaching three years and a half before his paſſion; which diſagrees very little or nothing from the account of us *Chriſtians*, and of our Evangeliſts.

R. Hadar. in Dan.

Dan. 9. 27.

* *Miſdrach Tehelim.*

Of the Miracles that fell out in Chriſt's death and paſſion.

And ſo we ſee, by all that hitherto has been ſaid, that the very particulars of Chriſt's whole death and paſſion, were foretold moſt plainly both to *Jew* and *Gentile*, and acknowledged alſo by the ancient Doctors of the *Jewiſh* nation, before the effectuation thereof came to paſs. And *Sibylla* adds further two particular miracles, that ſhould fall out in the ſaid paſſion of the Meſſias, to wit: *That the veil of the* Jews *temple ſhould break in two; and that at midday, there ſhould be darkneſs for three hours, over all the world.* Which thing to have been fulfilled at the death of Jeſus, not only St. *Matthew* doth aſſure us in his Goſpel; but alſo *Euſebius* affirms, that he had read the ſame, word for word recorded in divers heathen writers. And amongſt others he cites one *Phlegon*, an exact chronicler, that reports the ſame in the fourth year of the two hundred and ſecond olympias; which agrees juſt with the eighteenth

Lact. l. 4. *divin. inſt. c.* 19.

Mat. 27. *Euſeb. in Chron. An. Dom.* 32. *Phleg. Trallian l.* 24 *Chron. An.* 4. *Olim.* 202.

teenth year of *Tiberius*'s reign, wherein our Saviour ſuffered. And he goes ſo nigh, as to name the very hours of the day, which our Evangeliſts do. * *Æſculus* alſo an old aſtronomer, does confirm the ſame, and proves moreover, by the ſituation and conſtitution of the Sun and Moon at that time, that no eclipſe could then be natural. Which thing in like manner, *Dionyſius Areopagita* did obſerve in the very day of Chriſt's paſſion, being at that time but twenty five years old, and well ſtudied in aſtronomy, as himſelf teſtifies. And finally, *Lucianus* a learned prieſt of *Antioch*, was accuſtomed to provoke the *Gentiles* to their own commentaries and ſtories, for record and teſtimony of thoſe things.

* See *Orig. cont. Celſ. l.* 6. *& Suid in verbo Jeſus, Tert in apolog. Dion Areop. in ep: Lucian pr. apud Euſ.*

There enſues now, for ending and confirmation of all that hath been ſaid and proved before, to add a word or two of Jeſus's reſurrection. Which point, as of all others it is of moſt importance: ſo was it moſt exactly foretold both to *Jew*, and *Gentile*; and promiſed by Chriſt himſelf in all his ſpeeches, while he was upon earth. And among the *Jews*, it was aſſured by all the prophecies before recited, which do promiſe ſo great abundance of glory, joy, and triumph, to Chriſt's church after his paſſion. Which never poſſibly could be fulfilled, unleſs he had riſen from death again. And therefore the ſaid reſurrection was prefigured in *Jonas*; together with the time of his abode in the ſepulchre. It was alſo expreſly foreſhewed by *David*, affirming: *That God would not permit his holy one to ſee corruption.* And after him again, more plainly by *Hoſea*: *He ſhall quicken us again after two days: in the third day he ſhall raiſe us, and we ſhall live in his ſight.* And to the *Gentiles*, *Sibylla* left written, not far from the ſame time: *He ſhall end the neceſſity of death, by three days ſleep: and then returning from death to light again, he ſhall be the firſt, that ſhall ſhew the beginning of reſurrection to his choſen: for that by conquering death, he ſhall bring us life.*

Of Jeſus's reſurrection.

Jonas 2.

Pſalm 15.

Hoſea 6.

Lact. l. 4. Juſt. Div. cap. 19.

Thus much was promiſed by Prophets, before Chriſt's appearance. And Jeſus, to comfort his Diſciples and

followers, reiterated this promiſe himſelf in many ſpeeches; tho' oftentimes his meaning was not perceived. Which promiſe of return from death, if it had been made for ſome long time to come (as *Mahomet* promiſed his *Saracens* after eight hundred years to reviſit them again) altho' the performance were never meant, yet might the falſhood lurk in the length of time. But Jeſus aſſuring all men, that he would riſe again within three days; it cannot be imagined, but that he ſincerely purpoſed to perform his promiſe, for otherwiſe the fraud muſt ſoon have been diſcovered. Now then, let us conſider what manner of performance Jeſus made hereof.

Mat. 11. 16, 17, 20. *Mark* 8, 9, 10. *Luke* 11. 18. *John* 2. *Mahom. in Alcor. Azoar.* 17.

The appearings which Jeſus made after his reſurrection.

And firſt the perſons moſt intereſted in the matter, as they whoſe total hope, ſtay, refuge, and felicity depended hereof, I mean his appalled, diſmayed, and afflicted Diſciples, do recount twelve ſundry apparitions, which Jeſus made to them in fleſh, after his reſurrection. The firſt to *Mary Magdalen* apart, when ſhe, with *Salome*, and other women, went and remained with ointments about the ſepulchre. The ſecond, was to all the foreſaid women together, as they returned homewards; who alſo were permitted to embrace his feet. The third, was to *Simon Peter* alone. The fourth, to the two diſciples in their journey to *Emaus*. The fifth was to the Apoſtles and other Diſciples together, when the doors were ſhut. The ſixth was to the ſame company again, after eight days, when *Thomas* was with them: at what time alſo he did both eat, and drink, and ſuffered his body to be handled among them. The ſeventh was to St. *Peter* and St. *John*, with five other Diſciples, when they were fiſhing: at what time alſo he vouchſafed to eat with them. The eighth, was to eleven Diſciples at one time, upon mount *Tabor* in *Galilee*. The ninth was to more than five hundred brethren at one time, as St. *Paul* teſtifies. The tenth was to St. *James*, as the ſame Apoſtles records. The eleventh, was to all his Apoſtles, Diſciples, and friends together, upon the mount *Olivet* by *Jeruſalem*, when in

Mat. 16. *Mat.* 28. 1 *Cor.* 15. *Luke* 24. *Joa.* 20. 1 *Cor.* 15. *Joa.* 20. *Joa.* 21. *Mat.* 28. 1 *Cor.* 15. *Ibid.* *Acts* 1.

in their preſence, he aſcended up to heaven. The twelfth and laſt, was after his aſcenſion, unto St. *Paul*, as himſelf bears witneſs. 1 *Cor.* 15.

All theſe apparitions are recorded in ſcripture, as made by Jeſus after his reſurrection, to ſuch as by his eternal wiſdom, were preordained to be witneſſes of ſo glorious a ſpectacle. To whom as St. *Luke* affirms. *He ſhewed himſelf alive by many arguments, for the ſpace of forty days together, and reaſoned with them of the kingdom of his Father.* And why any man ſhould miſtruſt the teſtimony of theſe men that ſaw him, converſed with him, eat with him, touched him, and heard him ſpeak; and whoſe entire eſtate and welfare depended wholly of the certainty hereof; I ſee no reaſon. For what comfort had it been, or conſolation to theſe men, to have deviſed of themſelves, theſe former apparitions? what encouragement might they have taken, in thoſe doleful times of deſolation and affliction, to have had among them, the dead body of him, on whoſe only life their univerſal hope and confidence depended? the ſcribes and phariſees being aſtoniſhed with the ſudden news of his riſing again, confirmed unto them by their own ſoldiers that ſaw it, found no other way to reſiſt the fame thereof, but only by ſaying (as alſo their poſterity do unto this day) that his diſciples came by night, and ſtole away his body, whilſt the ſoldiers were aſleep. But what likelihood or poſſibility can there be in this? for firſt, it is evident to all the world, that his Apoſtles themſelves (who were the heads of all the reſt) were ſo diſmayed, diſcomforted, and dejected at that time, that they durſt not once go out of the door. For which cauſe only, thoſe women, who for their ſex eſteemed themſelves more free from violence, preſumed alone to viſit his ſepulchre; which no one man durſt, for fear of the ſoldiers; until by thoſe women they were informed, that the foreſaid band of ſoldiers were terrified and put to flight by Chriſt's reſurrection. Acts 1.

Circumſtances that confirm the true reſurrection of Jeſus.

Great improbabilities.

And how then was it likely, that men ſo much amazed and overcome with fear, ſhould adventure to ſteal a body from a guard of ſoldiers that kept it? or if their hearts had ſerved them to adventure ſo great a danger: what hope or probability had there been of ſucceſs? eſpecially, conſidering the ſaid body lay in a new ſepulchre of ſtone, ſhut up and locked, and faſt ſealed by the magiſtrate? how was it poſſible, I ſay, that his Diſciples ſhould come thither? break up the monument? take out his body? and carry the ſame away, never after to be ſeen or found, without eſpial of ſome one amongſt ſo many that attended there? or if this were poſſible (as in reaſon it is not) yet what profit, what pleaſure, what comfort, could they receive hereby? we ſee that theſe Apoſtles and Diſciples of his, who were ſo abandoned of life and heart in his paſſion, were afterwards ſo changed, that life and death can be no more contrary.

The great change in Jeſus's Diſciples, by his reſurrection.

For, whereas, before they kept home in all fear, and durſt appear no where; except among their own private friends: now they came forth into the ſtreets and common places, and avouched with all alacrity, and irreſiſtible conſtancy; even in the faces and hearing of their greateſt enemies; that Jeſus was riſen from death to life; that they had ſeen him; ſpoken with him; and enjoyed his preſence. And that for teſtimony and confirmation hereof, they were moſt ready to ſpend their lives. And could all this, think you, proceed only from a dead body, which they had gotten by ſtealth into their poſſeſſion? would not the preſence and ſight of ſuch a body; ſo torn, mangled, and deformed as Jeſus's body, both upon the croſs and before, have rather diſmayed them more, than have given them comfort? yes truly. And therefore *Pilate* the governor, conſidering theſe circumſtances; and that it was unlikely, that either the body ſhould be ſtolen without privity of the ſoldiers; or if it had been, that it ſhould yield ſuch life, heart, conſolation,

The examination of the matter by *Pilate*.

and

and courage to the ſtealers: began to give ear more diligently to the matter, and calling to him the ſoldiers, that kept the watch, underſtood by them the whole truth of the accident: to wit, that in their ſight and preſence, Jeſus was riſen out of his ſepulchre to life; and that, at his riſing, there was ſo dreadful an earthquake with trembling and opening of ſepulchres round about; ſuch ſhrieks, cries, and commotions of all elements: thaat they durſt not abide longer, but ran and told the *Jewiſh* magiſtrates thereof; who being greatly diſcontented, as it ſeemed, with the advertiſement; gave them money to ſay, that while they were ſleeping, the body was ſtoln by his diſciples from them.

Pilate's letter to *Tiberius*, and his proceeding thereupon.

All this wrote *Pilate* preſently to his lord *Tiberius*, then emperor of *Rome*. And he ſent withal, the particular examinations and confeſſions of divers others, that had ſeen, and ſpoken with ſuch as were riſen from death at the ſame time, and had appeared to many of their acquaintance in *Jeruſalem*; aſſuring them alſo of the reſurrection of Jeſus. Which informations, when *Tyberius* the emperor had conſidered, he was greatly moved, and propoſed to the ſenate, that Jeſus might be admitted among the reſt of the *Roman* Gods; offering his own conſent, with the privilege of his ſupreme royal ſuffrage to that decree. But the ſenate in no wiſe would agree thereunto. Whereupon *Tiberius* being offended, gave licence to all men to believe in Jeſus that would; and forbid, upon pain of death, that any officer, or other ſhould moleſt, or trouble ſuch, as bore good affection, zeal, or reverence to that name. Thus much teſtifies *Tertullian* againſt the *Gentiles* of his own knowledge; who living in *Rome*, being a learned man, and pleader of cauſes, divers years before he was a Chriſtian, (which was about one hundred and eighty years after Chriſt's aſcenſion) had great ability, by reaſon of the honour of his family, learning, and place wherein he lived, to ſee and know the records of the *Romans*. And

Tertul. in Apol pro Chriſtian.

Egeſip. l. 1. hiſt. Euſ. l. 4. c. 21. Ruffin. l. 1. cap. 22.

the ſame does confirm alſo *Egeſippus* another ancient writer, of no leſs authority than *Tertullian*, before whom he lived.

The opinion of the wiſer ſort of *Jews* touching Jeſus's reſurrection in that time.

Not only divers *Gentiles* had this opinion of Jeſus's reſurrection again from death; but alſo ſundry *Jews* of great credit, and wiſdom at that time, were forced to believe it: notwithſtanding it pleaſed not God to give them ſo much grace, as to become Chriſtians. This appeared plainly by the learned *Joſephus*, who writing his hiſtory, not above forty years after Chriſt's paſſion, took occaſion to ſpeak of Jeſus, and of his Diſciples; and after he had ſhewed how he was crucified by *Pilate*, at the inſtance of the *Jews*: and that for all this, his Diſciples ceaſed not to love him ſtill: he adjoins forthwith theſe words. *Idcirco, illis, tertio die vita reſumpta, denuo apparuit.* That is, for this love of his Diſciples, he appeared unto them again the third day, when he had reſumed life. Which expreſs, plain, and reſolute words, we may in reaſon take, not as the confeſſion only of *Joſephus*, but as the common judgment, opinion, and ſentence of all the diſcreet and ſober men of that time, laid down and recorded by this hiſtoriographer; in whoſe days there were many Chriſtians yet alive, that had ſeen, and ſpoken with Jeſus after his reſurrection; and infinite *Jews*, that had heard the ſame proteſted by their fathers, brethren, kinſfolk, and friends, who had been themſelves eye witneſſes thereof.

Joſep. l. 4. ant. c. 4.

Of Jeſus's aſcenſion.

And thus having declared and proved the reſurrection of our Saviour Jeſus, both how it was foreſhewed, as alſo fulfilled, there remains nothing more of neceſſity to be ſaid in this ſection. For whoſoever ſees and acknowledges, that Jeſus being dead, could raiſe himſelf again to life, will eaſily believe alſo, that he was able to aſcend to heaven. Whereof notwithſtanding, St. *Luke* alledges ſix ſcore witneſſes at the leaſt, in whoſe preſence he aſcended from the top of mount *Olivet*, after forty days ſpace which he had ſpent with them,

Acts 1.

from

from the time of his reſurrection. He alledges alſo, the appearing of two Angels among all the people, for teſtimony whereof he names the day, the place, when, and where it happened. He recounts the very words that Jeſus ſpoke at his aſcenſion. He tells the manner how he aſcended, and how a cloud came down and received him into it. He declares what the multitude did, whither they went, and in what place they remained after their departure thence. And finally he ſets down ſo many particulars; as it had been the eaſieſt matter in the world, for his enemies to have refuted his narration, if all had not been true. Neither was there any to receive more damage by the falſhood thereof, than himſelf, and thoſe of his profeſſion, if the matter had been feigned.

Likelihoods of truth.

Wherefore to conclude at length this treatiſe of the birth, life, doctrine, actions, death, reſurrection, and aſcenſion of Jeſus: ſeeing nothing has happened in the ſame, which was not foretold in the Prophets of God; nor any thing foreſhewed by the ſame Prophets concerning the Meſſias, which was not fulfilled exactly, within the compaſs and courſe of Jeſus's abode upon earth; we may moſt certainly aſſure our ſelves, that as God can neither foretell an untruth, nor yield teſtimony to the ſame: ſo can it not be, but that theſe things which we have ſhewed to have been ſo manifeſtly foreprophecied, and ſo evidently accompliſhed; muſt needs aſcertain us, that Jeſus was the true Meſſias: which thing ſhall yet more particularly appear, by that which enſued by his power and virtue, after his aſcenſion; which ſhall be the argument of the ſection that follows.

The concluſion of this ſecond ſection.

SECT.

SECT. IV.

How Jeſus proved his Deity, after his departure to Heaven.

The contents of this fourth ſection.

AS by the deeds and actions of Jeſus, while he was upon earth, compared with the predictions of God's Prophets from time to time, he hath been declared in the former ſections, to be the true Meſſias and Saviour of the world; ſo in this that now we take in hand, ſhall the ſame be ſhewed by ſuch things, as enſued after his aſcenſion and departure from this world, wherein his power and deity appeared more manifeſtly, if it may be, than in other his works, which he wrought in this life. In which kind, tho' I might treat of many, and almoſt infinite branches; yet for order and brevity ſake, I mean only to take in conſideration theſe few that enſue: wherein, not only the power of Jeſus, but alſo his love, his care, and moſt perfect accompliſhment of all his ſpeeches, prophecies and doctrine upon earth have been declared.

The diviſion of the particular conſiderations enſuing.

And to reduce what is to be ſaid herein to ſome order and method; it is to be noted, that in the firſt place ſhall be conſidered the ſuſtentation, protection, increaſe, and continuation of Jeſus's little church and kingdom, that himſelf firſt planted and left upon earth. The ſecond conſideration ſhall be of his Apoſtles and their actions. The third, of his Evangeliſts. The fourth, of his witneſſes and martyrs throughout the world. The fifth, ſhall treat of the kingdom of infernal powers, beaten down by his virtue. The ſixth, of the puniſhment and juſt revenge that lighted upon his enemies, who moſt impugned his divine perſon in this world. The ſeventh and laſt ſhall declare the fulfilling of all ſuch prophecies and predictions, as proceeded from his divine mouth, while he was converſant upon earth.

Now then for the firſt it is to be conſidered, that at Jeſus's departure out of this world from the mount *Olivet*,

Olivet, St. *Luke* reports, that all the multitude of his followers, which there had beheld his aſcenſion into heaven, returned back together into the city of *Jeruſalem*, and there remained in one houſe together; continuing in prayer, and expectation what ſhould become of them. The whole city was bent againſt them; themſelves were poor and ſimple people; and divers of them women: lands or revenues they had not to maintain them; nor friends in court to give them countenance againſt their enemies. The name of JESUS was moſt odious; and whoſoever did favour him, was accounted a traitor and enemy to the ſtate. There wanted not perhaps, among them, who, conſidering the great multitude, would imagine with themſelves, what ſhould become of themſelves? where they ſhould find to maintain and ſuſtain them? what ſhould be the end of that feeble congregation? abroad they durſt not go, for fear of perſecution; and continue long together they might not, for want of neceſſaries. Beſides every hour they expected to be moleſted and drawn forth by catchpoles and officers. And altho', in theſe diſtreſſes, the freſh memory of Jeſus, and his ſweet promiſes made unto them at his departure; as alſo the delectable preſence of his bleſſed Mother, and her frequent exhortations and encouragements unto them, did comfort them greatly, as well may be ſuppoſed: yet to him who by human reaſon ſhould ponder and weigh their preſent ſtate and condition; it could not chooſe but ſeem hard, and no ways durable.

The firſt conſideration. Chriſt's Church.

The ſtate of Chriſt's firſt coming.

But behold upon the ſudden, when they had continued now ten days together, and might by all probability find themſelves in very high degree of temporal diſtreſſes; Jeſus performed his promiſe, of ſending them a COMFORTER, which was the Holy Ghoſt. By whoſe coming, beſides the internal joy, and incredible alacrity and exultation of mind, they received alſo fortitude and audacity to go forth into the world. They received the gift of tongues, enabling them to converſe and deal with all ſorts of people. They received

The coming of the Holy Ghoſt, and what comforts he brought with him. *Acts* 2.

ceived wiſdom and learning, with moſt wonderful illumination in higheſt myſteries, whereby to preach, to teach, and convince their adverſaries. They received the gift of prophecy, to foretell things to come; together with the power of working ſigns and miracles, whereby the whole world remained aſtoniſhed. And for a taſte of that which ſhould enſue, concerning the infinite increaſe of that little congregation; they ſaw three thouſand of their adverſaries converted to them, in one day, by a ſermon of St. *Peter*.

Sueton. in vita Nero. Corn. Tac. l. 5. hiſt.

Which increaſe went on ſo faſt, for the time that enſued, that within forty years after, the *Gentiles* themſelves confeſs, the branches of this congregation were ſpread over all the world, and began to put in fear the very emperors themſelves. Whereof not long after, a man as learned as ever was any, converted from Paganiſm to Chriſtianity, bears record in his apology to an emperor and his officers, who, according to the nature of perſecutors, accounted Chriſtians for traitors to his ſtate and dignity: which vulgar objection, this foreſaid learned man refutes in theſe words.

Tertullian in Apolog. ad gentes.

"If we were enemies to your eſtate, you might "well ſeek new cities and countries, whereof to bear "government; for that you ſhould have in your "empire more enemies than citizens. We have filled "your towns, your cities, your provinces, your iſlands, "your caſtles, your fortreſſes, your tents, your camps, "your courts, your palaces, your ſenates, and your "market-places. Only we have left your idolatrous "temples unto your ſelves; all other places are full of "Chriſtians. If we were enemies, what dangerous "wars might we make againſt you, tho' our number "were far leſs, who eſteem ſo little our lives, as to "offer our ſelves daily to be ſlain by your hands? this "then is your ſafety in very deed; not your perſecuting of us; but that we are honeſt, patient, and "obedient; and that it is more lawful in Chriſtian "religion, to be killed, than to kill."

By

By which words of *Tertullian*, in this firſt beginning and infancy, as it were, of Chriſtian religion (for he lived in the ſecond age after Chriſt,) we ſee how this little flock and kingdom of Jeſus was increaſed; notwithſtanding all the reſiſtance, and violence of the world againſt it. Which appears by the ſame *Tertullian* to have been ſuch, and was even at that time when he wrote thoſe words (the fourth preſecution being then in moſt fury) that all the malefactors of the world together had not ſo much rigour ſhewed againſt them; as had the moſt innocent Chriſtian that lived, for confeſſing only that name and religion.

The wonderful quick increaſe of Chriſt's Church. *In præfat. Apolog.*

This declared moſt apparently, that it could not proceed, but from ſome divine power and ſupernatural aſſiſtance, that in ſo ſhort a ſpace, amidſt the contradiction and oppoſition of ſo many adverſaries; among the whips, and ſwords, and tortures, of ſo great, potent, and violent perſecutors; this poor, ſimple, and feeble congregation ſhould pierce through, and augment it ſelf ſo ſtrongly. Eſpecially, if we conſider the outward means of this increaſe; wherein there was nothing to allure, or content man's nature; nothing gorgeous, nothing delectable, nothing to pleaſe or entertain ſenſuality.

The increaſe of Chriſtians againſt nature.

We read of an emperor, that taking in hand to conquer the world, he made this proclamation for winning men unto his party: "Whoſoever will come and be my "ſervant; if he be a footman, I will make him a horſe-"man. If he be a horſeman, I will make him ride in "coaches. If he be a farmer, I will make him a gen-"tleman. If he poſſeſs a cottage, I will give him a vil-"lage. If he have a village, I will give him a city. If "he be lord of a city, I will make him prince of a re-"gion and country. And as for gold, I will pour it forth "unto them by heaps and weight, and not by number."

Plutarch in Apoth. Priſ. reg. The proclamation of *Cyrus* monarch of *Media*.

This was *Cyrus*'s edict and proclamation to his followers, very glorious, as we ſee, in pomp of words and oſtentation of ſtyle. Let us now compare the proclamation of Jeſus, whoſe entrance and preface was: *pœnitentiam*

Jeſus's proclamation.

Mat. 3. *tentiam agite:* do ye pennance. And then it followed:
John 16. *in hoc mundo preſſuram habebitis:* in this world you ſhall
Mat. 10. receive affliction. And then again, *They ſhall whip, and murther you.* And yet further, *You ſhall be hateful in the ſight of all men, for my ſake.* Then there is adjoyned;
Luke 9. *He that loveth his life ſhall loſe his ſoul.* After that enſues:
He that will follow me, muſt bear his croſs. And finally
Luke 14. the concluſion is: *He that cometh to me, and doth not hate his father, his mother, his wife, his children, his brethren, his ſiſters, as alſo his own life, he is not worthy to be my ſervant.*

This was the entertainment propoſed by Jeſus, to
Mat. 5. ſuch as would come to ſerve under his banner; with expreſs proteſtation, that himſelf was ſent into the world, not to bring peace, reſt, and eaſe to fleſh and blood; but rather to be the cauſe of ſword, fire, tribulation, combat, and enmity. And yet with theſe cold offers, preſented to the world by poor, abject, and moſt contemptible officers; and by this doctrine, ſo croſs and oppoſite to man's nature, inclination, and ſenſual appetite; he gained more hearts unto him within the ſpace of forty years, as has been ſaid, than ever did monarch in the world poſſeſs loving ſubjects, by whatſoever temporal allurement they did, or might propoſe. Which argues moſt evidently, the omnipotent puiſſance of him, that, contrary to all appearance, could bring to paſs ſo miraculous a conqueſt.

The ſecond conſideration. Of Chriſt's Apoſtles.

There follows in order, the conſideration of Chriſt's Apoſtles; which in ſome reſpect may be ſaid more ſtrange and wonderful than the former; in that they being both rude, and ſimple, and unlearned men (and for the moſt part of the lower ſort) ſhould be choſen and aſſigned to ſo great a work, as was the converſion of all countries, and nations; and to ſtand in combat with the power, learning, and wiſdom of all the world. Neither only had they to contend, and fight againſt their enemies; but alſo to direct, and govern, and manage all thoſe, who ſhould be adjoined to their maſter's

ſter's kingdom. To which charge, they ſeemed ſo unfit, and inſufficient in all that time, wherein they lived with him upon the earth; that by their queſtions and demands made unto him, a little before his paſſion, they might appear to have learned very little, in three whole years converſation, and inſtruction; and in very deed, to be incapable of ſo high myſteries, and functions.

Yet notwithſtanding, theſe men, who of themſelves were ſo weak and impotent, after ſtrength and confirmation received by the deſcending of God's holy Spirit into them; became ſo perfect, able, and moſt excellent men, that they brought the whole world in admiration of them: not only by the moſt exquiſite perfection of their doctrine (wherein of a ſudden, without ſtudy, they excelled, and convinced the greateſt Philoſophers then living) but alſo, and this eſpecially, by the rare and ſtupendious Miracles, which they wrought in the ſight of all men. The contemplation whereof, as St. *Luke* reports, drove the beholders, not only into great marvel, but alſo into fear and exceeding terror. *Acts* 2.

The Apoſtles miracles.

And for example, he recounts the reſtoring of a lame man at the temple gate of *Jeruſalem*, which had been a cripple for the ſpace of forty years or more; and the Miracle done and teſtified in the preſence, and knowledge of all the city. He records alſo the dreadful death of *Ananias* and *Sapphira*, by the only ſpeech and voice of St. *Peter:* as in like manner, the healing of infinite ſick people, by the preſence, and ſhadow of the ſame Apoſtle. He reports the moſt wonderful deliverance of the ſaid St. *Peter* out of the hands and priſon of *Herod* by an Angel. The variety of languages, which all the Apoſtles ſpoke. The viſible deſcending of the Holy Ghoſt upon all ſuch, on whom the ſaid Apoſtles did but lay their hands. The miraculous converſion of St. *Paul*, by Chriſt's appearing unto him in the way, when he went to perſecute him. Of which Miracle, St. *Paul* gave witneſs in every place afterwards; *Acts* 3. *Acts* 5. 1 *Cor.* 15. 2 *Cor.* 12. *Acts* 9. 22. 26.

wards; and once eſpecially, in open audience and judgment before *Agrippa* the king, and *Feſtus* governor of *Jury*.

Theſe miracles, and many more are recorded by St. *Luke*; whereof ſome part were ſeen by himſelf, and the reſt more evident to all the world, as done in publick before infinite witneſſes. Neither is it poſſible they could be forged; for, as in the like I have noted before, it had been moſt eaſy to have refelled them, and thereby to have diſcredited the whole proceedings of Chriſtian religion in thoſe firſt beginnings. As for example, if the miracle of *Peter*'s delivery forth of the hands, and priſon of *Herod Agrippa*, had any way been to be touched with falſhood; how many would there have been of *Herod*'s officers, courtiers, ſervants, or friends, that, for defence of their prince's honour (ſo deeply tainted by this narration of St. *Luke*, publiſhed not long after the thing was done) how many, I ſay, would have offered themſelves to refute, and diſgrace the writers thereof; having ſo pregnant means by publick record to do the ſame? ſo again, whereas the ſame *Luke* reports of his own knowledge, that in a city of *Macedonia* named *Philippi*, St. *Paul*, and *Silas*, after many miracles done, were whipped, and put in priſon, with a diligent guard, in the loweſt priſon of all, there locked faſt in the ſtocks of timber; and that, at midnight, when *Paul* and *Silas* began to pray, the whole priſon was ſhaken, and all the doors thrown open; as alſo the ſhackles, not only of thoſe two, but of all the other priſoners, upon a ſudden burſt in ſunder; and that thereupon, not only the jaylor caſt himſelf at the feet of *Paul*, but the magiſtrates alſo, who the day before had cauſed them to be whipt, came and asked them pardon, and entreated them to depart from their city: this ſtory, I ſay, if it had been falſe, there needed no more for confutation thereof; but only to have examined the whole city of *Philippi*, which could have teſtified the contrary.

The miracles reported of the Apoſtles, could not be feigned.

Acts 16.

And

And yet, amongſt ſo many adverſaries, and eager impugners of Chriſtian religion, as God's enemy ſtirr'd up in the primitive church, of all ſorts and ſects of people; no one ever appear'd, that durſt attempt to take in hand the particular diſproving of theſe or the like miracles; but rather confeſſing the facts, ſought always to diſcredit them by other ſiniſter calumniations: namely and commonly, that they were wrought by the deceits and ſlights of art-magick. Thus ſaid the *Jews* of the miracles of Jeſus; and ſo ſaid *Julian* the apoſtate of the wonderful ſtrange things done by St. *Peter* and St. *Paul*; affirming them to have been the moſt expert in magick of any that ever lived; and that Chriſt wrote a book of that profeſſion, and dedicated it to *Peter* and *Paul*; whereas notwithſtanding, it is moſt evident, that *Paul* was a perſecutor divers years after Chriſt departed. One *Hierocles* alſo wrote a book, wherein he feigns *Apollonius Tyanæus* to have done the like miracles by magick, which Chriſt and his Apoſtles did by divine power. And finally, it is a general opinion, that both *Nero*, and *Julian* gave themſelves ſo extreamly to the ſtudy of that vain ſcience, as no men ever did the like; upon emulation only of the miracles done in *Rome* by *Peter*, and *Paul*, when *Nero* lived; and by other Saints and Diſciples, in the time of *Julian*.

None ever durſt impugn the miracles of our Apoſtles, but by calumniation.

Mat. 12.

Apud Ciryl. l. 1. *con. Jul.*

Aug. l. de vera Relig.

Euſeb. l. cont. Hier.

But what was the end? *Pliny* that was a Pagan writes thus of *Nero*. As no man ever labour'd more than he in that ſcience: ſo no man left a more certain teſtimony of the marvellous exceeding vanity thereof. The like in effect writes *Zoſimus* of *Julian* tho' himſelf a malicious heathen. And, if it were not written; yet their extraordinary calamities, and moſt miſerable deaths, which by all their magick they could not foreſee, do ſufficiently teſtify the ſame unto us; eſpecially the laſt words of *Julian*: *Viciſti Galilæe, viciſti.* Thou haſt overcome, O *Galilean*, thou haſt gotten the victory: acknowledging thereby, as well the truth of Chriſt's miracles,

Plin. l. 30. *Nat. hiſt. c.* 1.

Zoſimus in vit. Julia

Niceph. l. 10. *c.* 35. *hiſt.*

and of his followers; as alſo the vanity, folly, and madneſs, of his own endeavours.

The ſucceſs of the Apoſtles.

Thus then went forward Chriſt's Apoſtles, and preach'd him every where throughout the world: *Domino cooperante: & ſermonem confirmante, ſequentibus ſignis*, that is, our Lord Jeſus working with them, and confirming their preaching by ſigns and miracles. In reſpect of which benign aſſiſtance of Jeſus in their actions, St. *Luke* ſays further: *They dealt moſt confidently in our Lord: his word of grace giving teſtimony to their doings, and ſhewing forth ſigns and moſt prodigious wonders by their hands.* No perſecution, no terror, no threats of enemies, no difficulty, or danger, that might occur, could ſtay them from their courſe of ſetting forth Chriſt's name and glory. And they were ſo aſſured of the truth, by the inward illuminations which they had; and by this certain teſtimony of God's favour, and aſſiſtance in doing miracles; that one of them writes thus: *That --- which we have heard, which we have ſeen with our eyes, which we have beheld, which our hands have handled of the word of life ----- that we do teſtify and anounce unto you.* And another, * who had been a grievous perſecutor; and was converted without conference with any Chriſtian in the world, ſaid, of Jeſus Chriſt that was dead, and riſen again: that, *Neither tribulation, nor diſtreſs, nor famine, nor beggary, nor danger, nor perſecution, nor dint of ſword*, could daunt him from the ſervice of ſuch a maſter. And in another place, he ſays; that he eſteem'd all things in this world, wherein a man might glory, to be as *very dung and detriment, in reſpect of the eminent knowledge of his Lord Jeſus Chriſt.* In which very name, he took ſo exceeding great delight; that in a few epiſtles, which he left written; he is obſerved to have uſed this ſentence, *Dominus noſter Jeſus Chriſtus*, our Lord Jeſus Chriſt; above two hundred times.

The aſſurance of the Apoſtles.

Acts 14.

1 *John* 1.

*St. *Paul.*

Rom. 8.

Phil. 3.

Neither

Neither endured this in theſe Apoſtles, for a time only, but all their lives, which, as they ſpent with alacrity in the ſervice of Jeſus; ſo in the end they gave up the ſame moſt chearfully, to whatſoever death preſented itſelf, for confirmation and ſealing of their former doctrine: never ſo full of confidence, courage, and conſolation as at that hour: nor ever ſo boldly denouncing their maſter, or talking ſo joyfully of rewards, crowns, and kingdoms; as at the very laſt inſtant and upſhot of their worldly combat. This then declares moſt manifeſtly, that the actions of theſe men proceeded not of human ſpirit, nor could be perform'd by the power of man; but by the divine force, and ſupernatural aſſiſtance of their Lord and God, whom they confeſs'd.

The joyful ending of the Apoſtles.

2 *Tim.* 4.
1 *Theſ.* 2.

And thus much in brevity, of Chriſt's Apoſtles. There enſue his Evangeliſts: that is, ſuch men, as have left unto us written, his birth, life, doctrine, and death. Wherein is to be noted, that Jeſus being God, took a different way from the cuſtom of man, in delivering unto us his laws and precepts. For men, who have been law-makers unto the world, knew no ſurer way of publiſhing their laws, and procuring authority to the ſame; than to write them with their own hands, and in their life-time to eſtabliſh their promulgation. So *Lycurgus*, *Solon*, and others, among the *Grecians*: *Numa* to the *Romans*: *Mahomet* to his *Saracens*: and divers others in like manner. But Jeſus, to ſhew his divine power in directing the pen and ſtile of his Evangeliſts, would not leave any thing written himſelf; but paſs'd from this world in ſimplicity and ſilence, without any further ſhew or oſtentation of his own doings: meaning notwithſtanding by his eternal wiſdom, that the prophecy of *Ezekiel* ſhould be fulfill'd, which foreſignified the being of his four irrefragable witneſſes, which day and night, without reſt, ſhould preach, extol, and magnify their Lord and Maſter, to the world's end.

The third conſideration. Of the Evangeliſts.

Jeſus left nothing written by himſelf.

Ezekiel 1.

The different qualities, and circumſtances of the four Evangeliſts.

Four then were foreprophecied; and four, as we ſee, by God's providence were provided, to fulfil the ſame prophecy. The firſt and laſt are two Apoſtles, that wrote as they had ſeen. The middle two are two Diſciples, who regiſter'd things, as they had underſtood by conference with the Apoſtles. The firſt Goſpel was written by an Apoſtle; to give authority and confirmation to all the others. The firſt was written in *Hebrew* or *Jewiſh* tongue, for that Jeſus's actions were done in that country; to the end that either thereby the whole nation might believe them, or the obſtinate impugn them. The other three were written in the publick tongues of all other nations: that is, in the *Greek* and *Roman* languages; if it be true, * which divers hold, that St. *Mark*'s Goſpel was firſt written in *Latin*.

* See *Armacan l.* 9. *de quæſt.*

Circumſtances of truth in our Evangeliſts.

They wrote their hiſtories in divers Countries; each one remaining far diſtant from another: and yet agreed they all, as we ſee, moſt exactly, in the very ſame narration. They wrote in divers times, the one after the other; and yet the latter did neither correct nor reprehend any thing in the former. They publiſh'd their hiſtories, when infinite were alive, that knew the facts; and many more, that deſired to impugn them. They ſet down in moſt of their particular narrations, the time, the day, the hour, the place, the village, the houſe, the perſons, the men, the women, and other the like. Which circumſtances the more they are in number, the more eaſy to be refuted, if they were not true. Neither did they in *Jury* write of things done in *India*; but in the country itſelf; in towns and cities, that were publickly known; in *Bethania*, and *Bethſaida*, villages hard by *Jeruſalem*; in the ſuburbs, and hills about the city; in ſuch a ſtreet; at ſuch a gate; in ſuch a porch of the temple; in ſuch a fiſh-pool, which all people in *Jeruſalem* did every day behold.

The publiſhing of our goſpels

They publiſh'd their writings in their own life-time; and preach'd in word, as much as in writing they had recorded. They permitted the ſame to the judgment and

and examination of all Chriſt's church; eſpecially of the Apoſtles, who were able to diſcern the very leaſt thing therein contain'd. So *Mark* ſet forth his Goſpel, by the inſtruction and approbation of St. *Peter:* as alſo did St. *Luke* by the authority of St. *Paul.* They alter'd not their writings afterwards, as other authors are wont, in their later editions: nor did they ever correct, what they had firſt ſet down. And, which never happen'd in any other writings in the world beſides, nor ever prince or monarch was able to bring to paſs, for credit of his edicts or ſanctions; they gave their lives for defence, and juſtifying of what they had written.

Hieron. in catalog. Scrip. Ecc.

Their manner of writing is ſincere and ſimple; without all art; amplification, or rhetorical exornation. They flatter none: no not Jeſus himſelf, whom they moſt adore: nor, in confeſſing him to be their God and Creator, do they conceal his infirmities of fleſh, in that he was man: as his hunger and thirſt, his being weary, how he wept, his paſſions of fear, and the like. So likewiſe, in the Apoſtles that were the governors, ſuperiors, and heads of all the reſt, do theſe Evangeliſts diſſemble, hide, or paſs over no ſuch things as were defects, and might ſeem to worldly eyes, to turn to their diſcredit. As for example; how Chriſt rebuked them for their dulneſs in underſtanding; how after long inſtruction they propoſed notwithſtanding very rude and impertinent queſtions unto him: how *Thomas* would not believe the atteſtation of his fellows: how St. *John*, and St. *James* the ſons of *Zebede* ambitiouſly ſolicited to have the preeminence of ſitting neareſt to Chriſt in glory. Which later clauſe, being ſet down clearly by St. *Mark*, while yet St. *John* the Apoſtle was living; the ſame was never denied, nor taken ill by the ſaid Apoſtle: neither St. *Mark*'s Goſpel the leſs approved by him; tho' he lived longeſt, and wrote laſt of all the reſt.

The manner of ſtyle in our Evangeliſts.

Mat. 21.
Mat. 2.
John 7.
Luke 19.

Mat. 15.
John 10. 11, & 20.

Mark 10.

Nay, which is more, and greatly, no doubt, to be obſerved: theſe Evangeliſts were ſo ſincere and religious in their narrations: that they noted eſpecially the im-

A ſpecial point to be obſerved in our Evangeliſts.

Mat. 10. *Mark* 14. imperfections of themſelves, and of ſuch others as they principally reſpected. So St. *Matthew* names himſelf *Matthew the Publican*. And ſo St. *Mark* being *Peter*'s Diſciple, records particularly how *Peter* denied his maſter. St. *Luke*, that was ſcholar and dependent of *Acts* 15. St. *Paul*, makes mention alone, of the little differences between *Paul* and *Barnabas*: and in the ſtory of St. *Stephen*'s death, after all his narration ended, he adds a clauſe, that in human judgment might have been left out, *Acts* 7. to wit: *Saulus erat conſentiens neci ejus*. *Saul* was conſenting and culpable of *Stephen*'s death. Whereby we may perceive moſt perpicuouſly, that as theſe men were plain, ſincere, ſimple, and far from preſuming to deviſe any thing of themſelves: ſo were they religious, and had ſcruple to paſs over or leave out any thing of the truth, in favour of themſelves, or of any other whoſoever.

No doubt but that we have the true writings of our Evangeliſts.

Theſe mens writings then, were publiſh'd and received for undoubted truth, by all that lived in the very ſame age, and were privy to the particulars therein contain'd. They were copied abroad into infinite mens hands; and ſo conſerved with all care and reverence, as holy and divine ſcripture. They were read in churches, throughout all countries and nations, expounded, preach'd, and taught by all paſtors: and commentaries made upon them by holy fathers, from time to time. So that no doubt can be made, that we have the very ſame writings incorrupt, as the authors left them: for it was impoſſible for any enemy to corrupt ſo many copies over all the world, without diſcovery and reſiſtance. And the ſame very text, words, and ſentences, which from age to age, the learned fathers do alledge out of theſe ſcriptures, we find them now, as they had them at that time. As for example, St. *John*, that lived longeſt of all the Apoſtles and the Evangeliſts, had among other ſcholars and auditors, *Papias*, *Ignatius*, and *Polycarpus*; all which agree on the four Goſpels, and other writings, left unto us in the new teſtament; affirming St. *John* to have approved the ſame.

Theſe

Theſe men were maſters to *Juſtin Martyr*, *Ireneus*, and others, whoſe writings remain unto us. And if they did not; yet their ſayings and judgments touching the ſcriptures, are recorded unto us by *Euſebius*, and other fathers of the next age after; and ſo from hand to hand until our days. So that of this, there can be no more doubt, than whether *Rome*, *Conſtantinople*, *Jeruſalem*, and other ſuch renowned cities, known to all the world at this day, be the very ſame, whereof authors have treated ſo much in ancient times.

Euſeb. l. 5. *hiſt.* c. 15.

The fourth conſideration of Martyrs.

And thus much of Chriſt's Evangeliſts; for whoſe more credit, and for confirmation of things by them recorded, his divine providence preordain'd, that infinite witneſſes, whom we call martyrs, ſhould offer up their blood in the primitive church, and after. Whereas for no other doctrine, profeſſion, or religion in the world, the like was ever heard of; tho' among the *Jews*, in the time of the *Machabees*, and at ſome other times alſo, when the nation for their ſins was afflicted by heathen princes, ſome few were barbarouſly and injuriouſly put to death; yet commonly and for the moſt part, this was rather of barbarous fury in the Pagans, for their reſiſtance, than directly for hatred of *Jewiſh* religion. And for the number, there is no doubt, but that more Chriſtians were put to death within two months, for their belief, throughout the world; than were of *Jews* in two thouſand years before Chriſt's coming. Which is undoubtedly a matter very wonderful; conſidering, that the *Jewiſh* religion impugned no leſs the Pagan idolatry, than does the doctrine of the Chriſtians. But this came to paſs, that Chriſt's words might be fulfill'd, who ſaid: *I come not to bring peace, but the ſword.* And again: *I ſend you forth as ſheep among wolves.* That is to ſay; to be torn and worried, and your blood to be devoured.

Machab. l. 1. & 2.

Mat. 5. *Mat.* 10.

Three points to be conſidered in our Martyrs.

In which extream and moſt incredible ſuffering of Chriſtians, three points are worthy of great conſideration. The firſt, what infinite multitudes of all ſtates,

conditions, ſex, qualities, and age, did ſuffer daily for teſtimony of this truth. The ſecond, what intolerable and unaccuſtom'd torments, not heard of in the world before, were deviſed by tyrants for afflicting this kind of people. The third, what invincible courage, and unſpeakable alacrity the Chriſtians ſhew'd, in bearing out theſe afflictions, which the enemies themſelves could not attribute, but to ſome divine power and ſupernatural aſſiſtance.

See the narration of *Philæas* biſhop in *Africa* touching this point, alledged by *Euſebius l.* 8. *hiſt.* c. 11 & 12.

And for this later point, of comfort in their ſufferings, I will alledge only this point of *Tertullian* againſt the *Gentiles*, who objected, that wicked men ſuffered alſo, as well as Chriſtians. Whereto this learned Doctor made anſwer in theſe words; "Truth it is, that many "men are prone to ill, and do ſuffer for the ſame: "but yet dare they not defend their evil to be good, as "Chriſtians do their cauſe. For that every evil thing by "nature, does bring with it, either fear or ſhame: and "therefore we ſee, that malefactors, altho' they love "evil; yet would they not appear ſo to the world, but "deſire rather to lie in covert. They tremble when "they are taken; and when they are accuſed, they deny "all; and do ſcarce oftentimes confeſs their doings "upon torments. And finally, when they are con-"demn'd, they lament, moan, and do impute their ill "fortune to deſtiny, or to the planets. But the Chriſtian, "what does he like to this? Is there any man aſhamed: "or does any man repent him, when he is taken; "except it be that he was not taken ſooner? if he be noted "by the enemy for a Chriſtian; he glories in the "ſame: if he be accuſed, he defends not himſelf: if "he be ask'd the queſtion, he confeſſes it willingly: "if he be condemn'd, he yields thanks. What evil "is there then in this Chriſtian cauſe, which has not "the natural ſequel of evil? I mean, fear, ſhame, "tergiverſation, repentance, ſorrow, and deploration?" what evil, I ſay, can this be deem'd, whoſe guiltineſs is joy; whoſe accuſation is deſire; whoſe puniſhment is happineſs?

The ſingular alacrity of Chriſtians in their ſufferings. *Tertul. in apolog. c.* 1.

Hitherto

Hitherto are the words of learned *Tertullian*, who was an eye witneſs of that he wrote, and had no ſmall part in the cauſe of thoſe that ſuffer'd; being himſelf in that place, and ſtate, that daily he might expect to taſte of the ſame affliction. To which combat how ready he was, may appear by divers places of this his apology, wherein he utters, beſides his zeal and fervour, a moſt confident ſecurity, and certain aſſurance of Jeſus's aſſiſtance, by what he had ſeen perform'd to infinite others in their greateſt diſtreſſes, from the ſame Lord before. So that nothing does more aſcertain us of the divine power and omnipotency of Jeſus, than the invincible fortitude, which above all human reaſon, force, and nature, he imparted to his Martyrs. Jeſus's aſſiſtance to his Martyrs.

After which conſideration, there comes to be weigh'd the fifth point before mention'd; which is, of the ſame power and omnipotency of Jeſus, declared, and exerciſed upon the infernal ſpirits. Which thing, partly may appear by the oracles alledged in the end of the former ſection (wherein thoſe ſpirits foretold that a *Hebrew* child ſhould be born, to the utter ſubverſion and ruin of their tyranical dominion) and much more at large, the ſame might be declared, by other anſwers and oracles utter'd after Chriſt's nativity, and regiſter'd in the monuments, even of the heathens themſelves. Whereof he that deſires to ſee more ample mention (eſpecially out of *Porphyry*, who then was living) let him read *Euſebius*'s ſixth book, *De preparatione Evangelica*, where he ſhall find many; and namely, that *Apollo* many times exclaim'd: *Hei mihi, congemiſcite! Hei mihi! Oraculorum deficit me claritas!* Wo unto me! lament you with me! wo unto me! the honour of oracles hath now forſaken me. Which complaints and lamentations are nothing elſe, but a plain confeſſion, that Jeſus was he, of whom a Prophet ſaid divers ages before, *Attenuabit omnes Deos terræ:* he ſhall wear out, and bring to beggary all the Gods or Idols of the earth. This confeſs'd alſo the wicked The fifth conſideration. The ſubjection of ſpirits. *Sopho* 2.

wicked ſpirits themſelves, when at Chriſt's appearing in *Jury*, they came unto him at divers times, and beſought him, not to afflict or torment them; nor command them preſently to return to hell: but rather to permit them ſome little time of entertainment in the ſea, or mountains, or among herds of ſwine, or the like. Which confeſſion they made in the ſight of all the world; and declared the ſame afterwards by their facts and deeds.

Of the miraculous ceaſing of oracles at Chriſt's appearing.

For preſently upon Jeſus's death, and upon the preaching of his Name, and Goſpel throughout the world, the oracles, which before were abundant in every province and country, were put to ſilence. Whereof I might alledge the teſtimonies of very many *Gentiles* themſelves, as that of *Juvenal:*

Juv. Satyr. 6.

Ceſſant Oracula Delphis,

All oracles at *Delphos*, do now ceaſe, *&c.* That alſo of another Poet:

Lucan.

Exceſſere omnes adytis, ariſque relictis
Dii quibus imperium hoc ſteterat, &c.

That is: the Gods, by whom this empire ſtood, are all departed from their temples; and have abandon'd their altars, and places of habitation. *Strabo* alſo hath theſe expreſs words: *The Oracle of* Delphos, *at this day, is to be ſeen in extream beggary and mendicity.* And finally, *Plutarch*, that lived within one hundred years after Chriſt, made a ſpecial book, to ſearch out the cauſes, why the oracles of the Gods were ceaſed in his time. And after much turning, and winding many ways, reſolved upon two principal points, as cauſes thereof. The firſt, that in his time there were more wiſemen than before, whoſe anſwers might ſtand inſtead of oracles: and the other, that peradventure the ſpirits, which were accuſtom'd to yield oracles, were by length of time grown old, and dead. Both which reaſon

Strab. l. 7. *Geograph.*

Plutar. de perfect. Oracul.

Two ſufficient cauſes

reaſons in the common ſenſe of all men muſt needs be falſe; and by *Plutarch* himſelf, cannot ſtand with probability. For firſt, in his books, which he wrote of the lives of ancient famous men, he confeſſes, that in ſuch kind of wiſdom, as he moſt eſteem'd, they had not their equals among their poſterity. Secondly, in his treatiſes of philoſophy, he paſſes it for a ground: that ſpirits, not depending of material bodies, cannot die, or wax old: and therefore of neceſſity we muſt conclude, that ſome other cauſe is to be yielded, of the ceaſing of theſe oracles; which cannot be but the preſence and commandment of ſome higher power, according to the ſaying of St *John: To this end appeared the Son of God, that he might diſſolve* (or overthrow) *the works of the devil.* 1 *John* 3.

Neither did Jeſus this alone, in his own perſon; but gave alſo power and authority to his Diſciples and followers to do the like; according to their commiſſion in St. *Matthew*'s Goſpel: *He gave them power over unclean ſpirits that they ſhould caſt them out.* Which commiſſion, how they afterwards put in execution, the whole world yields teſtimony. And for example ſake only, I will alledge in this place, an offer or challenge made, for proof thereof, by *Tertullian*, to the heathen magiſtrates and perſecutors of his time: his words are theſe. *Let there be brought here in preſence before your tribunal ſeats ſome perſon, who is certainly known to be poſſeſs'd with a wicked ſpirit: and let that ſpirit be commanded by a Chriſtian to ſpeak; and he ſhall as truly confeſs himſelf to be a devil; as at other times, to you he will falſly ſay, that he is a God. Again at the ſame time, let there be brought forth one of theſe (your Prieſts or Prophets) that will ſeem to be poſſeſs'd by divine ſpirit; I mean of thoſe that ſpeak gaſping, &c. (In whom you imagine your Gods to talk) and except that ſpirit alſo (commanded by us) do confeſs himſelf to be a devil (being indeed afraid to lie unto a Chriſtian) do you ſhed the blood of the Chriſtians in that very place, &c. None will lie to their own* *Mat.* 10. *Tertul. in Apolog. ad gentes.* A moſt confident offer made by *Tertullian.*

own ſhame, but rather for honour or advantage: yet thoſe ſpirits will not ſay to us, that Chriſt was a magician, as you do: nor that he was of the common condition of men. They will not ſay he was ſtoln out of his ſepulchre: but they will confeſs, that he was the virtue, wiſdom, and word of God; that he is in Heaven; and that he ſhall come again to be our judge, &c. *Neither will theſe devils, in our preſence, deny themſelves to be unclean ſpirits, and damned for their wickedneſs; and that they expect his moſt horrible judgment: profeſſing alſo that they do fear Chriſt in God, and God in Chriſt; and that they are made ſubject unto his ſervants.*

Hitherto are the words of *Tertullian*, containing, as I have ſaid, a moſt confident challenge; and that upon the lives and blood of all Chriſtians, to make trial of their power in controlling thoſe ſpirits, which the *Romans*, and other *Gentiles* adored as their Gods. Which offer; ſeeing it was made and exhibited to the perſecutors themſelves, then living in *Rome*; well may we be aſſured, that the enemy would never have omitted ſo notorious an advantage, if, by former experience, he had not been perſuaded, that the joining herein would have turned, and redounded to his own confuſion.

The wonderful authority of Chriſtians over ſpirits *Lact. l. 4. div. Inſtit. cap.* 19.

And this puiſſant authority of Jeſus imparted to Chriſtians, extended it ſelf ſo far, that not only their words and commands, but even their very preſence did ſhut the mouths, and drive into fear theſe miſerable ſpirits. So *Lactantius* ſhews, that in his days, among many other examples of this thing, a ſilly ſerving man, that was a Chriſtian, following his maſter into a certain temple of idols; the Gods cried out, that nothing could well be done, as long as that Chriſtian was in preſence. The like records *Euſebius* of *Diocleſian* the emperor, who going to *Apollo* for an oracle, received anſwer: *That the juſt men were cauſe, that he could ſay nothing.* Which juſt men, *Apollo*'s prieſt interpreted, to be meant ironically of Chriſtians; and thereupon, *Diocleſian* began his moſt cruel, and fierce perſecution

Euſ. l. 5. de præ. Evang.

perſecution in *Euſebius*'s days. *Sozomenus* alſo writes, that *Julian* the apoſtate endeavouring, with many ſacrifices and conjurations, to draw an anſwer from *Apollo Daphnæus*, in a famous place called *Daphne*, in the ſuburbs of *Antioch*; underſtood at laſt by the oracle, the bones of St. *Babylas* the martyr, that lay near to that place, were the impediment why that God could not ſpeak. And thereupon, *Julian* preſently cauſed the ſame body to be removed. And finally, hence it proceeded, that in all ſacrifices, conjurations, and other myſteries of the *Gentiles*, there was brought in that phraſe, recorded by ſcoffing *Lucian*: *Exeant Chriſtiani*: let Chriſtians depart: for while they were preſent, nothing could be well accompliſh'd.

Sozom. l. 3. hiſt. c. 18.

Lucian in Alex.

To conclude, the Pagan *Porphyry*, that of all others, moſt earneſtly endeavour'd to impugn, and diſgrace us Chriſtians, and to hold up the honour of his enfeebled idols: yet, diſcourſing of the great plague, that raged moſt furiouſly in the city of *Meſſina* in *Sicily*, where he dwelt; gives this reaſon, why *Æſculapius* the God of phyſick, much adored in that place, was not able to help them. *It is no marvel* (ſays he) *if this city ſo many years be vex'd with the plague; ſeeing that both* Æſculapius, *and all other Gods be now departed from it, by the coming of Chriſtians. For ſince men have begun to worſhip this Jeſus, we could never obtain any profit by our God.* Thus much confeſs'd this patron of Paganiſm, concerning the overthrow, that his Gods had received by Jeſus being honor'd. Which tho' he ſpoke with a malicious mind, to bring Chriſtians in hatred and perſecution thereby; yet is the confeſſion notable; and confirms that ſtory, which *Plutarch* in his forenamed book does report: that in the later years of *Tiberius*'s reign, a ſtrange and exceeding horrible clamor, with hideous cries, ſcreiches, and howlings, was heard by many in the *Grecian* ſea, complaining, that the great God PAN was now departed. And this, *Plutarch*, that was a *Gentile*, affirms to have been alledged, and proved before

Porph l. 1. con. Chriſt. apud Euſ. l. 5. c. 1. de præp. Evan.

A marvellous confeſſion of *Porphyry*.

A pretty ſtory of *Plutarch*.

Plutarch. in defectu Oracul.

fore the emperor *Tiberius*; who marvell'd greatly; and could not, by all his divines and ſouth-ſayers, whom he call'd to that conſultation, gather out any reaſonable meaning of this wonderful accident. But we Chriſtians, comparing the time wherein it happen'd, unto the time of Jeſus's death and paſſion; and finding the ſame fully to agree, may more than probably perſuade our ſelves; that by the death of their great God PAN (which ſignifies ALL) was imported the ruin and utter overthrow of all the wicked ſpirits, and idols upon earth.

The ſixth conſidera. tion. The puniſh- ment of enemies.

And thus has the Deity of Jeſus been declared and proved by his omnipotent power, in ſubduing infernal enemies. Now remains it for us to make manifeſt the ſame, by his like power and divine juſtice, ſhew'd upon divers of his enemies here on earth: whoſe greateſt puniſhment, tho', for the moſt part, he reſerves for the life to come; yet ſometimes, for manifeſtation of his omnipotency (as eſpecially it was convenient in thoſe firſt days of his appearance in the world) he chaſtiſes them alſo, even here on earth, in the eye and ſight of all men. So we read of the moſt infamous and miſerable death of *Herod* the firſt, ſurnamed *Aſcalonita*; who, after his perſecution of Chriſt in his infancy, and the ſlaughter of the infants in *Bethlehem* for his ſake; was wearied out by a loathſome life, in fear and horror of his own wife and children; whom after he had moſt cruelly murder'd, was forced alſo by deſpair through his unſpeakable vexations, griefs, and torments, to offer his own hand to his own deſtruction; if he had not been ſtaid by friends, that ſtood about him.

I. *Herod Aſcalonita. Joſeph. l. 17. antiq. c. 10. & lib. 1. de bel. Jud. cap. 21.*

After him, *Archelaus* his eldeſt ſon, that was a terror to St. *Joſeph* at his return from *Ægypt*, fell alſo, by God's juſtice, into marvellous calamities. For firſt, being left as king by his father; *Auguſtus* would not allow or ratify that ſucceſſion; but of a king, made him a tetrach: aſſigning to him only the fourth part of that dominion, which his father had before. And then again,

II. *Archelaus Joſeph. l. 17. antiq. c. 15. l. 2. de bel. Jud. c. 6.*

again, after nine years ſpace, took that away in like manner, with the greateſt diſhonour he could deviſe; ſeizing upon all his treaſure and riches, by way of confiſcation; and condemning his perſon to perpetual baniſhment; where he died moſt miſerably in *Vienna* in *France*.

III. *Herod Antipas.* *Joſep. l.* 18. *ant. c.* 9. *l.* 2 *de bel. c.* 8.

Not long after this, the ſecond ſon of *Herod* the firſt, named *Herod Antipas*, tretarch of *Galilee*, who put St. *John Baptiſt* to death, and ſcorn'd Jeſus before his paſſion (whereat both himſelf and *Herodias* his concubine were preſent) was depoſed by *Cajus* the emperor (being accuſed by *Agrippa* his neareſt kinſman) and moſt contumelioufly ſent in exile, firſt to *Lyons* in *France*; and after that to the moſt deſert and inhabitable place of *Spain*; where he with *Herodias* wander'd up and down in extream calamity, as long as they lived; and finally ended their days, abandon'd of all men. Concerning which it is alſo recorded, that the dancing daughter of *Herodias*, who had in her jollity demanded *John Baptiſt*'s head; being on a certain time forced to paſs over a frozen river; the ice broke, and ſhe in her fall had her head cut off, by the ſame ice, without hurting the reſt of her body, to the great admiration of all the lookers on.

Niceph. l. 1 *cap.* 20.

IV. *Herodias* daughter.

V. *Herod Agrippa.* *Acts* 12. *Joſep. l.* 19 *antiq. c.* 7. *lib.* 18. *c.* 7.

The like event had another of *Herod*'s family, named *Herod Agrippa*, the accuſer of the aforenam'd *Herod* the tetrarch; who in his great glory and triumph, having put to death St. *James*, the brother of St. *John* Evangeliſt, and impriſon'd St. *Peter*; wa ſoon after in a publick aſſembly of princes and nobles at *Ceſarea*, ſtruck from heaven with a moſt horrible diſeaſe, whereby his body putrified, and was eaten with vermin; as both St. *Luke* reports, and *Joſephus* confirms. And the ſame *Joſephus*, with no ſmall marvel in himſelf, declares, that at the very time when he wrote his hiſtory, (which was about ſeventy years after the death of *Herod* the firſt) the whole progeny and offſpring, kindred, and family of the ſaid *Herod*, which he ſays was exceeding

The ſtock of *Herod* ſoon extinguiſh'd.

ing great, by reaſon he had nine wives together, with many children, brothers, ſiſters, nephews, and kinsfolk, were all extinguiſh'd in moſt miſerable ſort, and gave a teſtimony, ſays *Joſephus*, to the world, of the moſt vain confidence, that men do put in human felicity.

The puniſhment of *Romans*.

And as the puniſhment lighted openly upon Jeſus's profeſs'd enemies in *Jury*; ſo eſcaped not alſo the *Romans* their chaſtiſement; I mean ſuch as eſpecially had their hands in perſecution of him, or of his followers after him. For firſt, of *Pontius Pilate*, that gave ſentence of death againſt him, we read; that after great diſgrace received in *Jury*, he was ſent home into *Italy*, and there, by manifold diſfavours ſhew'd unto him by the emperor his maſter, fell into ſuch deſpair, that he ſlew himſelf with his own hands.

VI. *Pilate.* *Eutrop. l. 7. hiſt. Euſeb. l. 2. c. 7. hiſt.*

And ſecondly, of the very emperors themſelves, who lived from *Tiberius*, under whom Jeſus ſuffer'd; unto *Conſtantine* the Great, under whom Chriſtian religion took dominion over the world, (which contain'd the ſpace of three hundred years) very few or none eſcaped the manifeſt ſcourges of God's dreadful juſtice ſhew'd upon them, at the ending of their days. For example's ſake, *Tiberius*, that permitted Chriſtians to live freely, and made a law againſt their moleſtation, as before has been ſhew'd, died peaceably in his bed. *Tertul. in Apolog.*

VI. *Caligula.*

But *Caligula* that follow'd him; for his contempt ſhew'd againſt all divine power, in making himſelf a God; was ſoon murther'd by the conſpiracy of his deareſt friends.

VII. *Nero.*

Nero alſo, who firſt of all others began perſecution againſt the Chriſtians; within few months after he had put St. *Peter* and St. *Paul* to death in *Rome*, having murther'd in like manner his own mother, brother, wife, and maſter, was upon the ſudden, from his glorious ſtate and majeſty, thrown down into horrible diſtreſs and confuſion, in the ſight of all men: as being condemn'd by the ſenate, to have his head thruſt into a pillory, and there moſt ignominiouſly to be

be whipp'd to death: was conſtrain'd, for avoiding the execution of that terrible ſentence, to maſſacre himſelf with his own hands, by the aſſiſtance of ſuch as were deareſt unto him.

VIII. Many emperors that died miſerably. *Evagrius Scholaſt. l. 3. hiſt. c. 41.*

The like may be ſhew'd in the tragical ends of *Galba*, *Otho*, *Vitellius*, *Domitian*, *Comodus*, *Pertinax*, *Julian*, *Macrinus*, *Antonius*, *Alexander*, *Maximinus*, *Gordianus*, *Aurelianus*, *Decius*, *Gallus*, *Voluſianus*, *Æmelianus*, *Valerianus*, *Gallienus*, *Cajus*, *Carinus*, *Maximianus*, *Maxentius*, *Licinius*, and others, whoſe miſerable deaths, a nobleman and counſellor, near a thouſand years paſt, did gather, againſt *Zoſimus* a heathen writer, to ſhew thereby the powerful hand of Jeſus upon his enemies; adding further, that ſince the time of *Conſtantine*, whilſt emperors have been Chriſtians, few or no ſuch examples can be ſhew'd, except it be upon *Julian* the apoſtate, *Valens* the *Arian* heretick, or ſome other of like deteſtable notorious wickedneſs. And thus much of particular men chaſtiſed by Jeſus.

IX. The chaſtiſement of *Jeruſalem*, and of the *Jewiſh* people.

But if we deſire to have a full example of his juſtice upon a whole nation together: let us conſider what befel *Jeruſalem*, and the people of *Jury*, for their barbarous cruelty practiſed upon him, in his death and paſſion. And truly if we believe *Joſephus* and *Philo*, the *Jewiſh* hiſtoriographers (who lived either with Chriſt, or immediately after him) it can be hardly expreſs'd by the tongue, or pen of man, what inſufferable calamities and miſeries were inflicted on that people, preſently after the aſcenſion of Jeſus, by *Pilate* their governor, under *Tiberius* the emperor; and then again by *Petronius*, under *Caligula*; and after that by *Cumanus*, under *Claudius*; and laſtly, by *Feſtus* and *Albinus*, under *Nero*. Through whoſe cruelties that nation was forced finally to rebel and take arms againſt the *Roman* empire, which was the cauſe of their utter ruin and extirpation by *Titus* and *Veſpatian*. At what time, beſides the overthrow of their city, burning of their temple, and other infinite

Joſep. l. 19. ant. l. 2. & 3. de bel. Judai. Philo. in Flacco & l. 2. q. leg. Cotnel. Tac l. 12.

diſtreſſes, which *Joſephus* an eye witneſs proteſts, that no ſpeech or human diſcourſe can declare: the ſame author records eleven hundred thouſand perſons to have been ſlain, and fourſcore and ſeventeen thouſand taken alive; who were either put to death afterwards in publick triumphs, or ſold openly for bond-ſlaves into all the world.

And in this univerſal calamity of the *Jewiſh* nation, being the moſt notorious and grievous that ever happen'd to nation or people, before or after them (for the *Romans* never practiſed the like upon others) it is ſingularly to be obſerved, that in the ſame time and place, in which they had put Jeſus to death before; that is, in the feaſt of their Paſchal, when their whole nation was aſſembled at *Jeruſalem* from all parts, provinces, and countries of the earth: they received this their moſt piteous ſubverſion, and that by the hands of the *Roman Cæſars*, to whom by publick cry, they had appeal'd from Jeſus but a little before. Yea, further it is to be obſerved and noted, that as they apprehended Jeſus, and made the entrance to his paſſion upon the mount *Olivet*: ſo *Titus*, as *Joſephus* writes, upon the ſame mount planted his firſt ſiege for their final deſtruction. And as they led Jeſus from *Caiphas* to *Pilate*, afflicting him in their preſence: ſo now were themſelves led up and down from *John* to *Simon* (two tyrants that had uſurped dominion within the city) and were ſcourged and tormented before their tribunal ſeats. Again, as they had cauſed Jeſus to be ſcoff'd, beaten, and villanouſly treated by the ſoldiers, in *Pilate*'s palace: ſo were now their own principal rulers and noblemen (as *Joſephus* notes) moſt ſcornfully abuſed, beaten, and crucified by the ſame ſoldiers. Which latter point of crucifying, or villanous putting to death upon the croſs, was began to be practiſed by the *Romans*, upon the *Jewiſh* gentry, immediately after Chriſt's death, and not before. And now at this time of the war, *Joſephus* affirms, "that in ſome one day, five hundred of his "nation

How Chriſt's death was puniſh'd, with like circumſtances upon the *Jews*.

Joſep. l. 5. *de bel c.* 8.

Cap. 27.

Lib. 5. *de bel. c.* 28.

" nation were taken and put to this opprobrious kind " of puniſhment; inſomuch; that, for the great mul- " titude, ſaid he, *Nec locus ſufficeret Crucibus, nec Cru-* " *ces corporibus:* that is, neither the place was ſufficient " to contain ſo many croſſes (as the *Romons* ſet up) nor " the croſſes ſufficient to ſuſtain ſo many bodies, as " they murder'd by that torment."

This dreadful and unſpeakable miſery, fell upon the *Jews*, about forty years after Jeſus's aſcenſion, when they had ſhew'd themſelves moſt obſtinate and obdurate againſt his doctrine, deliver'd unto them, not only by himſelf, but alſo by his Diſciples; of which Diſciples they had ſlain St. *Stephen* and St. *James*; and had driven into baniſhment both St. *Peter* and St. *Paul*, and others that had preach'd unto them. To which later two Apoſtles, (I mean St. *Peter* and St. *Paul*) our Saviour Jeſus appear'd a little before their martyrdom in *Rome*, (as *Lactantius* writes) and ſhew'd that within three or four years after their death, he was to take revenge upon their nation, by the utter deſtruction of *Jeruſalem*, and of that generation. Which ſecret advice, the ſaid *Lactantius* affirms, that *Peter* and *Paul* reveal'd to other Chriſtians in *Jury*; whereby it came to paſs, (as *Euſebius* alſo and other authors do mention) that all the Chriſtians living in *Jeruſalem*, departed thence, not long before the ſiege began, to a certain town named *Pella* beyond *Jordan*, which was aſſign'd unto them for that purpoſe, by Jeſus himſelf, for that it being in the dominion of *Agrippa*, (who ſtood with the *Romans*) it remain'd in peace and ſafety, while all *Jury* beſides was brought to deſolation.

Lib. 4. *divin. Inſt. c.* 21. *Euſeb. l.* 3. *cap.* 5. *Niceph.* 3.

A marvellous providence of God for delivering the Chriſtians that were in *Jeruſalem* at the time of the deſtruction.

This was the providence of God for the puniſhment of the *Jews* at that time. And ever after, their ſtate declin'd from worſe to worſe; and their miſeries daily multiply'd throughout the world. Whereof, he that will ſee a very lamentable narration; let him read but the laſt book only of *Joſephus*'s hiſtory *de bello Judaico*, wherein is reported, beſides other things, that

The *Jewiſh* miſeries after the deſtruction of *Jeruſalem*.

after the war was ended, and all publick ſlaughter ceaſed; *Titus* ſent ſixteen thouſand *Jews*, as a preſent to his father at *Rome*, there to be put to death in divers and ſundry manners. Others he apply'd to be ſpectacles for paſtime at the *Romans*, that were preſent with him; whereof *Joſephus* ſays, that he ſaw with his own eyes, two thouſand and five hundred murther'd and conſumed in one day, by fight and combat among themſelves, and with wild beaſts at the emperor's appointment. Others were aſſign'd in *Antioch*, and other great cities, to ſerve for faggots in their famous bonfires at times of triumph. Others were ſold to be bondſlaves: others condemn'd to dig and hew ſtones for ever. And this was the end of that war and deſolation. After this again, under *Trajan* the emperor, there was ſuch infinite numbers of *Jews* ſlain and made away by *Marcus Turbo* in *Africa*, and *Lucius Quintus* in the Eaſt; that all hiſtories agree, that it is impoſſible to expreſs the multitude. But yet it is more wonderful, what the ſame hiſtorians do report; that in the eighteenth year of *Adrian* the emperor, one *Julius Severus* being ſent, to extinguiſh all the remnant of the *Jewiſh* generation: deſtroy'd in a ſmall time nine hundred and eighty towns and villages, within that country, and ſlew five hundred and fourſcore thouſand of that blood and nation in one day: at which time alſo he beat down the city of *Jeruſalem* in ſuch ſort; as he left not one ſtone ſtanding upon another of their ancient buildings; but cauſed ſome part thereof to be re-edified again, and inhabited only by *Gentiles*. He changed the name of the city, and called it * *Ælia*, after the emperor's name. He drove all the progeny and offspring of the *Jews* from off all thoſe countries, with a perpetual law confirm'd by the emperor, that they ſhould never return; no, not ſo much as look back from any high or eminent place, to that country again. And this was done to that *Jewiſh* nation by the *Roman* emperors, for accompliſhing that demand, which their principal elders had made

Joſep. l. 7. de bel c. 20 & 21.

The final deſolation of the *Jewiſh* nations.

Oroſ 7. c. 13. Ariſton pellæus in hiſt Euſeb. l. 4. c. 8. Niceph. l. 3. c. 24.

* The emperor's name was *Ælius Adrianus.*

made, not long before, to *Pilate* the *Roman* magiſtrate, concerning Jeſus moſt injurious death; crying out with one conſent and voice; to wit: *Let his blood be upon us, and upon our poſterity.* *Mat.* 25.

The ſeventh conſideration. The fulfilling of Jeſus's prophecies.

And herein alſo (I mean in the moſt wonderful and notorious chaſtiſement, or rather reprobation of this *Jewiſh* people, which of all the world was God's peculiar before) is ſet out unto us, as it were in a glaſs, the ſeventh and laſt point, which we mention'd in the beginning of this ſection: to wit, the fulfilling of ſuch ſpeeches and prophecies, as Jeſus utter'd when he was upon earth: as namely at one time, after a long and vehement commination, made to the ſcribes, phariſees, and principal men of that nation, (in which he repeated eight ſeveral times the dreadful threat, *wo*) he concludes finally, that all the juſt blood, injuriouſly ſhed, from the firſt Martyr *Abel*, ſhould be revenged very ſhortly upon that generation. And in the ſame place, he menaces the populous city of *Jeruſalem*, that it ſhould be made deſert. And in another place, he aſſures them, that one ſtone ſhould not be left ſtanding thereof upon another. And yet further he pronounced upon the ſame city, theſe words: *The days ſhall come upon thee, that thy enemies ſhall environ thee with a trench, and ſhall beſiege thee; they ſhall ſtraiten thee on every ſide, and ſhall beat thee to the ground, and thy children in thee.* And yet more particularly, he foretels the very ſigns, whereby his Diſciples ſhould perceive when the time was come indeed; uſing this ſpeech unto them. *When you ſhall ſee* Jeruſalem *beſieged with an army: then know ye, that her deſolation is at hand; --- for that theſe are the days of revenge, to the end all may be fulfilled which is written. --- Great diſtreſs ſhall fall upon the land, and vengeance upon this people. They ſhall be ſlain by dint of the ſword, and ſhall be led captives into all countries. And* Jeruſalem *ſhall be trodden under feet by the* Gentiles, *until the times of nations be accompliſhed.* *Mat.* 2. 3. *Luke* 21. *Luke* 19. Jeſus's ſpeeches of *Jeruſalem* *Luke* 21.

The circumſtances of the time, when Jeſus ſpoke his words, and when they were written.

This Jeſus foretold of the miſery, that was to fall upon *Jeruſalem*, and upon that people, by the *Romans* and other *Gentiles*, when the *Jews* ſeem'd to be moſt in ſecurity and greateſt amity with the *Romans*, (as alſo they were, when the ſame things were written) and conſequently, at that time, they might ſeem in all human reaſon, to have leſs cauſe than ever before, to miſdoubt ſuch calamities. And yet how certain and aſſured foreknowledge, and as it were moſt ſenſible foreſeeling, Jeſus had of theſe miſeries, he declared, not only by theſe expreſs words, and by their event; but alſo by thoſe piteous tears, he ſhed upon ſight and conſideration of *Jeruſalem*; and by the lamentable ſpeech, he uſed to the women of that city, who wept for him at his paſſion; perſuading them, to weep rather for themſelves, and for their children, in reſpect of the miſeries to follow, than for him.

Luke 19.

Luke 22.

Which words and prediction of Jeſus, together with ſundry other ſpeeches, foreſhewing ſo particularly the eminent calamities of that nation; and as I have ſaid, at ſuch time, when in human appearance there could be no probability thereof, when a certain heathen chronicler and mathematick, named *Phlegon*, about an hundred years after Chriſt's departure, had diligently conſider'd; having ſeen the ſame alſo in his days moſt exactly fulfill'd (for he was ſervant to *Adrianus* the emperor, by whoſe command, as has been ſaid before, the final ſubverſion of the *Jewiſh* nation was brought to paſs) this *Phlegon*, I ſay, though a Pagan; yet upon conſideration of theſe events, and others that he ſaw, (as the extream perſecution of Chriſtians foretold by Chriſt, and the like) he pronounced, that never any man foretold things ſo certainly to come, or that ſo preciſely were accompliſh'd, as were the predictions and prophecies of Jeſus. And this teſtimony of *Phlegon*, was alleged and urged for Chriſtians, againſt one *Celſus* a heathen philoſopher; and *Epicure*, by the famous learned *Origen*, even the very next age after

Phreg. Thralli. lib. Annal.

The teſtimony of a heathen for the fulfilling of Chriſt's prophecies.

Orig. lib. 2 cont. Celſ. ſup. initium.

after it was written by the author; ſo that of the truth of this allegation, there can be no doubt or queſtion at all.

Other prophecies of Jeſus fulfill'd to his Diſcip.es.

And now altho' theſe predictions and prophecies, concerning the puniſhment and reprobation of the *Jews*, fulfill'd ſo evidently in the ſight of all the world, might be a ſufficient demonſtration of Jeſus's foreknowledge in affairs to come: yet are there many other things beſides foreſhew'd by him, which fell out as exactly, as did theſe; notwithſtanding that by no learning mathematical reaſon, or human conjecture, they were or might be foreſeen. As for example: the foretelling of his own death; the manner, time, and place thereof: as alſo the perſon that ſhould betray him, together with his irrepentant end. The flight, fear and ſcandal of his Diſciples, tho' they had promiſed and proteſted the contrary. The three ſeveral denials of *Peter*. The particular time of his own reſurrection, and aſcenſion. The ſending of the Holy Ghoſt; and many other the like predictions, prophecies, and promiſes, to his Apoſtles, Diſciples and Followers, who heard them utter'd, and left them written before they fell out, and ſaw them afterwards accompliſh'd; and who by the falſhood thereof would have received great damage if they had not been true: to theſe men, I ſay, they were moſt evident proofs of Jeſus's divine preſence in matters that ſhould enſue.

Prophecies fulfill'd in the ſight of *Gentiles*.

But yet becauſe an infidel, with whom only I ſuppoſe my ſelf to deal in this place, may in theſe and the like things find perhaps ſome matter of cavillation; and ſay, that theſe prophecies of Jeſus were recorded by our Evangeliſts, after the particularities therein prophecied were effectuated, and not before: and conſequently, that they might be forged. I will alledge certain other events, both foretold and regiſter'd before they came to paſs, and divulged by publick writings in the face of all the world, when there was ſmall appearance that ever the ſame would take effect. Such were the particular

foretelling of the kind and manner of St. *Peter*'s death, whilſt yet he lived. The peculiar and different manner of St. *John* the Evangeliſt's ending, from the reſt of the Apoſtles. The prerogative given to *Peter* above the reſt, that his faith and chair ſhould never fail, which we ſee miraculouſly verify'd even unto this day; the ſucceſſions of all other Apoſtles having fail'd; and his, not. The foreſhewing and deſcribing to his Diſciples the moſt extream and cruel perſecutions, that ſhould enſue unto Chriſtians for his ſake; a thing at that time not probable in reaſon, for the *Romans* permitted the exerciſe of all kinds of religion: and that, notwithſtanding in all theſe preſſures and intolerable afflictions, his faithful followers ſhould not ſhrink, but hold out, and daily increaſe in zeal, fortitude, and number; and finally, ſhould atchieve the victory and conqueſt of all the world: a thing much more unlikely at that day, and ſo far ſurpaſſing all humſan probability, that no capacity, reaſon, or conceit of man could reach or attain the foreſight thereof.

And with this we will conclude our third and laſt part of the general diviſion ſet down in the beginning, concerning the grounds and proofs of Chriſtian religion.

SECT. V.

The CONCLUSION.

The ſum of the former four Sections.

BY all that hitherto has been ſaid, we have declared and made manifeſt unto thee, gentle reader, three things of great importance.

Firſt, that from the beginning and creation of the world, there has been promiſed in all times and ages, a Meſſias or Saviour of mankind; in whom, and by whom, all nations ſhould be bleſs'd: as alſo, that the particular time, manner, and circumſtance of his coming, together with the quality of his perſon, purpoſe, doctrine, life, death, reſurrection, and aſcenſion, were in

in like manner by the Prophets of God moſt evidently foreſhew'd.

Secondly, that the very ſame particulars and ſpecial points, that were deſign'd and ſet down by the ſaid Prophets; were alſo fulfill'd moſt exactly, with their circumſtances, in the perſon, and actions of Jeſus our Saviour.

Thirdly, that beſides the accompliſhment of all the foreſaid prophecies, there were given by Jeſus, many ſigns, manifeſtations, and moſt infallible arguments of his Deity and omnipotent puiſſance, after his aſcenſion or departure from all human and corporal converſation in this world. By all which ways, means, arguments, and proofs, and by ten thouſand more, which to the tongue or pen of man are inexplicable; the Chriſtian's mind remains ſettled, and moſt firmly grounded in the undoubted belief of his religion: having (beſides all other things, evidences, certainties, and internal comforts and aſſurances which are infinite) theſe eight demonſtrative reaſons and perſuaſions, which enſue, for his more ample and abundant ſatisfaction therein. Eight reaſons.

I. It is impoſſible ſo many things ſhould be foretold ſo preciſely, with ſo many particularities, in ſo many ages, by ſo different perſons all of ſanctity, with ſo great concord, conſent, and unity, and that ſo long before hand; but by the ſpirit of God alone, that only has foreknowledge of future events. The Prophecies.

II. It could not poſſibly be, that ſo many things ſo difficult and ſtrange, with all their particularities and circumſtances, ſhould be ſo exactly and preciſely fulfill'd; but in him alone, of whom they were truly meant. The fulfilling.

III. It can no ways be imagined, that God would ever have concurr'd with Jeſus's doings, or aſſiſted him, above all courſe of nature, with ſo abundant miracles, as the *Gentiles* do confeſs that he wrought; if he had been a ſeducer, or taken upon him to ſet forth a falſe doctrine. God's aſſiſtance.

IV. If

Jeſus's doctrine.

IV. If Jeſus had intended to deceive the world; he would never have propoſed a doctrine ſo difficult and repugnant to all ſenſuality: but rather would have taught things pleaſant and grateful to man's voluptuous delight, as *Mahomet* after him. Neither could the nature of man, have ever ſo affectuouſly embraced ſuch auſterity; without the aſſiſtance of ſome divine and ſupernatural power.

Jeſus's manner of teaching.

V. Jeſus being poorly born and unlearn'd, as by his adverſaries confeſſion does appear; and in ſuch an age, and time when all worldly learning was in moſt flouriſhing condition; he could never poſſibly, but by divine power, have attain'd to ſuch exquiſite knowlegde in all kind of learning, as to be able to decide all the doubts and controverſies of philoſphers before him, as he did; laying down more plainly, diſtinctly, and perſpicuouſly, the pith of all human and divine learning, within the compaſs of three years teaching (and that to auditors of ſo great ſimplicity) than did all the ſages of the world until that day; inſomuch, that even then, the moſt unlearned Chriſtian of that time, could ſay more in certainty of truth, concerning the knowledge of God, the creation of the world, the end of man, the reward of virtue, the puniſhment of vice, the immortality of our ſoul and its ſtate after this life, and in ſuch other high points and myſteries of true philoſophy; than could the moſt famous and learned of all the *Gentiles*, that had for ſo many ages before beaten their brains in contention about the ſame.

Jeſus's life and manner of proceeding.

VI. If Jeſus had not meant plainly, and ſincerely in all his doings, according as he profeſs'd, he would never have taken ſo ſevere a courſe of life to himſelf; neither would he have refuſed all temporal dignities and advancements as he did; he would never have choſen to die ſo opprobriouſly in the ſight of all men; nor made election of Apoſtles and Diſciples ſo poor and contemptible in the world; nor, if he had, would ever worldly men have follow'd him in ſo great multitudes, with

with ſo great fervour, zeal, conſtancy, and perſeverance unto death.

VII. We ſee that the firſt beginners and founders of Chriſtian religion left by Jeſus, were a multitude of ſimple and unskilful perſons, unapt to deceive or deviſe any thing of themſelves. They began againſt all probability of human reaſon; they went forward againſt the ſtream and ſtrength of all the world; they continued and encreaſed above human poſſibility; they perſever'd in inſufferable torments and afflictions; they wrought miracles above the reach and compaſs of man's ability; they overthrew idolatry that then poſſeſs'd the world; and confounded all infernal powers, by the only name and virtue of their maſter: they ſaw the prophecies of Jeſus fulfill'd, and all his divine ſpeeches and predictions come to paſs: they ſaw the puniſhment of their enemies and chief impugners to fall upon them in their days: they ſaw every day whole provinces, countries and kingdoms converted to their faith: and finally, the whole *Roman* empire, and world beſides, to ſubject it ſelf to the law, obedience, and goſpel of their maſter. The beginners and firſt publiſhers of Chriſtian religion.

VIII. Among all other reaſons and arguments, this may be one moſt manifeſt unto us; that whereas by many teſtimonies and expreſs prophecies of the old teſtament, it is affirm'd, that the people of *Iſrael* ſhould abandon, perſecute, and put to death the true Meſſias at his coming, as before has been ſhew'd; and for that fact, ſhould it ſelf be abandon'd by God, and brought to ruin and diſperſion over all the world (wherein, according to the words of *Hoſea*: *They ſhall ſit for a long time, without king, without prince, without ſacrifice, without altar, without ephod, and without theraphim; and after this again ſhall return and ſeek their God --- in the laſt days*) we ſee in this age the very ſame particularities fulfill'd in that nation, and ſo to have continued now for theſe fifteen hundred years: that is, we ſee the *Jewiſh* people abandon'd and afflicted above all nations of the world; diſperſed in ſervility throughout The preſent ſtate of *Jews*. *Hoſea* 3.

throughout all corners of other nations; without dignity or reputation; without king, prince, or commonwealth of themſelves; prohibited by all princes, both Chriſtian and others, to make their ſacrifices where they inhabit; deprived of all means to attain to knowledge in good litterature, whereby daily they fall into more groſs ignorance and abſurdities againſt common reaſon in their latter doctrine, than did the moſt barbarous infidels that ever were; having loſt all ſenſe and feeling in ſpiritual affairs; all knowledge and underſtanding in celeſtial things for the life to come; having among them no prophet, no grave teacher, no man directed by God's holy Spirit; and finally, as men forlorn, and fill'd with all kind of miſery, do, both by their inward, and external calamities, preach, denounce, and teſtify to the world, that Jeſus, whom they crucify'd, was the only true Meſſias and Saviour of mankind; and that his blood, as they required, lies heavily upon their generation for ever.

The concluſion of the chapter, with an admoniſhment.

Wherefore, to conclude this whole diſcourſe and treatiſe of the proofs and evidences of our Chriſtian religion: ſeeing that by ſo manifold and invincible demonſtrations it has been declared and laid before our eyes, that Jeſus is the only true Saviour and Redeemer of the world; and conſequently, that his ſervice and religion is the only way and means to pleaſe almighty God, and to attain everlaſting happineſs; there remains now to conſider, that the ſame Jeſus, who by ſo many Prophets was promiſed to be a Saviour, was foretold by the ſelf ſame Prophets, that he ſhould be a judge and examiner of all our actions. Which latter point, no one Prophet, that has foreſhew'd his coming, has omitted to inculcate ſeriouſly unto us: no, not the *Sibyls* themſelves, who in every place where they deſcribe the moſt gracious coming of the Virgin's Son, do alſo annex thereunto his dreadful appearance at the day of Judgment; eſpecially in thoſe famous acroſtick verſes, whereof there has been ſo much mention before;

Jeſus ſhall be alſo a judge.

Apud Euſeb. lib. 4. in vit. Conſt. in fi.

the

the whole diſcourſe upon the words, *Jeſus Chriſt, the Son of God, Saviour, and Croſs*, containing nothing elſe, but a large and ample deſcription of his moſt terrible coming in fire, and flame, and conflagration of the world at that dreadful day, to take account of all mens words, actions, and thoughts.

To which deſcription of theſe Pagan Prophets, the whole tenor and context of the old Bible is conſonant, foreſhewing every where the dreadful majeſty, terror, and ſeverity of the Meſſias at that day. The New Teſtament alſo, which tends wholly to comfort and ſolace mankind, and has the name of *Evangel*, in reſpect of joyful news which it brought to the world; omits not to put us continually in mind of this point. And to that end, both Jeſus himſelf, amidſt all his ſweet and comfortable ſpeeches with his Diſciples did admoniſh them often of this laſt day: and his Apoſtles, Evangeliſts, and Diſciples after him, repeated, iterated, and urged this important conſideration in all their words and writings.

1 *Reg.* 2. *Pſal.* 95. *Iſa.* 2. 13, 26, 27, 30. *Jer.* 30. *Dan.* 7. *Sopho.* 1. *Malac.* 4. *Mat.* 12, 13, 16, 24, 25. *Mark* 13. *Luke* 17. *Rom.* 2. 14. 1 *Cor.* 15. 2 *Cor.* 5. 1 *Theſ.* 4. 5. 2 *Theſ.* 1. 1 *Tim.* 2. 2 *Pet.* 3. *Heb.* 9. *Jude* 15. *Apoc.* 1.

Wherefore, as by the name and thought of a Saviour, we are greatly ſtirr'd up to joy, alacrity, confidence, and conſolation; ſo by this admoniſhment of God's Saints, and of Jeſus himſelf, that he is to be our judge, and ſevere examiner of all the minutes and moments of our life, we are to conceive juſt fear and dread of this his ſecond coming. And as by the whole former treatiſe we have been inſtructed, that the only way to ſalvation is by the profeſſion of Jeſus's religion: ſo by this account, that ſhall be demanded at our hands at the laſt day, by the author and firſt inſtitutor of this religion, we are taught, that unleſs we be true Chriſtians indeed, and do perform ſuch duties as this law and religion preſcribes unto us; ſo far ſhall we be from receiving any benefit by the name; that our judgment will be more grievous, and our final calamity more intolerable. For which cauſe, I would in ſincere charity, exhort every man, that by the former diſcourſe

An illation upon the premiſes, with an exhortation.

has

has received any light, and is confirm'd in his judgment concerning the truth of Chriſtian religion, to employ his whole endeavours for the attaining of the fruit and benefit thereof; which is, by being a true and real Chriſtian; for Chriſt himſelf foreſignify'd, that many ſhould take the name without profiting by their profeſſion. And to the end each man may the better know or conjecture of himſelf, whether he be in the right way or no, and whether he perform in deed the duty required of a true Chriſtian; I have thought convenient to adjoin this chapter next following of that matter; and therein to declare the particular points belonging to that profeſſion. Which being known, it will be eaſy for every one, that is not over partial or wilfully bent to deceive himſelf, to diſcern his own ſtate; and the courſe and way that he holds. Which is a high point of wiſdom for all men to do, while they have time; leaſt at the latter day, we having paſs'd over our lives in the bare name only of Chriſtianity, without the ſubſtance, do find our ſelves in the number of thoſe moſt unfortunate people, who ſhall cry Lord! Lord! and receive no comfort by that confeſſion.

CHAP. V.

How the end whereunto Man was created, may be attain'd by us, and the duties belonging thereunto. With a declaration of the two general parts whereunto all thoſe duties may be reduced, which are Faith and good Works.

SECT. I. *Concerning FAITH.*

AS in human learning and ſciences of this world, after having ſhewn the end whereunto they tend, and are directed; the next point is to declare the means whereby that may be obtain'd: ſo, much more,

more, in this divine and heavenly doctrine of Chriſtian religion which concerns our ſoul, and everlaſting ſalvation. Having ſhew'd before that the final end for which man was created and placed in this world, was, and is, that he ſhould employ himſelf in the ſervice of God, and thereby gain everlaſting glory, and felicity to himſelf in the next life: it follows by order of good conſequence, that we ſhould treat in this place, how a man may attain the fruit of this doctrine: that is to ſay, how he may come to be a true ſervant of God; and what duties are neceſſarily to be perform'd for the ſame: as alſo how he may examine or make trial of himſelf, whether he be ſo indeed or not. Which examination, to ſpeak in brief, conſiſts principally in the conſideration of theſe two general points or heads, whereunto all other particulars may be reduced, to wit, faith and works; that is to ſay: firſt, whether he believes unfeignedly the total ſum of documents and myſteries, left by Jeſus and his Diſciples in the Catholick Church: and ſecondly, whether he performs in ſincerity the rules and precepts of life, preſcribed unto Chriſtians by that doctrine, for direction of their works and actions. So that on theſe two main points of Chriſtian duty, we are to beſtow our whole ſpeech in this chapter.

The effect of this Chapter.

Two points.

And for the firſt, how to examine the truth of our belief: it would be over tedious to lay down every particular way, that might be aſſign'd for diſcuſſion thereof: for it would bring in the contention of all times, as well ancient, as preſent, about controverſies in Chriſtian faith, which has been impugn'd from age to age, by the ſeditious inſtruments of Chriſt's infernal enemies. And therefore, as well becauſe of the prolixity, whereof this place is not capable, as alſo becauſe I avoid of purpoſe, all dealing with matters of controverſy, within the compaſs of this work; I mean only at this time, for the comfort of ſuch as are already in the right way, and for ſome light to others, who perhaps out

The firſt part concerning belief.

out of ſimplicity may walk awry; to ſet down with as great brevity as poſſible, ſome few general notes or obſervations for their better help in this behalf.

The matters of faith and belief eaſy among Chriſtians.

In which great affair of our faith and belief (wherein conſiſts as well the ground and foundation of our eternal welfare, as alſo the fruit and entire utility of Chriſt's coming into this world) it is to be conſider'd, that God could not of his infinite wiſdom (foreſeeing all things, and times to come) nor ever would of his unſpeakable goodneſs (deſiring our ſalvation as he does) leave us in this life, without moſt ſure, certain, and clear evidence in this matter: and conſequently we muſt imagine that all errors committed herein (I mean in matters of faith and belief among Chriſtians) do proceed rather from ſin, negligence, wilfulneſs, or inconſideration in our ſelves: than either from difficulties, or doubtfulneſs in the means left unto us, for diſcerning the ſame; or from the want of God's holy aſſiſtance to that effect, if we would with humility accept thereof.

This, *Iſaiah* made plain, when he prophecied of this perſpicuity; that is, of this moſt excellent priviledge in Chriſtian religion, ſo many hundred years before Chriſt was born. For after, he had declared in divers chapters, and foretold the glorious coming of Chriſt in ſigns and miracles; as alſo the multitude of *Gentiles* that ſhould imbrace his doctrine, together with the joy and exultation of their converſion: he foreſhews preſently the wonderful providence of God in providing alſo for Chriſtians, ſo manifeſt a way, of direction for their faith and religion, that the moſt ſimple and unlearned man in the world, ſhould not be able, but out of wilfulneſs, to go aſtray therein. His words are theſe directed to the *Gentiles*. *Take comfort and fear not --- behold your God ſhall come and ſave you. Then ſhall the eyes of the blind be opened; and the ears of the deaf ſhall be reſtored. --- And there ſhall be a path and way: and it ſhall be called* * the holy way: --- *and it ſhall be unto you ſo direct a way, as fools ſhall not err therein.*

Iſaiah 35.

* The direct holy way of the Catholick Church.

By

By which words we ſee, that among other rare benefits that Chriſt's people were to receive by his coming; this ſhould be one, and not the leaſt: that after his holy doctrine was once publiſh'd and received, it ſhould not be eaſy even for the weakeſt in capacity or learning (whom *Iſaiah* here notes by the name of fools) to run awry in matters of their belief; ſo plain, clear, and evident ſhould the way, for trial thereof, be made.

Hence it is, that St. *Paul* pronounces ſo peremptorily of a contentious and heretical man: *That he is condemn'd by the teſtimony of his own judgment* or conſcience: for that he has abandon'd this common, direct, and publick way, which all men might ſee; and has deviſed particular paths and turnings to himſelf. Hence it is, that the ancient fathers of Chriſt's primitive church, diſputing againſt the ſame kind of people, maintain'd always, that their error was out of malice, and wilful blindneſs, and not out of ignorance; applying thoſe words of prophecy unto them: *They that ſaw me, fled from me. That is,* (ſays St. *Auguſtine*) *they who ſaw and beheld the Catholick church of Chriſt* (which is the plain way denoted by *Iſaiah*; and the moſt eminent mountain deſcribed by *Daniel*; as alſo by *Iſaiah* himſelf in another place; and expounded by Chriſt in St. *Matthew*'s Goſpel) *this Church,* ſays he, *wicked hereticks beholding* (for no man can avoid the ſight thereof, but he that moſt obſtinately will ſhut his eyes) *yet for hatred and malice, they run out of the ſame; and do raiſe up hereſies and ſchiſms againſt the unity hereof.*

Titus 3.

See St. *Aug. tract.* 1. *in Epiſt. Joan & l. de un. Eccl. cont. Petil. c.* 14.

Pſalm 30.

Concion. 2. *in Pſal.* 30.

Daniel 2. *Iſaiah* 2. *Mat.* 5.

Thus much ſays this holy doctor: by whoſe diſcourſe we may perceive, that the plain and direct way mention'd by *Iſaiah*, where no ſimple or ignorant man can err; is the general body of Chriſt's viſible church upon earth, planted by his Apoſtles throughout all countries, and nations; and continuing by ſucceſſion, unto the world's end. In which church, whoſoever remains, and believes all things that are taught therein; cannot poſſibly fall into error of faith. For this church or uni-

The way of avoiding error in belief.

verſal body is guided by Chriſt's ſpirit, who is the head thereof; and ſo no ways ſubject or within the compaſs of error. For which cauſe, St. *Paul* names it: *The pillar and firmament of truth.* And the ſame church is ſo manifeſt and evident (and ſhall be ſo to the world's end, as the ſame learned Doctor, and others his equals do prove) that it is more eaſy to find it out, than it is to ſee the Sun or Moon, when it ſhines brighteſt; or to behold the greateſt hill or mountain in the world. For as St. *Auguſtine*'s words are: *Tho' particular hills in one country, may be unknown in another; as* Olympus *in* Greece, *may be unknown in* Africa; *and the mountain* Giddaba *of* Africk, *may be unknown in* Greece: *yet,* ſays this holy father, *a mountain that paſſes throughout all countries, and fills up the whole world, as Daniel* prophecied Chriſt's church ſhould do, *cannot but be apparent to the ſight of all men; and conſequently muſt needs be known by all men, but only ſuch as willingly do ſhut their eyes not to ſee it.*

1 *Tim.* 3. *Aug. tract.* 1. *in epiſt. Joan. Chri. Hom.* 4. *de verb. Iſa. vidi Dom.* *Dan.* 2.

A declaration of the Fathers argument. *Mat.* 5. 18. 20.

For declaration of which reaſon, argument, and diſcourſe of holy fathers (being alſo the diſcourſe of Chriſt himſelf in the Goſpel, when he remits men to the viſible church, that is placed on a hill) it is to be noted, that in the time from Chriſt's aſcenſion, until the thirteenth year of *Nero*'s reign, who firſt of the *Roman* emperors, began open perſecution againſt the the proceedings of Chriſtians, and put to death St. *Peter* and St. *Paul:* in this time, I ſay of toleration under the *Roman* empire, which continued the ſpace of thirty ſix years, Chriſt's Apoſtles and Diſciples had preach'd and planted one uniform Goſpel, throughout all the world; as both by their Acts recorded; as alſo by the peculiar teſtimony of St. *Paul* to the *Romans*, may appear. Which thing being done moſt miracuouſly, by the power and virtue of their maſter; and alſo by biſhops, paſtors, and other governors, ordain'd in every church, and country, for guiding and directing the ſame, by themſelves, and their ſucceſſors to the world's end: this,

Rom. 1.

this, I ſay, being once brought to paſs, and the little ſtone, that was cut out of a hill without hands, being now made a huge mountain, that had ſpread it ſelf over the whole face of the earth, according to *Daniel*'s prophecy: then thoſe holy and ſage Apoſtles, for preventing all new doctrine and falſe errors, that might afterwards ariſe (as by revelation from Jeſus, they underſtood there would do many) moſt earneſtly exhorted, and with all poſſible vehemency call'd upon the people, to ſtand faſt in the documents and traditions then received; to hold firmly the faith and doctrine already deliver'd, as a *Depoſitum* and treaſure committed to be ſafely kept until the laſt day. And above all other things, they moſt diligently forewarn'd them, to beware of new fangled teachers, whom they call'd *Hereticks*; who ſhould break from the unity of this univerſal body, already made and knit together; and ſhould deviſe new gloſſes, expoſitions, and interpretations of Scripture; bring in, new ſenſes, doctrine, opinions, and diviſions, to the renting of God's church and city now built, and to the perdition of infinite ſouls.

Dan. 2.

1 Cor. 16. Gal. 5. 2 Theſ. 2. 1 Tim. 6. 20 2 Tim. 1. Mat. 7. 2 Tim. 2. 3. Tit. 3. 2 Theſ. 3. 2 Joan. 7. Apoc. 2.

For diſcerning of which kind of moſt pernicious people (as St. *Auguſtine* and other holy fathers note) and for more perfect diſtinction between them and true Chriſtians; the ſaid Apoſtles made uſe of the name *Catholick*; and ſet down in their common creed, that clauſe or article: *I believe the holy Catholick church.* By which word *Catholick*, that ſignifies univerſal, they gave to underſtand to all poſterity; that whatſoever doctrine, or opinion ſhould be raiſed afterwards among Chriſtians, diſagreeing from the general conſent, doctrine, and tradition of the univerſal church; was to be reputed as error and hereſy, and utterly to be rejected. And that the only anchor, ſtay, and ſecurity of a Chriſtian's mind, in matters of belief for his ſalvation, was to be a *Catholick*; that is, * as all ancient fathers do interpret, one, who laying aſide all particular opinions and imaginations, both of himſelf and others,

Aug. l. de vera rel.

The firſt uſe of the name Catholicks.

* See *Hierom. cont. Luciferian.*

Vinc. Lyri. I cont. hæreſ. Aug. cont. ep. Man.

does ſubject his judgment to the determination of Chriſt's univerſal, viſible, and known church upon earth; embracing whatſoever that believes; and abandoning whatſoever that church rejects. And this is the plain, direct, ſure, and infallible way among Chriſtians, whereof we ſpoke out of *Iſaiah*, and other Prophets and Saints of God, before, wherein no man can err, tho' never ſo ſimple; but only out of wilful and obſtinate malice: which is declared in the following manner.

Why he that hearkens to the Church cannot be deceived.

The Goſpel of Chriſt, being once preach'd, and received uniformly over all the world, and churches of Chriſtianity erected throughout all countries, provinces, and nations in the Apoſtles time, as has been ſaid: it is to be conſider'd, that this univerſal church, body, or kingdom, ſo gather'd, founded, and eſtabliſh'd, was to continue viſibly; not for one or two ages, but unto the world's end. For ſo it was foreſhew'd and promiſed moſt perſpicuouſly by *Daniel*, when he, foretelling the four great monarchies, that after him ſhould enſue, adjoins theſe evident words of the church and kingdom of Chriſt: *In the days of thoſe kingdoms, the God of Heaven*

Dan. 2. *will raiſe up a kingdom that ſhall not be diſſipated for ever; and that kingdom ſhall not be delivered to another people.* By which laſt words, as alſo by divers promiſes of Chriſt himſelf in the Goſpel, we are aſcertain'd, that the very ſame viſible congregation, church, body, commonwealth, government and kingdom, which was eſtabliſh'd by the Apoſtles in their time, ſhall endure, and continue by ſucceſſion of followers, unto the world's end: neither ſhall it paſs over, or be deliver'd to any other people: that is, no new teachers of later doctrine diſſenting from the firſt, ſhall ever finally prevail againſt it. Which prophecy, to have been fulfill'd from that day unto this, is made evident and moſt apparent, by the records of all ages; wherein tho' divers errors and hereſies have ſprung up, and made great bluſtering and diſturbance for a time; yet they have been repreſs'd and beaten down again by the ſame church, and her viſible pillars, paſtors, and doctors.

For

For example; in the firſt age their aroſe up certain ſeditious fellows among the *Jews*, making ſome contention about their ceremonies; as alſo did *Simon Magus*, *Nicolaus*, *Cerinthius*, *Ebion*, and *Menander*, that were hereticks. Againſt whom, beſides the Apoſtles, their Diſciples St. *Martialis*, St. *Dionyſius Areopagita*, *Ignatius*, *Polycarpus*, and others, ſtood in defence of that, which was publiſhed before. In the ſecond age, roſe up *Baſilides*, *Cerdon*, *Marcion*, *Valentinus*, *Tacianus*, *Apelles*, *Montanus* and divers others: againſt whom ſtood *Juſtin Martyr*, *Dionyſius* Biſhop of *Corinth*, *Irenæus*, *Clemens Alexandrinus*, *Tertullian*, and their equals. And ſo downward, from age to age, unto our days, whatſoever hereſy, or different opinion has been raiſed, contrary to the general conſent of this univerſal body; it has been check'd and controll'd by the watchmen, paſtors, and chief governors of this body. And finally has been condemn'd and anathematiz'd by their general aſſemblies, and councels, gather'd from time to time, as occaſions ſerved, in all parts of the world. Whereby it is moſt manifeſt, that he, who relies upon this general conſent of Chriſt's church on earth, and adheres to nothing againſt the judgment of the ſame, cannot poſſibly err in matters of belief; but walks in that ſecure, and infallible path, wherein *Iſaiah* ſays: that a fool cannot go amiſs. *Iſaiah* 35.

No hereſy ever prevail'd againſt the Church.

A ſecure way.

Wherefore, to conclude this firſt part of our preſent ſpeech, concerning the trial of our faith and belief: he that is a true Catholick, and holds himſelf within the obedience of this general and univerſal church, which has deſcended by ſucceſſion from Chriſt and his Apoſtles: that is (as *Vincentius* ſaid, eleven hundred years ago, in his moſt excellent treatiſe againſt innovations of hereticks) he that loves the church and body of Jeſus Chriſt ſo much, as to prefer nothing in the world before the Catholick and univerſal doctrine thereof: not any private man's authority, love, wit, or eloquence, not reaſons of nature, or pretence of ſcriptures,

The concluſion of the firſt part.

Vincent. Lirin. l. cont. hereſ. c. 3.

againſt that, which before him was believed by all men: he that follows univerſality, antiquity, and conſent in his belief; and ſtands firmly to that faith, which has been held in all places, in all ſeaſons, and by all, or the moſt part of biſhops, prieſts, and doctors, of Chriſtianity: he that can ſay with St. *Auguſtine*, that he truly follows the univerſal Church, which had her beginning by the entring in of nations, got authority by miracles, was encreaſed by charity, and eſtabliſh'd by continuance, which has her ſucceſſion of biſhops from the chair of *Peter* until our time: that Church, which is known in the world by the name of Catholick, not only to her friends, but alſo among her enemies, (for even hereticks in common ſpeech do term her ſo, having no other means to diſtingmiſh themſelves and their followers from her, but by calling themſelves *Reformers*, *Illuminates*, *Unſpotted brethren*, and ſuch other names that are different from *Catholick.*) He that proteſts with St. *Jerom*, that he does abhor all ſects and names of particular men; as *Marcioniſts*, *Montaniſts*, *Valentinians*, and the like: that does confeſs ſincerely with bleſſed *Cyprian*, that one prieſt for the time is to be obey'd by all Chriſtians, as judge, repreſenting Chriſt, according to the ordinance of God: he that is modeſt, quiet, ſober, void of contention, and obedient as St. *Paul* deſcribes a true and good Catholick: that is humble in his own conceit, *and agreeing to humble things*, firm in faith. and not variable, *nor delighted in new doctrines:* he that can *captivate his underſtanding to the obedience of Chriſt:* which is, to believe humbly ſuch things as Chriſt by his Church propoſes unto him, tho' his reaſon or ſenſe ſhould not comprehend the ſame: and finally, he that can be content at Chriſt's command, *to hear the Church* in all things, without doubt or exception, and obey the governors thereof, tho' they ſhould be ſcribes and phariſees; and conſequently, can ſay truly and ſincerely, with the whole * college of Chriſt's Apoſtle, *Credo ſanctam Eccleſiam*

Aug. Epiſt. cont. Manichæ. c. 4. & l. de vera relig. c. 7.

Hieron. Dial. cont. Luciferian Cyprian. epiſt. 55. ad Cornel.

Gal. 5. Phil. 1. Titus 3. Rom. 13. Epheſ. 4. Heb. 13. 2 Cor. 10. Mat. 18. Mat. 23.

* *Ambroſ. ep. 7. ad Syricium.*

Eccleſiam Catholicam, I do believe the holy Catholick and univerſal Church, and whatſoever that Church does ſet forth, teach, hold, or believe: that man, no doubt, is in a moſt ſure way for matters of his faith, and cannot poſſibly walk awry therein: but may think himſelf a good Chriſtian for this firſt point, which is, as to matters of belief.

Hieron. ad Pamach. ep. 6. in fine Aug. ſerm. 181. de temp.

SECT. II.

Concerning good WORKS.

THERE follows the ſecond part of Chriſtian profeſſion, concerning life and manners; which is a matter of ſo much more difficulty, than the former, by how many more ways a man be deceived and led from a virtuous life, than from ſincere faith. Wherein there can be no compariſon at all; ſeeing the path of our belief is ſo manifeſt, as has been ſhew'd, that no man can err therein, but out of inexcuſable wilfulneſs. Which wilfulneſs in error, the holy * fathers of Chriſt's primitive Church, did always refer to two principal and original cauſes; that is, to pride, or over weening in our own conceits; and to malice againſt our ſuperiors, for not giving us content in things that we deſire. From the firſt, do proceed the deviſing of new opinions, new gloſſing, expounding, and applying of ſcriptures; the calling of holy writ itſelf in queſtion; the contempt of ancient cuſtoms and traditions; the preferring our judgment before all others, either preſent or paſt; the debaſing of holy fathers, prieſts, prelates, councils, ordinances, conſtiſtutions, and all other things and proofs whatſoever, that ſtand not with our own liking and approbation. From the ſecond fountain are derived other qualities conformable to that humour; as are, the denying of juriſdiction and authority in our ſuperiors; the contempt of prelates; the exaggeration of the faults and

*See S. Au. lib. de util. cred. c. 1. & tract. 1. in ep. Joan. Cyp. ep. 61.

Two cauſes of hereſies. 1.

defects of our governors; the impugning of all episcopal dignity, or ecclesiastical eminency, and especially of the See apostolick, whereunto appertains the correction of such like offenders. For the satisfying this deviliſh and most pernicious vein of malice, those wicked reprobates do incite and arm the people against their spiritual pastors; they kindle factions against God's anointed substitutes; they devise a new Church, a new form of government, a new kingdom, and ecclesiastical hierarchy upon earth; whereby to bring men in doubt and staggering, what, or whom to believe; or whereunto to have recourse in such difficulties as do arise.

The doings of hereticks.

Theſe two maladies, I say, of pride, and malice, have been the two causes of obstinate error in all hereticks from the beginning, as well noted that holy and ancient bishop and martyr St. *Cyprian*, when he said so long ago; "These are the beginnings and ori- "ginal causes of hereticks, and wicked schismaticks, "first, to please and esteem themselves; and then "being puff'd up with the swelling of pride; to "contemn their governors and superiors. Thus do "they abandon and forsake the Church; thus do "they erect a prophane altar out of the Church, "against the Church; thus do they break the peace "and unity of Christ, and rebel against God's holy "ordination".

The observation of St. *Cyprian. ep.* 65. *ad Rogatian.*

Now then, as these are the causes, either only, or principally of erring in our belief, most facile and easy, as we see, to be discern'd; so there are many more occasions, causes, off-springs, and fountains to be found, of going astray in life and manners. That is to say, as many in number, as we have evil passions, inordinate appetites, wicked desires, or unlawful inclinations within our minds; every one whereof is the cause oftentimes of a disorderly life, and breach of God's commandments. For which respect, there is much more set down in scripture, for exhortation to good

Many causes of evil life.

good life; than for direction of faith: for that the defect herein is more ordinary and eaſy, and more provok'd by our own frailty; as alſo by the multitude of infinite temptations. Wherefore we read that our Saviour Jeſus in the very beginning of his preaching, ſtraight after he was baptized, and had choſen unto him St. *Peter*, and St. *Andrew*, *James*, and *John*, and ſome other few Diſciples, went up to the mountain, and there made his firſt moſt excellent ſermon, recited by St. *Matthew* in three whole chapters; wherein he talks of nothing elſe, but of virtuous life, poverty, meekneſs, juſtice, purity, ſorrow for ſin, patience in ſuffering, contempt of riches, forgiving of injuries, faſting, prayer, penance, entering by the ſtrait gate; and finally, of perfection, holineſs, and integrity of converſation, and of the exact fulfilling of God's law and commandments.

The effect of Chriſt's firſt ſermon. *Mat.* 5, 6, 7

He aſſured his Diſciples with great aſſeveration, that he came not to break the law, but to fulfil the ſame: and conſequently, that whoſoever ſhould break the leaſt of his commandments, and ſhould ſo teach men to do; that is, ſhould perſevere therein, without repentance, and ſo by his example draw other men to do the like, ſhould have no place in the kingdom of heaven. Again, he exhorted them moſt earneſtly to be lights, and to ſhine by good works to all the world; and that except their juſtice did exceed the juſtice of ſcribes and phariſees, which was but ordinary, and external, they could not be ſaved. He told them plainly, they could not ſerve two maſters in this life; but either muſt forſake *God*, or abandon *Mammon*. He cried unto them, *Attendite*, *ſtand attentive*, and conſider well your ſtate and condition: and then again, *Seek to enter by the ſtrait gate.* And laſtly, he concludes: the only trial of a good tree, is the good fruit, which it yields: without which fruit, let the tree be never ſo fair or pleaſant to the eye, yet it is to be cut down and burnt; and that not every one who ſhall

Mat. 5, *v.* 20. *Ibid.* *Ibid. v.* 22. *Chap.* 6. *Chap.* 7.

ſay

ſay or cry unto him, *Lord*, *Lord*, at the laſt day, ſhould be ſaved, or enter into the kingdom of heaven; but only ſuch as did execute the will and commandments of his Father in this life. For want whereof, he aſſures them, that many at that day, who had not only believed, but alſo wrought miracles in his name, ſhould be denied, rejected, and abandoned by him.

Faith is not ſufficient without works.

Which long leſſon of virtuous life, being the firſt that ever our Saviour gave in publick to his Diſciples, then newly gather'd together, as St. *Matthew* notes, (having treated very little of points of faith before; but only in general, having ſhewed himſelf to be the true Meſſias, by ſome miracles and preaching) does ſufficiently teach us, that it is not enough to believe in Jeſus, and make profeſſion of his name and doctrine, except we conform our lives and actions to the preſcript of the commandments. For altho' in Chriſtian religion, faith is the firſt and principal foundation, whereupon all the reſt is to be grounded; yet, as in other material buildings, after the foundation is laid, there remains the greateſt labour, time, coſt, art, and diligence, to be beſtow'd upon the framing, and furniſhing of other parts, that muſt enſue: even ſo in this celeſtial edifice or building of our ſoul, having laid once the foundation and ground of true belief; the reſt of all our life-time, labour, and ſtudies is to be employ'd in the perfecting of our life and actions: and as it were, in raiſing up the walls and other parts of our ſpiritual building, by the exerciſe of all virtues, and diligent obſervance of God's commandments. Without which, our faith is to no more purpoſe nor profit, than is a foundation without a building upon it; or a ſtock or tree, that bears no fruit. Which thing St. *James* expreſſes moſt excellently in this fit ſimilitude: *Even as the body without the ſpirit is dead; ſo alſo faith without works is dead.*

A ſimilitude touching faith and works.

Concerning which neceſſary point of a virtuous life, and obſerving God's commandments, St. *Auguſtine*, and

and other ancient fathers were of opinion, that not only the laſt words of St. *James*, and the whole diſcourſe which he makes of this matter in that chapter; but alſo both his, and all other Apoſtles writings, ſet forth and publiſh'd after St. *Paul*'s Epiſtles, were principally to repreſs the moſt abſurd and pernicious error of ſome carnal and ſenſual Chriſtians, in the primitive church, who whilſt the Apoſtles themſelves were yet alive, to indulge more freely their own appetites, pretended upon ſome obſcure and hard places in St. *Paul*, that faith alone was ſufficient to ſave them. For proof whereof, I will alledge only theſe words of St. *Auguſtine*, written in a book for this purpoſe, intitled: *Of Faith, and good Works.* Thus then he begins:

St. *Auſtin's* diſcourſe. *Aug. lib. de fide & oper. c.* 14.

" For that this wicked opinion of faith alone being " ſufficient for ſalvation, was ſprung up in the Apoſtles " time by ill underſtanding of St. *Paul*; all the other " apoſtolical Epiſtles which enſue, of St. *Peter*, St. *John*, " St. *James*, and St. *Jude*, were directed principally to " this end, to prove with all vehemency; *That faith* " *without good works is nothing worth.* And indeed St. *Paul* " himſelf did not define every manner of faith, whereby " we believe in God to be a ſaving faith; but only " means that profitable and evangelical faith, which has " works annex'd, proceeding from charity. And as for *Gal.* 5. " that faith which is without works, and yet ſeems to " theſe men to be ſufficient for their ſalvation; he pro- " teſts, that it is ſo unprofitable, that he doubts not to " ſay of himſelf: if I ſhould have all faith, in ſuch ſort, *1 Cor.* 13. " as I were able to move mountains, and yet had not " charity; I were nothing. By which charity, no " doubt, good life is meant, for in another place it is " ſaid, *Charity is the fulfilling of the law.* Wherefore *Rom.* 13. " St. *Peter* moſt evidently in his ſecond Epiſtle; having " exhorted men to holineſs of life and manners; ſhews, " that certain wicked perſons took occaſion by ſome " obſcure ſentences of St. *Paul*, to promiſe themſelves " ſecurity of ſalvation by faith alone. Which hard

" ſentences,

2 *Pet.* 3. " ſentences, St. *Peter* affirms, that theſe miſerable men " perverted to their own deſtruction, as they did alſo " other holy Scriptures; ſeeing that St. *Paul* was of " the very ſame opinion, as the other Apoſtles were, " concerning life everlaſting to be obtain'd by none, " but ſuch only, as join'd virtuous life with their be- " lief. But St. *James* of all others, is moſt vehement " againſt ſuch, as think, faith can ſuffice to ſalvation
James 2. " without good works; inſomuch, that he compares " them to the devils themſelves, ſaying: *Thou doſt be-* " *lieve that there is one God: thou doſt well: the devils* " *alſo do believe the ſame, and tremble.* What could " be ſpoken more truly, briefly, and vehemently than " this? ſeeing in the Goſpel we read, that the devils " made the ſame confeſſion of Chriſt's Deity, as did
Mark 1. " St. *Peter*; and yet Chriſt commended the one, and
Mat. 16. " reprehended the other, *&c.* Wherefore, let not
Ibid. c. 22. " ſimple minds be deceived, and think they know " God, if they confeſs him with dead faith; that is, " with a faith void of good works, as the devils do, " for that they read, perhaps, in ſcripture theſe words " of Chriſt; *This is life everlaſting, that men know thee* " *the true God; and Jeſus Chriſt, whom thou haſt ſent.* " Let them not, I ſay, be deceived with this; but let
Joan. 15. " them remember how Chriſt's Apoſtle expounds that
1 *Joan.* 2. " ſaying, when he writes: *In this we know, that we* " *have known him, if we obſerve his commandments;* " *he that ſaith, that he knoweth him, and keepeth not his* " *commandments, is a liar, and the truth is not in him.*"

Aug. Euchirid. c. 67. Thus far have I thought good to alledge St. *Auguſtine*'s words and diſcourſe, furniſh'd, as you ſee, with great variety of Scriptures, out of his moſt excellent Book *De Fide & Operibus*, of which book he writes thus in another place of his works: " I have writ a
St. *Aug.* his excellent book, *De Fide & Operibus.* " book of this queſtion, whoſe title is *Of Faith and* " *Works*, in which, according to the holy Scriptures, " as much as by God's help I could, I have demon- " ſtrated; that men muſt be ſaved by that faith, which " is

" is join'd with good works: which St. *Paul* did evi-
" dently enough declare, when he ſaid; *For in Chriſt* *Gal.* 5.
" *Jeſus, neither circumciſion availeth ought, nor prepuce:*
" *but Faith, that worketh by charity.* But if this faith
" do work evil, and not well, then, without all doubt,
" it is a dead faith in it ſelf, acording to the Apoſtle
" St. *James*, who adds yet further: *If a man ſay he* *James* 2.
" *hath faith, but hath not works, can his faith be able*
" *to ſave him?* moreover, if a wicked man for his
" only faith may be ſaved, as ſome erroneouſly have
" believed; by help of that purging fire, whereof
" St. *Paul* ſpeaks to the *Corinthians*, then would it *1 Cor.* 3.
" follow, that faith without works may ſave a man;
" and then what St. *James* coequal Apoſtle with
" St. *Paul*, has left written would be falſe, that faith
" without works cannot ſave us. Nay, it muſt be falſe
" alſo what St. *Paul* himſelf affirm'd to the *Corinthians*,
" ſaying; *Be not deceived, for neither fornicators, nor* *1 Cor.* 6.
" *idolaters, nor adulterers ---- nor thieves ---- nor drunk-*
" *ards*, &c. *Shall poſſeſs the kingdom of God:* which
" would not be true, if Chriſtians, perſevering in theſe
" ſins, ſhould be ſaved notwithſtanding, for only be-
" lieving the faith of Chriſt. For if they be ſaved,
" how ſhall they not be in the kingdom of God?" thus
far St. *Auguſtine*.

St. *Gregory* the Great, makes out of holy writ the very ſame diſcourſe upon this point. For, having conſider'd thoſe moſt comfortable words of Chriſt to St. *Thomas: Bleſſed are they who have not ſeen, and yet have believed*; he ſpeaks as follows. " Perhaps here, " every Chriſtian will ſay within himſelf, I do believe, " and therefore I am bleſſed, and ſhall be ſaved. " Wherein he ſays truth, if his life be anſwerable to his " belief. For true faith does not contradict in man-" ners, what it profeſſes in words. For which cauſe, it " was ſaid of certain falſe Chriſtians by St. *Paul:* " *They confeſs God in words; but deny him in deeds:* *Tit.* 1. " and by St. *John: Whoſoever ſays he knows God,* *1 Joan.* 2. " *and*

The proof uſed by St. *Gregory.* *Joan.* 20. *Greg. hom.* 29. *in Evan.*

What we promiſed in Baptiſm.

" *and keeps not his commandments, is a liar.* Which " being ſo; we muſt examine the truth of our faith, " by conſideration of our life: for then, and not other- " wiſe, are we true Chriſtians, if we fulfil in works, " what we have promiſed in words: that is; in the " day of our baptiſm, we promiſed to renounce the " pomp of this world, together with all the works of " iniquity: which promiſe, if we perform now after " baptiſm; then are we true Chriſtians, and may be " joyful." And in another place, the ſame holy father adds this. " For as divers men are Chriſtians in pro- " feſſion and faith only, and not in life; hence it is " ſaid, by the voice of truth it ſelf: *Not every one* " *that ſhall ſay to me, Lord, Lord, ſhall enter into* " *the kingdom of heaven.* And again: *Why do you* " *call me Lord, Lord, and do not perform the things* " *that I tell you?* Hence it is, that God complain'd of " his people the *Jews*, ſaying; *This people honoureth* " *me with their lips; but their heart is far from me.* " And the Prophet *David* of the ſame people; *They* " *loved him with their mouth; and with their tongues* " *they lyed unto him*, &c. Wherefore let no man " truſt, that his faith may ſave him without good " deeds; ſeeing that we know it is written expreſly; " *Faith without works is dead:* and conſequently cannot " be profitable, or ſave us from damnation." Hitherto St. *Gregory.*

Lib. 33. *moral. c.*7.

Mat. 7.

*Iſa.*29.13.

Pſalm 77.

The teſtimony and exhortation of St. *Chryſoſtom.*

Which very concluſion St. *Chryſoſtom* makes with great vehemency, upon conſideration of that woful chance and heavy judgment, that happen'd unto him, who in the Goſpel was admitted to the feaſt of Chriſtian faith and knowledge; but for want of the ornament or garment of good life, was contumeliouſly deprived of his expectation; of whom St. *Chryſoſtom*'s words are theſe: " He was invited to the feaſt and brought to " the table, but becauſe by his foul garment, he diſ- " honour'd our Lord, that had invited him; hear how " miſerable and lamentable a puniſhment he ſuffer'd:

Chryſ. hom. 9. *in Joan.*

" He

" He was not only thruſt from the table and banquet;
" but alſo bound hand and foot, and caſt into utter dark-
" neſs, where there is eternal weeping and gnaſhing
" of teeth. Wherefore let us not, I beſeech you dear bre-
" thren, let us not, I ſay, deceive ourſelves, and ima-
" gine, that our faith will ſave us without good works.
" For except we join pure life to our belief, and in
" this heavenly vocation of ours, do apparel ourſelves
" with worthy garments of virtuous deeds, whereby
" we may be admitted at the marriage-day in hea-
" ven; nothing will be able to deliver us from the dam-
" nation of this miſerable man, that wanted his wed-
" ding weed". Which thing St. *Paul* well notes, when having ſaid: *We have an everlaſting houſe in heaven, not made by hands:* he adds preſently this exception; *Si tamen veſtiti, & non nudi inveniamur*; that is, if we be found at that day apparell'd, and not naked. Would to God every Chriſtian deſirous of his ſalvation, would ponder well this diſcourſe and exhortation of St. *Chryſoſtom*. 2 *Cor.* 5.

The concluſion of this chapter.

And ſo, to conclude our ſpeech in this chapter, without allegation of further authorities, which are infinite to this effect, it may appear by what has already been ſet down, wherein the true profeſſion of a Chriſtian conſiſts; and thereby each man that is not partial, or blinded in his own affection, as many are, may take a view of his ſtate and condition, and frame unto himſelf a very probable conjecture, how he is like to ſpeed at the laſt accounting day; that is, what profit or damage he may expect, by his knowledge and profeſſion of Chriſtian religion. For, as to him that walks uprightly in that vocation, and performs effectually every way his profeſs'd duty, there remain both infinite and ineſtimable rewards prepared: ſo to him that ſtrays aſide, and ſwerves from the right path of life or faith preſcribed unto him, there are no leſs pains and puniſhments reſerved. For which cauſe every Chriſtian, that is careful of his ſalvation, ought to fix his eye very ſe-

rioufly

riouſly upon them both: and as he ſhews himſelf conſtant, firm, humble, obedient, and in one word, *Catholick* in belief: ſo he muſt ſhew himſelf honeſt, juſt, pure, innocent and holy in converſation.

This ſecond point concerning life and manners, being more difficult, as has been ſhew'd, than the other of belief (whereof notwithſtanding we have alſo treated ſufficiently in the former chapters) the reſt of this whole work ſhall tend to the declaration of this latter part, I mean of good life; thereby to ſtir up and awake (if ſo it may pleaſe the merciful goodneſs of our bleſſed Saviour) the ſlothful hearts of Chriſtians, to the conſideration of their own ſtate, and make them more vigilant in this great affair, whereon depends their endleſs wo, or welfare.

CHAP. VI.

Two principal Exerciſes, that appertain to a Chriſtian life; which are: To reſiſt all ſin; and to exerciſe all kind of virtue and good works: with the means how to perform them both.

SECT. I. *The reaſon of this chapter.*

SUppoſing that in the parts of this book which enſue, we are to deal only with ſuch, as are inſtructed, and ſettled in true Chriſtian faith (whereunto we have proved before, that a virtuous life, and good deeds are neceſſarily to be joined.) It ſeems convenient in this place, to treat of the points or principal parts belonging thereunto. Which parts are briefly preſcribed by God himſelf, in the writings of *David*, *Iſaiah*, and other Prophets of the old Teſtament, to be two, to wit: *To decline from vice; and embrace virtue.* But much more plainly are they ſet down and explain'd by St. *Peter*,

Pſalm 26. *Iſaiah* 1.

St. *Peter*, St. *Paul*, and other Saints of the evangelical law: the former affirming, that the fruit and effect of Chriſt's death and paſſion is; *That dead to ſin, we may live to juſtice:* and the other adjoining: *The grace of God our Saviour appear'd to all men, inſtructing us; that renouncing wickedneſs, ---- we live juſtly, and godly in this world*, &c. 1 *Peter* 2. *Titus* 2.

By which teſtimonies of holy writ, and by many others, which to this purpoſe might be alledged, is made clear and evident, that the whole duty of a Chriſtian's life in this world, is reduced to theſe two heads or principles, to wit: to the reſiſtance of all evil, and to the exerciſe of all piety and virtue. In reſpect of the firſt, our life is call'd in holy ſcripture, a warfare upon earth, and virtuous men are term'd ſoldiers. For, as good ſoldiers do lie in continual wait to reſiſt their enemies: ſo vigilant Chriſtians do carefully ſtand upon their watch, for reſiſting the ſuggeſtions and temptations of ſin. In regard of the ſecond point, we are named labourers, husbandmen, ſowers, merchants, bankers, ſtewards, farmers and the like; and our whole life is term'd a mart, traffick, or negociation. For, as theſe kind of people do attend with diligence to their gain and increaſe of their temporal riches in this life: ſo ought we to apply ourſelves wholly, in the continual exerciſe of good works, to the honour and praiſe of God, whoſe people we are; and to the augmentation of our merit and treaſure in the world to come. Two parts of good life. *Job.* 7. 2 *Cor.* 10. *Mat.* 9. 10. 20. 1 *Tim.* 5.

Theſe then are the two parts of a good Chriſtians life; the two principal points whereupon we ſhould meditate; the exerciſe wherein we ſhould be occupied; the two legs whereupon we ſhould walk towards our country; the two arms wherewith we ſhould lay faſt hold of God's eternal kingdom; the two wings whereby we muſt fly and mount up to heaven. So, whoſoever does want any one of theſe two parts, tho' he had the other; yet can he never aſcend to God's bliſs: no more than a bird can fly, being maimed of one of her One of theſe parts not available without the other.

her wings. My meaning is; that neither integrity of life is ſufficient without good works; nor good works available, without a pure and undefiled life. The latter is made clear by God's own ſpeeches to the people of *Iſrael*; whoſe ſacrifices, oblations, prayers, and other ſuch works, that were commended, and commanded by himſelf, he oftentimes rejected, and accounted abominable, for that the offerers and exhibiters thereof, were men of impious and ſinful converſation. The former alſo is apparently ſhew'd by Chriſt's parable of the fooliſh virgins; who tho' they were virgins, and incontaminate from ſin; yet becauſe they had not the oyl of good works, to give light in their lamps, they were excluded from the marriage banquet: as alſo that other moſt unfortunate fellow was, who wanted his wedding ornaments. Both theſe points then are neceſſary to a Chriſtian's ſalvation; and ſo neceſſary, that the one without the other is not available. And by this may appear the moſt excellent perfection of a Chriſtian life, if it were perform'd as it ſhould be, and many no doubt, do peform it; which is to admit no ſin either in mind or work; and to pretermit no virtue, that may be exerciſed. O angelical! yea more than angelical excellency: for that Angels have neither temptations to reſiſt; nor meritorious works to exerciſe themſelves in: we will treat briefly of both parts.

Iſaiah 1. *Jer.* 6. *Amos* 5.

Mat. 25.

Mat. 22.

SECT. II.

RESISTANCE *of* SIN.

AND as for the firſt point, which is reſiſting of ſin, we are commanded by God's holy word to do it manfully, vigilantly, conſtantly, and ſincerely. St. *Paul* does add, that in this reſiſtance we ought to ſtrive even to death, and to the ſhedding of our blood, if need require. *Nondum uſque ad ſanguinem reſtitiſtis adverſus peccatum repugnantes*, you have not yet reſiſted unto

Heb. 12.

unto the effuſion of your blood in fighting againſt ſin; as tho' he had ſaid, this muſt you do, and this is your duty and obligation, and to this God will have you bound, when occaſion does require. And to the *Epheſians* he makes a long diſcourſe upon this matter, exhorting them to arm themſelves to this fight: *Put on* (ſays he) *the armour of God upon you, that you may be able to ſtand againſt the ſnares of the devil*, &c. *Take unto you the armour of God, that you may reſiſt in the day of evil.* And finally to omit many other ſpeeches of his to this purpoſe; he gives a general rule to his ſcholar *Timothy: That no man ſhall be crowned, which fights not competently.*

We muſt reſiſt ſin even to death.

Epheſ. 6.

St. *Paul*'s exhortation to fight

2 *Tim.* 2.

According to which doctrine, St. *James*, St. *Peter*, and St. *John*, do earneſtly exhort us to reſiſt ſtrongly and vigilantly the devil, the fleſh, and the world, as a point wherein principally conſiſts the duty of a good Chriſtian in this life. In conformity whereto, the holy and bleſſed man *Job* endued with God's ſpirit, does, after a large diſcourſe of the dreadful power, and cruelty of our great enemy *Leviathan* or *Sathan*, end with this watch word: *Memento belli:* be not unmindful of the war which thou haſt in hand, and ſhalt have during life, with this mortal enemy of thine.

James 4.
1 *Peter* 5.
1 *John* 2.

Job 14.

If you ask me why our merciful Saviour Jeſus Chriſt, having conquer'd this *Leviathan*, and all the force of ſin in him; would notwithſtanding have us fight after he had overcome, and paſs thro' a battle in imitation of him; one reaſon is evident by that we have cited before out of St. *Paul*: that he will have us crown'd: and none can be crown'd, but he that has lawfully fought: And therefore he repeats ſo often in the book of *Revelations*, that he will give the crown of heaven, only to ſuch as have overcome, and conquer'd in this combat. *Vincenti*, ſays he, *dabo manna abſconditum.* To him that ſhall conquer will I give hidden manna. And again: *Qui vicerit, ſic veſtietur:* he that ſhall overcome ſhall thus be apparell'd by me with glory. And finally,

Why Chriſt will have us fight.

2 *Tim.* 2.

Apoc. 3.

to omit many other places, he concludes this third chapter of *Revelations* in theſe words: *To him that overcometh will I give a ſeat together with me in my throne, even as I having conquer'd, do ſit down with my father in his throne.*

In which laſt words, if you mark, there is another cauſe diſcover'd of this our war, which ought to touch our very hearts, to wit, the imitation of our captain, and our being crown'd with him: that as he, by fighting, and overcoming was exalted to the throne of his father; ſo we may be exalted to his throne, for the like reaſon. Upon which cauſe, and moſt comfortable conſideration, St. *Paul* grounds himſelf in his epiſtle to the *Hebrews*, when he exhorts them ſo earneſtly to the like fight, as follows: "Shaking off from us all "weight or clog, that may hinder us; let us by pa- "tience run into the combat offer'd us, with our eyes "fix'd upon the author of our faith, and fulfiller "thereof, Chriſt Jeſus, who ſetting before his eyes "the joys of heaven, and contemning the confuſion "(or worldly ſhame) that thereby might enſue, ſuſ- "tain'd the croſs, and thereby is come now to ſit at "the right hand of the ſeat of God his Father."

Heb. 12.

Divers reaſons of our fight.

This was the moſt excellent encouragement and exhortation of St. *Paul*, whereby we ſee two or three particular cauſes utter'd, why Chriſt our redeemer has ordain'd us to fight ſo earneſtly againſt the temptations of ſin in this world: one, that we may thereby follow him, and ſhew our ſelves dutiful children of ſuch a father, and worthy ſoldiers of ſuch a captain; and the other, that we may declare alſo thereby the force of his heavenly grace, which was not only able to conquer the devil, in his own divine perſon; but in his pooreſt ſervants in like manner, who by him do overcome, and conquer daily, and thereby do get unto themſelves infinite crowns of glory in heaven: which gain, is the third cauſe of this holy and pious ordination

to

to have us fight. And this do the ancient * fathers prove at large in their writings, when they declare unto us, why notwithſtanding the guilt of original ſin, and concupiſcence thereon depending, is taken away by Chriſt's paſſion, and by virtue thereof in the ſacrament of baptiſm, yet the ſting or temptation of the ſaid concupiſcence, or incentive of ſin, call'd by divines, *fomes peccati*, does ſtill remain; and this not to our hurt, but *ad agonem*, as the father's words are; that is to ſay, to miniſter unto us fight and combat, and thereby matter of victory and conqueſt, and merit here; and in the life to come, a crown of glory. O moſt merciful ordination of our good God! what father could ever be ſo careful of his children, as he is of us, to work every way our good, and our greateſt good?

* See St. *Aug. l.* 1. *de peccat. merit. cap. ult & lib.* 2. *c.* 28. *& lib.* 1. *cont. Jul c.* 3. *& lib.* 2. *cont. Jul. c.* 3 *& lib.* 1. *de civ. cap* 25

Why the motion of concupiſcence to ſin remains in us after baptiſm.

Hence alſo it proceeds, that St. *James* conſidering the grounds and points before ſpecified, does (to animate us the more to this fight) uſe the moſt comfortable exhortation, whereby he begins his epiſtle in theſe words: *Brethren, take it for a matter of all joy when you fall into ſundry ſorts of temptations.* And to ſtrengthen this St. *Paul* aſſures us, *that God is faithful, and will not ſuffer us to be tempted above our power.* And other holy fathers do add further, for confirmation hereof; that Chriſt our Saviour delights ſo much in this battle and combat of ours againſt ſin, that he vouchſafes to be preſent; and ſtanding by us, looks on, and abetts us therein, ſubminiſtring to us both force and grace, wherewith to gain the victory: and this not only in external combats, ſuch as were of his Martyrs, againſt their bloody perſecutors; but in all inward conflicts alſo of the mind, againſt the temptations of the foreſaid concupiſcence, and of the fleſh, world, and devil: and ſo does St. *Athanaſius* record, that Chriſt was preſent with that great Saint, St. *Anthony*. And the like does St. *Antoninus*, *Raymundus* and others, record of St. *Catharine* of *Sienna*, and other Saints in their horrible conflicts and temptations of the fleſh, and other like ſuggeſtions

Jam. 1.

1 *Cor.* 10.

Chriſt is preſent at our combats and looks on.

Athan. in vita S. Ant. B. Ramund in vita S. Catar Sen. & S. Ant. Epiſcopus Florent. P. 3. *tit.* 23. *c.* 24.

of the enemy, and how after the combat ended, for their more compleat comfort, their Saviour appear'd unto them (when they fear'd leſt he having abandon'd them, they had loſt all) and ſhew'd, that he was much pleaſed with their fight, ſeeing they yielded no conſent, but manfully had ſtood out, and got the victory. And when they ask'd him, where he was in time of their ſo extream affliction: he anſwer'd, that he was by them, and look'd upon their combat, and took pleaſure to ſee them fight ſo manfully by the force of his grace; being aſſured, that he would make them win and have the victory by the help that he gave them. And this it is to ſerve ſuch a maſter, and ſuch comfort may we take to enter into battle upon confidence of ſuch a captain, under whom, no man loſes or takes hurt; but he that either runs away, or refuſes the battle, or confides overmuch in his own ſtrength, and not in the ſtrength of his ſaid maſter.

How we muſt be have ourſelves in battle.

And thus much be ſpoken briefly of the pious cauſes that moved our Saviour to leave us this war: but now ſomewhat muſt be ſaid alſo of the manner how we are to behave our ſelves therein, that is to ſay, with what diligence, with what attention, with what rigour, conſtancy, ſincerity, ſeverity, and reſolution. For tho', this concupiſcence, or *fomes peccati*, this ſting of ſenſuality inclining us to ſin, be left only *ad agonem*, that is, to ſtrive withal, as before has been ſaid: yet is it a faſtidious and dangerous worm; a moſt peſtilent, and peſtiferous ſnake lying within our bowels; which if it be not diligently look'd into, and reſiſted betimes, and with all watchfulneſs; certain it is, that it will overcome, conquer, and conſume us, or utterly infect and poiſon us before we are aware. Hear the complaint of one well exerciſed in this point: *I ſee* (ſays St. *Paul*) *another law in my members repugning to the law of my mind, and captivating me in the law of ſin, which is in my members. Unhappy man that I am! who ſhall deliver me from the body of this death? the grace of God by Jeſus Chriſt, our Lord.*

Rom. 7. The complaint of St. *Paul* againſt the ſtirring of concupiſcence.

Here

Here you ſee that St. *Paul* after his baptiſm, yea, and after his confirmation in grace alſo, as may appear out of this very epiſtle to the *Romans*, cries out for that he felt this ſting of concupiſcence in his body ſo ſtrong and forcible againſt the law of his mind, as if it would violently compel him to commit ſin indeed; and that only the grace of God by Chriſt, through the merits of his paſſion, was able to deliver him from the tyrant, and from theſe ſtrong aſſaults. Unto which grace of our Saviour, this holy Apoſtle's own diligence and co-operation, was not wanting; for ſo he both teſtifies of himſelf, and exhorts other men to the ſame. Of himſelf, he teſtifies every where of his fights and combats, and tells the manner thereof: as for example to the *Corinthians*; *Ego ſic pugno, non quaſi aërem verberans* &c. I do fight (in the combat of ſin) not as beating the air; that is to ſay, not in vain, or idly, without purpoſe, making vain ſhews and flouriſhes only, as ſome do. But how then, holy Apoſtle? hearken I pray you what immediately follows in the ſame place: *But I chaſtiſe my body, and bring it into ſervitude, leſt perhaps when I have preached to others, my ſelf become a reprobate.* O dreadful ſpeech! for thoſe, that either do fly wholly this combat, or are negligent, or over delicate in the fight, ſeeing that this choſen veſſel of God, after his being taken up into the third heaven, and made partaker of God's ſecrets; did think it ſo neceſſary for his ſalvation to fight this battle, with ſuch affliction and mortification of his body; that he brought it not only into obedience and ſubjection to his ſpirit, but into ſervitude alſo (for that is the word which the Apoſtle uſes) ſignifying thereby a moſt perfect ſubjection of his fleſh to his ſpirit, ſuch as bond-men or ſlaves do uſe towards their lords, not daring to look aſide, nor to lift up ſo much as a finger againſt them, without certain aſſurance of ſevere puniſhment for the ſame; and ſo did St. *Paul* ſubdue his body unto his ſpirit.

1 *Cor.* 9.

St. *Paul's* fight againſt the fleſh.

Servitude of the body unto the ſpirit.

He teaches others alſo the ſame manner of fight, when
Col. 3. he ſays to the *Coloſſians*; *mortify therefore your members that are upon the earth*, and then tells them wherein they muſt be mortified, to wit, in reſiſting the temptations *of fornication, uncleaneſs, luſt, wicked concupiſcence, avarice*, &c. And not only theſe, but their very roots and origins alſo: as, *anger, indignation, malice, blaſphemy, filthy ſpeech, lying*, and the like; which buds, and evil fruits of concupiſcence, in his epiſtle to the *Romans*, he calls *facta carnis*, works of the fleſh; for that by inſtigation of the fleſh they commonly are committed: and then he gives this general direction; *If you live according to the fleſh, you ſhall die* (to wit eternally) *but if by the ſpirit you do mortify the works of the fleſh, you ſhall live.* This then is his meaning about the quality of this combat and fight, that it muſt be by chaſtiſing, and bringing our body into ſervitude, and by mortifying the members and carnal inclinations thereof, by the force and dominion of our ſpirit; and that he who follows this rule, is in the way of life, and contrarywiſe, he that is over indulgent to the eaſe and appetites of his own fleſh, runs the certain path of perdition, according to the ſaying of our Saviour; *Qui amat animam ſuam perdet eam:* he that loves his ſoul more than he ſhould, and yields too much to ſenſual delights, ſhall loſe her: and he that hates her, that is, hates her exceſſes, and repreſſes the ſame by mortification, ſhall gain and preſerve her to eternal life.

St. *Paul's* direction for the manner of our fight.

Rom. 7.

Mat. 2.

Upon this ground then and doctrine, this fight againſt ſin and the concupiſcence thereof, has been always maintain'd with great care and carefulneſs, by the beſt ſort of Chriſtians ſince Chriſt's time, and that, with ſuch preciſe exactneſs, as not only they reſiſted all external acts of ſin: as for example, of adultery, theft, murder, deceit, rapine, injuſtice, and the like, but the very inward conſent of heart alſo; for that Chriſt himſelf determin'd that point in the caſe of adultery, that when there is conſent of inward

Not only the work of ſin, but conſent alſo is to be reſiſted.

Mat. 5.

ward will, the ſin is committed before God, tho' it never come to external act.

Moreover, the holy Apoſtle St. *James* notes three ſteps or degrees concerning the complement of ſin by the conſent of heart; to wit, ſuggeſtion, delectation, and conſent: whereof, as the firſt is from the enemy, the ſecond, from our ſenſuality, the third from our reaſon and free-will: ſo may the firſt be without our fault, the ſecond includes, for the moſt part, ſome negligence of ours, the third convinces us always of iniquity: or to uſe St. *Gregory*'s own words: *In ſuggeſtion is the ſeed of ſin; in delectation, the nouriſhment; in conſent, the perfection.* And therefore he that will avoid this conſent, whereupon depends all, (for the external act of ſin, is no ſin, if there be no internal conſent of mind) a good Chriſtian is bound to be vigilant in all theſe three degrees; and firſt, to avoid ſuggeſtions, as much as he may, by flying occaſions either of company, or others. Secondly, if ſuggeſtions come; to fly and reſiſt delectation, by cutting off the temptation at the beginning, and cruſhing the ſerpent's head, as ſoon as it is diſcern'd whither it tends. But if we ſhould be negligent in this; or could not avoid, or repreſs ſome ſenſual delectation; then at leaſt to ſtand reſolutely and manfully in defence of our laſt bulwark, wherein lies our life or death, which is the conſent of heart.

James 4.

Greg. ad interog 11. *Aug. Cant.*

See of this St. *Aug. l.* 1. *de ſer. Do. c.* 12. *l.* 12. *de Trin. c.* 12.

How ſuggeſtion, delectation, and conſent muſt be avoided.

Now, for performance of our duty in theſe three things, eſpecially the two latter, wherein there is more danger, two diligencies are neceſſary: the one to be very watchful over our own actions, thoughts, and words; according to that ſaying of holy *Job: I did fear all my works.* And the Prophet *David* more exactly: *And I meditated in the night with my heart, and I was exerciſed, and I ſwept my ſpirit:* behold an exact examination of his thoughts and deeds. And this exerciſe of examining paſs'd down to the Saints of the new teſtament with no leſs rigour, but rather more, than it was uſed by theſe Saints of the old law; as it is evident by

The firſt diligence neceſſary.

Job 9. *Pſalm* 76.

1 *Cor.* 4. by St. *Paul*, who ſo exactly had examin'd his own ſoul on this behalf, that he durſt affirm, that to his knowledge, he was guilty of no fault or offence at all towards God; tho' yet in this he would not pronounce himſelf juſtified. And hence proceeded the cuſtom of other holy men, retain'd until this day in God's church, by ſuch as are careful in this battle; which is to examine exactly, and often, their own conſcience, both for thoughts, words, and deeds. And this the firſt diligence.

The ſecond diligence is mortification.

The ſecond is to attend to mortification of our paſſions, evil affections, and ſiniſter inclinations, proceeding ordinarily from the foreſaid infection of our ſenſual concupiſcence; for by this means we come to weaken the forces of our enemies, and to cut off, as it were, his chief battery againſt us. And as nothing is more effectual to this end, than to chaſtiſe and keep our bodies low by corporal affliction; it is wonderful how all the ancient Saints, even from the Apoſtles themſelves, did frequent this wholſome remedy. For of the Apoſtles in general, there is left written by one of them, 2 *Cor.* 11. They paſſed their lives in much faſting, much watching, hunger, thirſt, cold, and nakedneſs: whereof 2 *Cor.* 5. the firſt two at leaſt, muſt needs be preſumed to have been voluntary.

St. *Timothy* and St. *Paul* abſtained from wine.

The ſame Apoſtle St. *Paul*, writing in like manner to his ſcholar *Timothy*, and perſuading him not to drink altogether water; but to uſe ſome little wine, at leaſt for his ſtomach and frequent infirmities, does well ſhew thereby, as St. *Chryſoſtom* alſo notes, and the matter is clear, that St. *Timothy* did wholly abſtain from wine; and that, as may be believed, by St. *Paul*'s own example, who by his fact of going into the temple, purified as a *Nazarene*, and with them, upon one day's warning only (whereas the *Nazarenes* were bound to abſtain thirty days from wine, before they enter'd) is inferr'd, that St. *Paul* was utterly *abſtemious*, that is to ſay, did drink no wine at all; and ſo lived always a *Nazarene*'s life:

Chryſ. in 1. *ep. ad Tim. c.* 5. *& hom.* 2. *ad Pop. Antiochenum. Acts* 18. *&* 21 *Num.* 6. *Joſep. l.* 2 *de bello c.* 15.

life: wherein it is likely his ſcholar *Timothy* would imitate him, as alſo in the reſt of his bodily chaſtiſements, and mortifications of his fleſh.

The like is recounted of other apoſtolical men, that lived in thoſe days: as for example, of St. *James* the Apoſtle, ſurnamed the juſt, of whom is recorded by *Egeſippus*, and related by *Euſebius*: that beſides other auſterities of life concerning his apparel, diet, and continual mortification; his exerciſe of praying on his knees was ſuch (a thing that delicate Chriſtians of our days much fly) that the skin of his knees was made as hard, as the brawn of a camel's knee. And yet if we conſider, what neceſſity a man, that was ſo holy and juſt, and had lived ſo long with Chriſt himſelf, might have of ſo much prayer, in reſpect of us now; the difference will quickly appear. The like, or rather greater ſeverity of life does that learned *Jew* and Philoſopher *Philo* recount of his countrymen, the firſt Chriſtians in *Alexandria* under St. *Mark* the Evangeliſt, ſent thither from *Rome* by St. *Peter*, to begin that church, which he did with ſuch exact piety, ſanctity, ſimplicity, abſtinence, and mortification; as moved their adverſaries in religion (whereof *Philo* was one, who lived at that time, and ſaw their lives) to extream admiration. And this direction, no doubt, St. *Mark* * carried from St. *Peter*, that ſent him thither; as St. *James*, and other Apoſtles, and St. *Mary Magdalen* (that perhaps exceeded them all in this kind) took the ſame from Chriſt himſelf. And ſuch as follow'd them in this exerciſe of auſterity of life, had their warrant both from theſe men's example, and from the Spirit of God inſtructing them; whereof you may read infinite examples in the foregoing *Egeſippus*, and *Euſebius*, and others, that wrote the lives of Saints in thoſe firſt ages; as alſo in St. *Athanaſius* in the life of St. *Anthony* the monk; and in St. *Hierom*, who regiſter'd the acts of St. *Paul* the hermit, and of St. *Hilarion*. The like you may ſee in *Joannes Caſſianus*, *Palladius*, *Joannes Climacus*, and others,

The auſterity of St. *James* and others. *Egeſip. apud Euſeb. lib. 2. hiſt. cap. 22.*

The auſterity of St. *Mark* and his firſt Chriſtians in *Alexandria*.

Philo. l. 4. de vita Contemplat.

* *Euſeb. in Chron. An. Chriſti* 46.

others, that have recorded things of admiration in this behalf, which we now are almoſt afraid to read; and much more to imitate. All which rigour of exact life and mortification in theſe ancient Chriſtians, tended notwithſtanding to this end: to mortify their bodies, ſubdue their fleſh and ſenſuality, repreſs the motions of their concupiſcence; that thereby they might ſtand the more ſecure in this battle of reſiſting ſin; whereof St. *Auguſtine* uſed thoſe effectual words: *Moriar ne moriar*. I will die, to the end I may not die, that is to ſay, I will mortify my fleſh, leſt I be ſlain in this battle.

St. *Auguſtine*'s worthy ſaying. *lib.* 1. *Confeſſ. c.* 5.

This was the beginning of the auſterity of life in thoſe firſt fathers, and founders of our religion. This was the cauſe of firſt leaving the world, and flying to the deſert. This was the origin of all monaſteries, cloiſters, hermitages, cells, and ſolitaty habitations: and finally, this was the reaſon of all breach and ſeparation from fleſh and blood, and from all worldly converſation; thereby to avoid all occaſions of external temptations; and by that means, to gather the more force and ſtrength, to reſiſt the internal. In which internal conflict notwithſtanding, the combat oftentimes was ſo ſharp and vehement; that it is moſt wonderful to conſider what is recorded by the foreſaid writers, touching aſſaults endured by thoſe ancient Saints, that had left the world; and what extream pains and afflictions they ſuſtain'd willingly, to continue their reſiſtance againſt their ſpiritual adverſary. Which things were ſet down, no doubt, and left written to us by God's holy providence, for our confuſion that now live, who are ſo careleſs and negligent in reſiſting the aſſaults and temptations of ſin, that we make no account thereof at all.

A marvellous example of St. *Hierom*. 2 *Cor.* 12.

St. *Hierom*, in a certain epiſtle, bears witneſs of himſelf, that, having abandon'd the world, and retired himſelf into a wild deſert of *Syria*, he was moſt terribly tempted, not unlike to St. *Paul*, with ſuggeſtions of the

the fleſh. But what did he to reſiſt this temptation? and what ſucceſs had he therein? you ſhall hear his own declaration. " How often, ſays he, being in " the wilderneſs and vaſt deſert, burnt up, and " ſcorch'd by the extream heat of the ſun (wherein the " monks of my time had their ugly habitations) was I " tempted with thoughts of *Roman* delights, *&c.* I " ſate alone, for I was repleniſh'd with ſorrow and " bitterneſs. The parts of my body were now become " deform'd and ugly, with continual wearing of my " ſack: and my skin was as black as the skin of an " *Æthiopian.* I wept daily, and paſs'd my time con- " tinually in groaning: and when, at length, ſleep " came upon me againſt my will, I lay down, and " did beat my bare bones, ſcarce hanging together, " againſt the ground. Of my meat and drink, I will ſay " nothing; whereas in this place, we, that are monks, " do uſe only cold water, even when we are ſick; and " do think it a great delicacy, to taſte any one thing, " that ſavours of the fire.

Hieron. ep. 22 ad Euſt. Paulo poſt initium.

The auſterity of old monks.

" I therefore being in this caſe; and having ſhut " my ſelf up in this priſon, for fear of hell fire, and " for avoiding of ſin; being not only companion to " ſcorpions and wild beaſts, but wholly worn out with " continual faſting: yet I could not avoid the tempta- " tions of the fleſh, *&c.* Wherefore I did caſt my ſelf " down at the feet of Jeſus: I did bathe the ground " about me, with tears; and dried the ſame up again " with my own hair. I did repreſs my rebellious " fleſh, with continual abſtinence of whole weeks to- " gether. I am not aſham'd to confeſs this miſery of " my wretched ſtate. I remember, that I cry'd unto " Jeſus, whole days and nights together; and ceaſed " not to beat and knock my breaſt; until he aroſe, " and rebuked my enemy; and thereby reſtored to me " my former tranquillity. I perſever'd in prayer, in " that forlorn and ſavage deſert (being angry and ri- " gorous againſt my ſelf) and I hamper'd with im-

St. *Hieroms's* combat with temptations of the fleſh.

" priſonment

" priſonment my miſerable fleſh, as our Lord is my
" witneſs; until at length, after infinite tears ſhed,
" and my very ſight dazled with long looking up, and
The concluſion of ſtriving in the end. " beholding the heavens, I ſeem'd again to be reſtored
" to the company and fellowſhip of Angels: where-
" with being made exceeding joyful; and repleniſh'd
" as it were with all kind of divine and celeſtial ſolace;
" I began to ſing again, within my ſelf, that moſt
Cant. 1. " pleaſant ſong: *We ſhall now run after the ſweet ſa-*
" *vour of thy fragrant ointments, O Lord.*"

The miſerable ſtate of moſt Chriſtians at this day. *Eccleſ.* 4. *Prov.* 33. Thus did theſe bleſſed Fathers and Saints of God behave themſeleves: and thus did they eſteem themſelves bound to do, to reſiſt ſin, and to maintain their integrity, againſt the wicked aſſaults of their ghoſtly enemy; remembring how it is written: *Fight valiantly for thy ſoul; and ſtrive unto death for maintenance of juſtice.* But alas, dear brother, how do we behave ourſelves in this important buſineſs? what do we? what pains take we? what attention, what vigilancy do we hold upon our thoughts, words and actions? what caution do we uſe? what reſiſtance do we make? is there any man that flies the occaſions of ſin; or rather provokes not the ſame? is there any, now a days, that mortifies his fleſh; or rather does not cheriſh and pamper it to wickedneſs? is there any man, that repreſſes his own appetites? that ſtands in fight againſt ſenſual ſuggeſtions? nay rather, do not all the world run after their own concupiſcence? do they not yield themſelves, as ſlaves, to every temptation, that does ariſe? to every aſſault, that the enemy makes? do they not devour every hook, which the devil lays to intrap them, and ſwallow down every poiſon'd bait, that is caſt for their deſtruction? O merciful Lord! what a pitiful ſtate of the world is this? Hearken, good Chriſtian, how this caſe of a careleſs ſenſual man is deſcribed, even by the very finger of God himſelf.

The deſcription of a man that follows his own concupiſcence. *Prov.* 7. " I looked forth thro' the bar, of my window (ſays the
" divine wiſdom of God) and I ſaw, and conſider'd a
fond

" fond young fellow, who wallk'd by corners of the " ſtreets in darkneſs, *&c.* And there ran unto him a " woman, deck'd up like a harlot, and prepared to de- " ceive ſouls, *&c.* She enticed him by flattery, and " many ſweet ſpeeches; and entangled him with ſtrong " allurements. Preſently he follow'd her, as an ox led " unto the ſlaughter, and as a wanton skipping lamb, " that is carried to the ſhambles; like a bird that " makes haſte to the ſnare, ſo follows he: not know- " ing (ſilly ſot) that he is drawn to fetters; and that " the danger of his ſoul depends thereon; until his " heart be ſtrucken thro', *&c.*"

The bondage and danger by yielding to our concupiſcence.

This is the deſcription which the Holy Ghoſt uſes, to ſet out unto us, of the miſerable condition of a diſſolute and wretched Chriſtian, who has no care of reſiſting temptations, but follows every ſuggeſtion of his own ſenſual appetite; and thereby, not only wounds to death his own heart and ſoul, by every temptation, he yields unto; but alſo, as the ſcripture here notes, enthrals himſelf in ſuch miſerable bondage and captivity, and caſts himſelf into ſo ſtrong bands and inextricable fetters of his enemy; that he cannot poſſibly afterwards deliver himſelf; but by ſome wonderful and extraordinary miracle, wrought by God. For as Chriſt's Apoſtle writes: *He that yieldeth to ſin, becometh the bond-ſlave of ſin*, And the Holy Spirit of God, in another place ſays; *The wicked man is wrapt in the bands, and chains of his own wickedneſs.* Which bands and chains are ſo knit, and ſtrongly link'd together in a ſenſual man; that, being once entangled, he is drawn from link to link, and encompaſs'd about with ſo many folds; that he ſeldom can eſcape, until he come to the end thereof, which is faſten'd even in hell it ſelf. This thing do theſe holy * fathers of God's Church expreſs by this deduction: in careleſs and negligent Chriſtians, ſuggeſtion (which is the beginning of this dangerous and infernal chain) draws after it thought; cogitation draws affection; affection, delectation; delectation,

Joan. 8.

Prov. 5.

The chains of ſin.

* See St. *Greg. l.* 4. *Moral. c.* 25. *Iſiod. l. de ſum. bono. c.* 23.

lectation, conſent; conſent, operation; operation, cuſtom; cuſtom, deſpair of God's mercy; deſpair brings in the defending of ſins committed; after which follows immediately, both vaunting, boaſting, and glorying in wickedneſs, which is the next inſeparable link to damnation it ſelf.

The miſeries of them that reſiſt not ſin.

To theſe miſeries, and inexpreſſible calamities is the world brought, by not reſiſting the temptations of ſin; but yielding to every unlawful motion of our ſenſual appetite. According as it was foretold ſo long ago: *If thou give to thy ſoul her concupiſcence, ſhe will make thee a joy to the enemies.* O ye children of *Adam!* why conſider you not this thing? O worldlings! O careleſs Chriſtians! why forget you this point, ſo neceſſary to be ponder'd? is it poſſible that men ſhould be ſo negligent in their own apparent, and irremediable dangers? the world is now come to that deſperate condition, deſcribed by *Job*, wherein men drink up ſin, as beaſts do water: that is, without difficulty, ſcruple, remorſe of conſcience, fear of hell, care, doubt, examination, or thought. We are now come to that obſtinate contempt foreprophecied by *Daniel: Wicked men will do wickedly, and will not underſtand.* Nay, the moſt part of men are enter'd into that dreadful, and moſt horrible plight, whereof the wiſe man ſaid: *The impious man when he is come to the depth of wickedneſs, contemneth.* But what are the words immediately enſuing? *But ignomy and reproach follow him.* Which St. *Paul* expounds more plainly in this manner: *Whoſe end is deſtruction.*

Eccl. 18.

Job. 15.

Dan. 12.

Prov. 18.

Phil. 3.

The concluſion of this part.

Wherefore, he that is a good Chriſtian indeed, and deſires to enjoy the fruit of that vocation: let him beware of this perilous labyrinth; and learn to reſiſt his carnal appetites betime. Let him cruſh the head of the ſerpent at the firſt entrance of unlawful ſuggeſtions; as in the ſecond part of this *Directory* he ſhall more particularly be inſtructed to do. In the mean ſpace, this already ſpoken ſhall be ſufficient, to declare the great importance, weight, and neceſſity of this affair, and the manifold

manifold miſchiefs, which enſue unto the world, for want of watchfulneſs and diligence in this war.

SECT. III.

Chriſtian duty for abounding in good Works.

AND thus having ſhew'd how bad ſoldiers we are in fighting, and reſiſting our enemy; it remains to conſider, how prudent ſtewards and labourers we are, for encreaſe of our gain and ſpiritual riches, by the exerciſe, negotiation, and traffick of good works. About which point is to be obſerved, that man, from his firſt fall in paradiſe, was aſſign'd to travel and take pains in this kind of exerciſe; and in no ſort to be idle. For ſo it is plainly ſet down in the book of *Geneſis*: *Man was placed in paradiſe to labour.* And after that, in divers places in the Old Teſtament, the Spirit of God exhorted men, to be induſtrious, and diligent; to till ſuch land, as God had lent them, for their gain, which the Prophet *Hoſea* interprets thus: *Seminate vobis Juſtitiam:* Sow to your ſelves juſtice. And the wiſe man more plainly: *Whatſoever thy hand can do, do it inſtantly.* The reaſon of which exhortation is ſet down in another place: *Anima operantium impinguabitur.* The ſoul of ſuch as labour, and take pains ſhall be fatned; and again: *Seminanti juſtitiam, merces fidelis.* To him that ſows juſtice or good deeds, there remains a faithful and juſt reward. In reſpect whereof in the deſcription of a bleſſed and fortunate man, it was put for one principal quality by the Prophet; *that he received not his ſoul in vain*; but labour'd and employ'd the ſame to his greateſt benefit. And this in the Old Teſtament. But in the New, wherein the moſt excellent merits of Chriſt do yield ineſtimable dignity to all good works, that are done in his name, this precept of labouring has more place, and is more ſeriouſly recommended: for by Chriſt's ſpirit and abundance of

Gen. 2.

Prov. 12. *Eccle.* 20. *Hoſea* 10.

Eccl. 9.

Pſalm 23.

Of labouring, in the New Teſtament.

grace, we are more enabled to perform the ſame; as may appear by the words of God himſelf in *Ezekiel:* where foretelling the times of the Meſſias to come, he ſays, *And I will put my Spirit in the midſt of you, and will make, that you walk in my precepts, and keep my judgments and do them.* Which is to be underſtood of the performance of good works, according as St. *Paul* deſcribes the condition of Chriſtian people, when he calls them: *an acceptable people, cleanſed by Chriſt's blood, to be followers of good works.* And in another place, he defines a good Chriſtian to be: *the hand-work of God, created in Chriſt, to walk in good works.* And yet further Chriſt himſelf in the Goſpel declares plainly, what the ſtate and condition of Chriſtians is in this life, by the parable wherein he likens himſelf to the rich banker, who committed divers ſums of money to his ſervants, with this charge: *Negotiamini dum venio:* make ye your traffick until I come, and call for an account.

Ezek. 36.

Titus 2. The definition of a good Chriſtian.

Epheſ. 2.

Luke 19.

The vocation of a Chriſtian.

2 *Col.* 2.

By all which it is moſt manifeſt, that the life and vocation of a Chriſtian in this world; is to labour and make his gain, by the talents that God has lent him; and to *fructify in all good works*, as St. *Paul* exhorts us. Hereby alſo does appear, that the time of this our life is nothing elſe, but a certain ſeaſon allotted, wherein to ſow and plant; nothing elſe, but a fair or market wherein to traffick, negotiate, and make our exchange for the kingdom of heaven. In which affair and negotiation, he that is diligent, laborious, and induſtrious; is accounted *a wiſe man*, even by God's own mouth: as on the contrary, the careleſs, ſlothful and negligent man is call'd the *child of confuſion*, void of wit, and ſubject to all miſery, contempt, and beggary. Hence are thoſe ſpeeches of holy ſcripture: *Manus fortium dominabitur:* The hand of the ſtrong ſhall rule. And again: *Robuſti habebunt divitias.* The ſtrong ſhall have riches. And yet further: *he that diligently tilleth his ſoil, ſhall advance to a great height his ricks of corn.* And to the negligent it is ſaid, on the

Prov. 10.

Prov. 12.

Prov. 11.

Eccl. 20.

Prov. 10.

the other ſide: *Egeſtatem operata eſt manus remiſſa:* the ſlothful hand has wrought poverty. And finally, the more to confound our folly and lazineſs in this point, and to make deeper impreſſion thereof in our hearts, we are by holy writ referr'd, even unto the ſchool and inſtruction of unreaſonable creatures. *Go to the Emmet, O ſluggard* (ſays the wiſdom of God) *and conſider her ways, and learn wiſdom; who, whereas ſhe has no guide, nor maſter, nor captain, prepareth meat for herſelf in the ſummer, and gathereth in the harveſt for to eat.* By which words we are admoniſh'd, not only what is our duty in this life, concerning labour in good works; but alſo, that the moſt excellent and ſupreme point of wiſdom, which poſſibly can be imagined, is, to gather ſtore in this time preſent, for the time to come; and to make our proviſion in this world, whereon to live in the country, whereunto we take our journey. *Prov.* 6.

Chriſtian wiſdom wherein it conſiſts.

This is that great and rare wiſdom, which is call'd in ſcripture, *The wiſdom of Saints:* or rather as St. *Paul* terms it; the wiſdom of God himſelf, not known to the world: that wiſdom, which *Iſaiah* calls *divitias ſalutis:* the treaſure of ſalvation: That, whereof the wiſe man ſays, *Cogitare de illa, ſenſus eſt conſummatus:* to think, and ponder upon this kind of wiſdom, is moſt perfect underſtanding, and prudent knowledge. Again: *God loveth no man, but him that dwelleth or remaineth with wiſdom.* And finally, to ſtir us up to this kind of wiſdom, he makes an ample exhortation; with a declaration of the nature, dignity, and utility thereof, to this purpoſe: "Come to this wiſ- "dom, as he that ſows upon hope of harveſt; and "have patience for a time, to expect her fruits. Thou "muſt labour and take pains a little in her work; and "ſoon after thou ſhalt taſte of the commodities, ſhe "brings forth. O how ungrateful is ſhe to the ig- "norant! and a fool will not abide her. She is not "revealed to many: but to whom ſhe is known, with "them ſhe remains until ſhe bring them unto the "ſight *Prov.* 9. *Rom.* 11. *Iſaiah* 33. *Sap.* 6. *Sap.* 7. *Eccl.* 6.

" ſight and preſence of God himſelf, *&c.* Hearken " therefore my ſon, and follow her ways with all thy " force, *&c.* For at the laſt day, thou ſhalt find reſt in " her; and ſhe ſhall turn thee to great joy and conſolation."

This was that bleſſed and wiſe man's counſel; and for fulfilling of this counſel, as alſo for obtaining the reſt, joy, and final conſolation here mention'd, St. *Paul* cries ſo vehemently unto us, exhorting us every where to do good works, and that abundantly, inſtantly, in all times, to all men, upon all occaſions, and with immoveable conſtancy; aſſuring us, that our labour herein ſhall not be loſt, but that the time ſhall come when we ſhall reap the fruit thereof. To which purpoſe alſo appertains the parable of the prudent ſteward, propounded by our Saviour; with a very effectual exhortation in the end, that in this life we ſhould purchaſe ourſelves friends, by the uſe and diſtribution of our wicked mammon, who may afterwards make us place in heaven. To this effect are directed all thoſe admonitions of holy ſcripture. *Work your own ſalvation.* Again: *Brethren, be ye careful to make your vocation and election ſure, by good works.* And St. *Paul* adjoins another circumſtance; thereby to move us the ſooner, ſaying: *While we have time, let us do good works:* inſinuating hereby, that this time preſent was allow'd us, only for that purpoſe; and that, this time being paſt, there would be no more place for ſuch matters; according to that ſage admonition of our Saviour himſelf: *The night will come, when no man can work any more.*

1 *Cor.* 15. 14.

Luke 16.

Phil. 2.
1 *Peter* 1.

Gal. 6.

John 9.

The diligence of old Chriſtians to work while they had time.

For preventing of which night, and to take time while it ſerved, very ſtrange it is to conſider the pains, watchfulneſs, and diligence, which ancient holy Chriſtians in former ages did uſe; and the ſenſeleſs forgetfulneſs wherein we paſs our days now. They imitated the good husbandman, who is careful to caſt his ſeed into the ground, whilſt fair weather laſts; and the diligent merchant, who neglects not to lay out his money, while the good market endures. They knew, the

the time would not be long, which they had to work in; and therefore they beſtirr'd themſelves ſeriouſly whilſt opportunity was preſent. Hence among other things, proceeded all thoſe goodly monuments of alms-deeds, and charitable works yet extant in the world, as witneſs of their exerciſe in this kind of wiſdom. So many commonwealths eſtabliſh'd; ſo many churches built, and endued with abundant maintenance; ſo many biſhopricks, deanries, arch-deaconries, canonries, prebendaries, chantries, and benefices; ſo many hoſpitals, and houſes of orphans, and fatherleſs infants, as alſo for the relief of other poor, impotent, and diſtreſſed people. So many ſeminaries, ſchools, halls, colleges, and unverſities for encreaſe of learning: ſo many bridges, highways, cauſeys, town-houſes, and other publick commodities: ſo many places of prayer and devotion; as, monaſteries, abbeys, priories, convents, nunries, hermitages, cells, oratories, and other like, for repoſe of virtuous people that would leave the world, and betake themſelves only to the contemplation of heavenly things, and exerciſe of a more holy, and retired life.

The charitable deeds of our anceſtors, and want thereof in us.

All which charitable deeds, and many more that cannot be recounted, came out of the purſes and coffers of godly Chriſtians, in ancient times: who very often gave, not only of their abundance and ſuperfluities; but ſpared alſo from their own ſuſtenance and neceſſary relief: as alſo took away and alienated many things from their own children and poſterity, to employ them in theſe charitable uſes, for the benefit of their ſouls. Whereas, on the contrary, we that now live in this miſerable corrupt time, are ſo far from giving away our neceſſaries, and plucking from our own bodies, towards theſe offices of charity; that we make no ſcruple at all, to ſpoil the poor and godly of theſe benefits and reliefs, which where left unto them by our fore-fathers. And as for our own ſuperfluities, we ſeek commonly to employ them, rather on hawks, and dogs, and brute beaſts (as ſometimes alſo upon much more vile uſes)

than in charitable deeds, to the relief of our poor brethren, and to the eaſe of our own ſouls in the life to come. So utterly fails the whole world at this day, in performing this point of doing good deeds.

The perfection of Chriſtian vocation, if it were fulfill'd.

Wherefore, to draw a concluſion of this whole chapter, it may appear, by what has hitherto been ſaid: firſt, what a perfect and moſt excellent creature a good Chriſtian is; whoſe life is nothing elſe but a continual warfare and reſiſtance of all ſin, in thought, word, and deed; and an inceſſant exerciſe of all piety and good works, which his hand, or heart may poſſibly perform. Which kind of life, if it were exactly fulfill'd, in ſuch ſort as it was preſcribed by Chriſt the author of our profeſſion; moſt evident it is, that the commonweal of Chriſtianity would be a moſt heavenly, bleſſed, and angelical ſtate upon earth, wherein, no fraud, no deceit, no malice, no contention, no wickedneſs, injuſtice, or violence would reign: and conſequently, either few, or no temporal laws would be neceſſary for puniſhment of the ſame. For, by the only law of religion and conſcience, all would be ſimplicity, all purity, all truth and honeſty, concord, love, and charity one towards the other; as we read, it fell out in the firſt days and ages of Chriſtian religion, when this law of conſcience was yet obſerved. But now, as the world has abandon'd commonly in every place, theſe two principal parts of Chriſtian duty, (I mean the reſiſting ſin, and performing good works) a great part of Chriſtians are become more ſenſual, and diſſolute in manners and life, than perhaps ever were the more civil part of Gentiles and Infidels; which is a moſt intolerable diſhonour to our Saviour, who gave his life for reducing us to a better converſation. For which cauſe, in all reaſon, right, and equity, the puniſhment of ſuch unworthy Chriſtians, muſt needs be far greater, at the latter day; than of the very Pagans, who had not that light and aſſiſtance for their direction; according to that ſpeech of Chriſt to certain ungrateful towns

and

and places, wherein he had preach'd: *Wo be to thee* Chorozain: *wo be to thee* Bethſaida: *for that, if the like things had been done in* Tyre *and* Sydon (which are heathen cities) *that have been done in thee; they would have repented: and therefore I tell you, that it ſhall be eaſier for them, in the day of judgment, than for you.* Which point, would to God, men now a-days would attentively conſider. *Luke* 10.

Secondly, it may appear by theſe, and other things before ſet down, what a marvellous different life the good, and evil do paſs in this world: and conſequently, how different a lot they are to receive in the next, from him that rewards each man, as St. *Paul* ſays, according to his actions, either good, or evil. For firſt: the virtuous Chriſtian does not only abſtain from committing ſin (eſpecially that which divines call mortal, and which each man by God's aſſiſtance may avoid) but alſo by continual reſiſting and fighting againſt the ſame, he encreaſes daily, and hourly his merit for the crown of heaven. But the careleſs man, by yielding conſent of heart to every lewd concupiſcence that offers itſelf, does not only not gain any merit at all; but heaps up ſin upon ſin without end, meaſure, or number. Again, the careful man, beſides avoiding ſin, and the gain which he gathers by fighting in that combat, performs alſo infinite good works, at leaſt in heart and deſire, which is accepted by God for deeds, where further ability fails. But the looſe Chriſtian, neither in heart, or deed does any good at all; but, in place thereof, commits infinite evils. For, as the one employs his whole mind, heart, words, and hands, with all the forces, and other abilities, that God has given him, to the doing of good, and reſiſting of evil; ſo the other bends all his powers of body, mind, and fortune, to the ſervice of vanities, the world, and of his own fleſh, and to the encreaſe of the enemies of Chriſt's kingdom. And hereby, as the former encreaſes hourly in merit before God, ſo the latter continually,

The difference of the virtuous and wicked in this world; and in the next. *Rom.* 2. 2 *Tim.* 4. 2 *Cor.* 5.

A point of great conſideration.

tinually, by all his thoughts, words, deeds, and endeavours, does multiply his ſins, whereunto by God's juſtice are due the torments of hell. And in this contrary courſe, they paſs over their lives, for twenty, thirty, forty, more or fewer years, and ſo come to die, each man with his contrary account: which being ſuch as I have ſaid, can it be marvellous to any man living, if there be ſo great diverſity in their everlaſting conditions in the world to come; ſeeing their dealings, and reckonings were ſo oppoſite and unequal in this preſent life.

The concluſion with an exhortation.

Learn then, my dear brother, if thou be wiſe, by theſe and the like conſiderations, to awaken thy ſelf, while thou haſt time. If thou find by examination of the two aforeſaid parts of Chriſtian duty, that hitherto thou haſt walked awry, and haſt not perform'd the life required in that vocation; thank God for this ſo great a benefit, as is the revealing of thy danger, while yet there is time and place to make amends. Many, no doubt, are this day in torments, and will be everlaſtingly, who paſs'd over their lives without ever thinking of theſe affairs: and if they had received ſo ſpecial favour, as thou doſt now, in having theſe matters ſo particularly laid before thee; perhaps they had eſcaped thoſe eternal calamities, wherein now they are fallen without poſſiblity of redreſs. Uſe then God's mercy to thy gain, dear Chriſtian, and not to thy greater, and more intolerable damnation. Caſt not away wilfully, that moſt precious jewel, thy ſoul, which Chriſt has bought ſo dearly, and which he deſires ſo vehemently to ſave, and enrich with grace, and everlaſting glory; if thou wouldſt yield the ſame into his hands, and be content to direct thy life according to his moſt holy and ſweet commandments. Remember, often, what thou wilt deſire to have done and perform'd at the hour of thy death: to which purpoſe read, and ponder well the eighth and ninth chapter of this firſt part.

CHAP.

CHAP. VII.

The account Chriſtians muſt yield to God, of the foreſaid duties and offices; as alſo, of the majeſty, ſeverity, terror, and other circumſtances of that Reckoning-day; with two ſeveral times appointed for that purpoſe.

SECT. I. *A point of great WISDOM.*

AS in every office, and charge committed to a ſervant in this life, it is a principal point of wiſdom, to conſider, and bear in mind, what account, and rekoning will be made thereof by him who placed him in that charge; as alſo what nature and diſpoſition his maſter is of in taking his account; that is, whether exact or remiſs, facile or rigorous, mild or ſtern; and whether he has power to puniſh at his pleaſure, if he finds him faulty: even ſo it behoves a a careful Chriſtian in the charge of his life and duty before mention'd and declared, very diligently to weigh, and ponder with himſelf, what manner of reckoning his Lord and Saviour will require at his hands, and in what terms, either of rigour or lenity, facility or ſeverity, he will proceed with him in that account. Which thing, a prudent man may eaſily conceive, conſidering theſe two following points.

How the law of good life was puniſh'd.

Firſt, if we weigh the manner, order and circumſtances, whereby his charge, that is, the law and rule of his converſation, was publiſh'd, and proclaim'd by God to the world. Which thing is ſet out at large in the book of *Exodus*, wherein is deſcribed with what marvellous, and dreadful majeſty, fear, terror, thunder, and ſound of trumpets, the ten commandments of God (which contain the perfect form of a virtuous life) were pronounced by Angels to the people of *Iſrael*. *Exod.* 19. & 20. *Acts* 7.

Which

Heb. 12. Which terror and majeſty St. *Paul* applies expreſly to this meaning, that we ſhould greatly tremble to violate or tranſgreſs this law, which was deliver'd with ſuch circumſtance of dread and horror; ſeeing that the laws of great princes and potentates, are exacted commonly and executed upon the offenders, with much more terror, than they were proclaim'd.

Who and what manner of auditor ſhall receive our accounts.

Secondly, the ſame in part may be conceived, if we conſider what Judge or Auditor we ſhall have in this account. Which St. *Paul* declares plainly telling us: *We muſt all be ſummon'd before the tribunal ſeat of Chriſt, and every man receive either good or evil, according as he has behaved himſelf while he lived upon earth.* Which thing Chriſt himſelf confirms in divers parables, when he promiſes to take account of all his talents lent unto his ſervants in this world. And in St. *Matthew*'s Goſpel he expreſſes the particular manner of that account, ſaying: *The ſon of man ſhall come with his Angels in the glory of his Father to take an account, and then ſhall he give to every man according to his works.* And yet more particularly and ſeverely of the ſame matter and day: *I ſay unto you, that every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of Judgment.* By which ſpeech of our Saviour we are admoniſh'd, not only that we ſhall give an account of our doings, but alſo that we ſhall yield the ſame to himſelf, who ſays in another place. *Ego ſum Judex & Teſtis.* I am both Judge and Witneſs in this account. We are inſtructed alſo, that this account will be moſt exact and exquiſite, not omitting the leaſt errors and offences that have paſs'd in our life: that particular reward or puniſhment will be aſſign'd to each man, conformably to the quality of his account. And finally, that this account or day of reckoning (to declare the terror and majeſty that will be uſed therein) is call'd here by Chriſt, a judgment and tribunal, wherein ſentence of life or death is to be pronounced.

Mat. 16.

Mat. 12.

Jer. 29.

Of

Of which Judgment or Accounting-day, the ſcripture notes unto us two kinds. The firſt whereof is call'd a particular Judgment, it being exerciſed upon every ſoul immediately after her departure from the body, according to the words of holy St. *Paul*: *It is appointed for every man once to die, and after that to have his Judgment.* The ſecond is call'd a general Judgment, for it will be executed upon all the world together at the laſt day, when mankind will be tranſlated from this terreſtrial habitation. And of this Judgment are to be underſtood as well thoſe former words of Chriſt, touching his coming in glory, as alſo infinite other places and paſſages of ſcripture, which do forewarn and admoniſh us of this moſt dreadful day. And altho' in the firſt particular Judgment, each ſoul that departs hence, receives an irrevocable ſentence, either of life or eternal death (as may appear by the examples of *Lazarus*, and of the rich glutton, whereof the one was determined to everlaſting repoſe, and the other to eternal torments, immediately upon their ſeparation from this world) yet are there alledg'd by the holy ſaints of God, divers moſt clear and facile, and evident reaſons, why his divine wiſdom, beſides that firſt private and particular day of trial, has ordain'd alſo this ſecond, which will be publick, manifeſt, and univerſal.

Two days of Judgment.

I. Particular. *Heb.* 9.

II. General.

Luke 16.

The firſt whereof is, that the body of man riſing from its ſepulchre at that day, may be partaker of eternal puniſhment or glory with the ſoul, even as in this life it was participant of the virtues or vices which the ſoul did exercíſe. The ſecond reaſon is becauſe as Chriſt was contemptible in this world, and diſhonour'd publickly, and put to confuſion, with his Saints after him, in the ſight of all men: ſo was it convenient that once in this world, he ſhould ſhew his Power and Majeſty, and that in the ſight of all his creatures together, but eſpecially of his wicked enemies, who after that day are never to ſee or behold him more. The third is, that both wicked ſinners and bleſſed Saints of God, might receive

I. Four reaſons why there is a ſecond Judgment.

II.

III.

receive their rewards and final payments openly, in the ſight and hearing of each other, to the greater heart-breaking and confuſion of the impious, and triumphant joy of the virtuous, who commonly in this world, were contemn'd, over-born, and trodden down by the others. The fourth and laſt is, becauſe men when they die, do not commonly carry with them all the good or evil which they have wrought, having left behind them divers things which may increaſe their glory or torments after their death: as are their examples, their inſtructions given to others, their temporal faculties or abilities, books, preachings, and exhortations, and other like means, whereby good or evil may proceed after their departure. The reward whereof cannot ſo conveniently be aſſign'd unto them whilſt this world endures, becauſe their joys or puniſhments in the places where they are, may be daily augmented, by the hurt or good that may be wrought in the world, by thoſe means which they left behind them.

IV.

So divines do hold, for example ſake, that the glory of St. *Paul* is increaſed daily in heaven, and will be to the world's end by reaſon of them that daily do profit by his writings and rare example of life upon earth: as alſo on the contrary part, that the torments of *Arius*, *Sabellius*, and other wicked hereticks, are continually augmented, by the numbers of them, who from time to time are corrupted with their ſeditious and peſtilent writings. The like they hold of diſſolute poets, and other looſe writers, which have left behind them laſcivious, wanton, and carnal devices; as alſo of negligent parents, maſters, or teachers, who by their careleſſneſs, and evil examples, gave occaſion to corrupt the children, ſcholars, or ſervants committed to their government and inſtruction. But after this general day of Judgment once paſt, there will be no more place of meriting upon earth, either good or evil; for the world then and there ſhall receive an end, and a final ſentence be pronounced of whatſoever has paſs'd

Oh that men would conſider well this reaſon.

Hereticks.

Looſe poets.

Evil parents.

paſs'd from the firſt foundation, and eſtabliſhment thereof.

Of this laſt and general Judgment then, which contains a confirmation or ratifying of the particular Judgment going before, as alſo a final concluſion and clearing, of all accounts and reckonings with mankind, for his traffick, and ſtewardſhip in this worldly pilgrimage; the holy ſcripture of God admoniſhes us moſt carefully to have continual remembrance, and conſideration, as of the greateſt and moſt important buſineſs that ever we ſhall deal in, and as the forcibleſt means to reſtrain us from ſin, that poſſibly may be deviſed among frail men in this life. For of this were utter'd thoſe words eſpecially: *Bear in mind the laſt end of all things; and thou ſhalt not ſin for ever.* Which holy *David* ſeem'd to have experienced in himſelf, when he writ as follows: I have obſerved the ways of my Lord, neither have I committed wickedneſs againſt my God; for that his judgments were always in my ſight, and his juſtice I have not caſt out of my mind. And (by theſe means) I ſhall be unſpotted in his preſence, and will keep my ſelf from committing iniquity. Hence it is that the bleſſed prophet *Moſes*, when he ſaw the people of *Iſrael* careleſs in committing ſin, cry'd out in zeal: *A nation without counſel is it, and without wiſdom, O! that they were wiſe and underſtood, and would provide for their laſt.* As tho' he would ſay, if they had ſo much wit as to conſider this, and what account they muſt give to God, at the laſt day, of their doings; they would not offend him as they do. But as the ſcripture ſays in another place, for that this day of reckoning is deferr'd, and, *for that God's judgment is not pronounced preſently againſt the wicked: the children of men do commit wickedneſs daily without all fear.* We have then to conſider in this place, for our own inſtruction, and admonition in this life, what manner of Accounting-day this will be, whoſe remembrance is ſo much and often commended unto us in holy ſcripture. For the better conceiving whereof, we

How neceſſary the remembrance is of the laſt day of Judgment. *Eccleſ.* 1.

Eccleſ. 7.

Deut. 32.

Eccleſ. 8.

we will divide the following part of this chapter into three principal heads or points. The firſt whereof, ſhall be of preparations or preambles, aſſign'd to go before this day. The ſecond, of things that will paſs and be executed at that day. The third, of that which is to follow upon the ſentence given and the Judgment ended.

Three chief points of this chapter.

SECT. II.

Of preparations, before this general day of JUDGMENT.

CONCERNING the firſt, it is to be noted, that for greater dread and majeſty of this terrible day, the eternal wiſdom of almighty God has ordain'd and reveal'd unto us, that before the coming thereof, when it approaches near, there ſhall appear moſt wonderful and horrible preparations, ſigns and tokens in the world. The firſt whereof will be the tumults and commotions of all nations, kingdoms, and people upon earth. Which our Saviour himſelf deſcribed, to his Apoſtles: when you ſhall hear the fame or bruit of wars and uproars, be not afraid; for theſe things muſt be, and yet preſently the end of the world ſhall not enſue. One nation ſhall riſe againſt another, and one kingdom ſhall impugn another: there ſhall be great earthquakes, peſtilence and famine: moſt terrible ſigns and tokens from heaven. Upon which words of our Saviour, bleſſed St. *Gregory* has this diſcourſe: "The "laſt tribulation muſt have many tribulations going "before it; and by theſe manifold afflictions prece- "dent, are declared the eternal afflictions that muſt "enſue. And therefore Chriſt ſaid, that after wars and "uproars, the end ſhould not immediately follow: "becauſe, it behoves that many tranſitory calamities "ſhould go before, to denounce unto us the endleſs "woes which are to come after."

Luke 21.

Greg. Hom. 13. *in Evang.*

Theſe

Theſe wars, tumults, and moſt dreadful confuſions here ſignified by Chriſt, are ſpecified more plainly in other places of holy writ, but eſpecially by *Ezekiel*, *Daniel*, and St. *John* in his revelations. Where it is prophecied, that a little before the laſt general day of judgment, there ſhall be reveal'd the man of ſin, call'd Antichriſt; who after the conqueſt of many kings and kingdoms, will make himſelf the monarch and abſolute owner of the world; and will exerciſe upon good Chriſtians more barbarous cruelties, and ſhed more innocent blood within the ſpace of three years and a half (which will be the time of his outrageous tyranny) than all other enemies of God have done from the beginning. The matter is deſcribed moſt ſtrangely by the Prophet *Ezekiel:* in his twenty eighth and twenty ninth chapters; where he mentions a moſt bloody battle to be fought by *Jeruſalem*, wherein he ſays figuratively, that the weapons of ſuch as ſhall be ſlain, will be ſufficient to make fire for ſeven years after; and prophecies thus in the perſon of God: I have ſpoken in my zeal, and in the fire of my wrath have I promiſed, that in the laſt days when *Gog* and *Magog* ſhall come into the world, (by theſe names are ſignified the army of Antichriſt) there ſhall be a great commotion upon the earth, and the fiſh of the ſea, the birds of the air, the beaſts of the field, and all that creeps on the ground, together with all human generation, that lives upon the face of the earth, ſhall be in an uproar before my face. Hills ſhall be overturn'd, hedges ſhall be broken down, and every ſtrong wall ſhall fall to the ground. I will caſt againſt them the ſword from the tops of all mountains; and every man's ſword ſhall be bent againſt his own brother. My judgment ſhall be in peſtilence and blood, and vehement ſtorms, and in huge ſtones that ſhall fall down: I will rain fire and brimſtone, *&c.* And thou ſon of man, tell unto all the fowls and birds of the air, and to all the ravenous beaſts of the field, aſſemble your

Ezek. 18. *Dan.* 7. *Apoc.* 13. See St. *Hierom, com. in c.* 7. *Dan. in fine.*

Ezek. 38.

A moſt wonderful prophecy of the ſlaughter to be committed by Antichriſt.

your ſelves, make haſte, come together from all quarters, to feed of the ſacrifice which I ſhall prepare unto you, a great ſacrifice upon the mountains of *Iſrael*. You ſhall eat the fleſh of ſtout champions, and ſhall drink the blood of princes. You ſhall feed of their fat until you be cloy'd, and you ſhall drink their blood till you be drunk, you ſhall be fill'd at this my table, and all nations ſhall ſee this my judgment that I have exerciſed, and in what manner I have ſtretch'd out my potent hand upon them.

The two kinds of preparations.

Thus much has the word of God, and much more (which for brevity I omit) of the great miſeries, and confuſions that will be among men, ſome little time before the day of judgment. Which time being expired, there ſhall enſue other preparations in the heavens, and elements of the world, much more dreadful than theſe; which by Chriſt himſelf, and his Saints, are deſcribed in this manner. At this day there ſhall be ſigns in the Sun, in the Moon, and in the Stars. The Sun ſhall be darken'd; the Moon ſhall give no light; the Stars ſhall fall from the skies; and all the powers of heaven ſhall be moved. The firmament ſhall forſake its ſituation with great violence, the elements ſhall be diſſolved with heat; and the whole earth, with all that is in her ſhall be conſumed with fire. The firm land ſhall move and leave her place, and ſhall fly away like a dove: the preſſures of all nations upon earth ſhall be ineſtimable by reaſon of theſe things, and thro' the confuſion of hideous noiſe from the ſea, and floods; men ſhall wither away and dry up, for fear and expectation of the things, which at that day ſhall happen to the univerſal world. Thus far out of the Goſpel.

Luke 19. *Mat.* 24. *Mark* 13. 2 *Pet.* 3.

A moſt wonderful revelation of St. *John*

But St. *John*, the dearly beloved Diſciple of our Saviour, ſets out the ſame more at large, according as it was reveal'd unto him, in this manner; I heard (ſays he) a voice like the ſound of thunder, ſaying, come and ſee; I did ſee. And behold a white horſe, and

Apoc. 6.

and one that ſate upon him that had a bow; and he went to conquer. After which follow'd a black horſe, and one that rid upon him had a pair of balances in his hand. After him paſs'd forth a pale horſe, and he that ſate upon him, was call'd death, and hell follow'd behind him; and he had authority given him to ſlay by ſword, by death, and by the beaſts of the earth. The earth did ſhake; the Sun grew black like a ſack; the Moon like blood; the Stars fell from heaven; the sky doubled itſelf like a folded book; every hill, and iſland was mov'd from its place; the kings of the earth and princes, and tribunes, and the rich and ſtout hid themſelves in dens, and in the rocks of hills. Then appear'd ſeven Angels with ſeven trumpets, and each one prepared himſelf to ſound his blaſt. At the firſt ſound, there came hail, and fire mixt with blood. At the ſecond, a whole mountain of burning fire fell into the ſea, wherewith the third part of the ſea was made blood. At the third blaſt, there fell a great Star from heaven, named *Abſinthium*, burning like a torch, and infected the rivers, and fountains. At the fourth blaſt, was ſtruck down the third part of the Sun, Moon, and Stars, and an eagle flew into the element, crying with a hideous voice, wo, wo, to all them that dwell upon the earth.

Death, Hell.

Apoc. 8. Seven trumpets and ſeven blaſts.

At the fifth ſound fell another ſtar from heaven, which had the key of the pit of hell: and he open'd the pit, and there aroſe a ſmoke as from a great furnace, and there came out certain locuſts like ſcorpions, who tormented all ſuch as had not the mark of God in their foreheads. And all theſe days men did ſeek death and could not find it. And thoſe locuſts were like barbed horſes with crowns on their heads: their faces like men, their hair like women, their teeth like lions, and the noiſe of their wings like the noiſe of many chariots running together; their tails like ſcorpions, and their ſtings were in their tails, their king was an Angel of hell, named *Abaddon*, which ſignifies a deſtroyer. At the ſixth blaſt of the trumpet, were

Apoc. 9.

Wonderful locuſts.

Apoc. 9.

looſed four Angels tied before, and then ruſh'd forth an army of horſemen, in number twenty hundred times ten thouſand. And I ſaw the horſes, and they that ſate upon them had breaſt-plates of fire and brimſtone: the heads of theſe horſes were as lions, and out of their mouths came fire, ſmoke, and brimſtone, whereby they ſlew the third part of men which had not repented; and their ſtrength was in their tails which
Apoc. 10. were like ſerpents. Then was there an Angel, which putting one foot upon the ſea, and another upon the land, did ſwear by him that lives for ever and ever, that after the blaſt of the ſeventh trumpet, there ſhould
Apoc. 11. be no more time. And ſo when the ſeventh Angel had ſounded, there came great voices from heaven, ſaying, the kingdom of this world is made to our Lord and his Chriſt, and he ſhall reign for ever.

The ſeven cups of God's wrath.

And I heard a great voice, ſaying to theſe ſeven Angels, go, and pour out ſeven cups of God's wrath upon the earth, and ſo they did. And the firſt brought forth cruel wounds upon men. The ſecond turn'd the ſea into blood. The third turn'd the rivers and fountains into like blood. The fourth afflicted men with fire, and made them blaſpheme God. The fifth made them eat their own tongues for ſorrow. The ſixth dried up the water. And I ſaw three foul ſpirits like frogs iſſue out of the mouth of a dragon. And finally the ſeventh cup being poured out, there came a mighty voice from the throne of God, ſaying. It is diſpatch'd. And there follow'd lightnings, and thunders, and voices, and earthquakes, ſuch as never were ſeen ſince men dwelt upon the earth. Thus far this Apoſtle, Evangeliſt, and Prophet, St. *John*.

A conſideration upon the premiſes.

And now tell me Chriſtian, is it poſſible for any tongue, either human or angelical, to expreſs a thing more forcibly than is here ſet down? what mortal heart can chuſe but tremble, even at the reading and remembrance only of theſe unſpeakable and incomprehenſible terrors? what manner of day will that be, think

think you, when the heavens will mourn, the whole earth will ſhake, the Sun and Moon loſe their light, the Stars fall down, the ſea and floods forſake their channels and natural courſes, all the elements be diſſolved, the face of the earth overflow'd with blood, and the univerſal world on a flaming fire? is it marvel now, if the ſcriptures avouch that the juſt man and Angels themſelves will be afraid of that day? and then, to reaſon as St. *Peter* does, if innocency and juſtice ſhall ſcarcely eſteem themſelves ſecure in that fearful trial, what will become of ſin and iniquity? what will become, I ſay, of the careleſs and diſſolute Chriſtian, when he will ſee ſuch a ſea of miſeries ruſh upon him? O that men would think upon this day, while they have time! O that they would awake and prepare themſelves by a virtuous life, to ſtand ſecure and confident at this woful hour! who is there now a-days who takes that care that St. *Jerom* did, who was wont to ſay (having much leſs cauſe than we) *That he did never eat, nor drink, nor ſleep, nor take any other action in hand, without the fearful remembrance of this Accounting-day.* And this of the preparations. There follows the execution of things done in that judgment.

Sophon. 3. *Pſalm* 73. 1 *Peter* 3.

Hier. de reg. Monach c. 20.

SECT. III.

Of things that muſt paſs in this Judgment.

WHEN the former preparation is fulfill'd and finiſh'd, and the whole world brought to that pitiful ſtate and plight which I have deſcribed, then, as we gather out of ſcripture, the ſign of the Son of Man will appear in the ſky, and all the tribes of the earth will ſee him coming in the clouds of heaven amidſt all his Angels, with much power and glory, in great authority and majeſty. And there in a moment, in the twinkling of an eye, he will ſend his Angels with a trumpet, and they will gather together his elect from

the four parts of the world, even from heaven to earth. Here is ſet down the firſt act of this dreadful judgment, which is the coming of the Judge to his throne and tribunal-ſeat: ſo much the more terrible and full of majeſty in this his ſecond appearance, by how much more humble, poor, and contemptible he was, and deſpiſed in his firſt being upon earth, for the work of our redemption. So St. *John* affirm'd, that he who was ſlain as a lamb, ſhould come again to judge, as a lion. Of which coming, the Prophet *Malachy*'s words are, *Behold, he comes, ſays the Lord of Hoſts, and who ſhall be able to abide the day of his coming!* and the Prophet *Iſaiah* adds further touching the ſame coming, *That the very mountains ſhall melt at that day before his face.* And yet further he deſcribes the ſame in another place thus: *Behold, our Lord ſhall come in ſtrength and fortitude, as a ſtorm of hail, and as a whirlwind, breaking and throwing down whatſoever ſtands in his way, as a rage of many waters that overflow, and ruſh together*, &c. Whereunto the Prophet *David* annexes, *Fire ſhall burn forth in his ſight, and round about him a mighty tempeſt.*

The coming of the Judge.

Apoc. 5. & 13.

Mal. 3.

Iſaiah 64.

Iſaiah 28.

Pſalm 49.

This terrible Judge then being ſet, and all creatures of the world convened before him, the ſcripture relates us the order of that judgment deſcribed by *Daniel*: I ſaw certain ſeats placed, and the ancient of years ſate down in judgment. Thouſand thouſands were attendant to ſerve him; and ten thouſand hundred thouſands ſtood waiting before him. The judgment was ſettled, and the books were open'd. Thus much was reveal'd to *Daniel*, without declaration what books thoſe were, but to St. *John* the ſame were manifeſt, who expounded the matter thus: *I ſaw a great white throne, and one that ſate upon the ſame, before whoſe face heaven, and earth did tremble*, &c. *And I ſaw all thoſe that were dead, great, and ſmall, ſtanding before the throne. And books were then open'd --- and all thoſe that were dead had their judgment according to the things which*

The manner of the judgment.

Daniel 7.

Apoc. 20.

which were written in thoſe books, every one according to his works. By which words we are given to underſtand, that the books which at that day will be open'd, and whereby our cauſe muſt be diſcern'd, will be the evidences of our deeds and actions in this life, recorded in the teſtimony of our own conſciences, and in the infallible memory of God's inſcrutable wiſdom. Whereunto both heaven and earth, which were created for them, will give witneſs againſt the reprobate; the Sun and Moon, with all the Stars and Planets, which from the beginning of the world have ſerved them; the elements and other creatures inordinately loved and abuſed by them; their companions there preſent with whom they ſinn'd; their brethren whom they afflicted; the preachers and other Saints of God whom they contemn'd; and above all other things, the enſign and ſtandard of their redemption, I mean, the triumphant Croſs of Chriſt, which will at that day be erected in the ſight of the world. All theſe, I ſay, with infinite other things, will then bear witneſs againſt the wicked, and condemn them of intolerable ingratitude, in that they offended ſo gracious and bountiful a Lord who by ſo manifold benefits allured them to love and ſerve him.

The ſtore of witneſſes againſt us at the laſt day.

At this day, ſays the wiſe man, ſhall the juſt ſtand in great conſtancy againſt thoſe by whom they were afflicted, and oppreſs'd in this life. And the wicked ſeeing this, ſhall be ſurprized with a horrible fear, and ſhall ſay unto the hills, fall upon us, and hide us from the face of him that ſits upon the throne, and from the indignation of the lamb; for that the great day of wrath is now come. O merciful Lord; how great a day of wrath will this be? how truly ſaid the Prophet in his meditation of this day? *Who can conceive the power of thy wrath, or who is able for very fear, to recount the greatneſs of thy indignation?* this is that day of thine, whereof thy ſervant ſaid ſo long before, That thy zeal and fury ſhall ſpare

The confidence of the good, and terror of the wicked.

Sap. 5.

Pſalm 89.

Prov. 6. none in this day of revenge, nor ſhall yield or be moved with any man's ſupplication; nor ſhall admit rewards for the delivery of any man. This is that moſt dreadful day of thine, whereof thy holy Prophet admoniſhes us, when he ſaid, *Behold, the day of our Lord ſhall come, cruel day, full of indignation, wrath, and fury, to bring the earth into a wilderneſs, and to cruſh in pieces the ſinners thereof.* And another Prophet, of the ſelf-ſame day: *Behold, the day of our Lord does come; a day of darkneſs and dimneſs; a day of clouds and whirlwind, ſuch a one was never ſeen from the beginning of the world, nor ſhall be after in all eternity.* This is thy day, O Lord, and ſo properly thou wilt have it call'd; as it pleaſes thy goodneſs to term the courſe of this preſent life, the day of man. For as in the time of this preſent world, thou art content to hold thy peace and be patient, and ſuffer ſinners to do their will; ſo at this laſt day, thou wilt riſe up and plead for thy own glory, and wilt make thy ſelf known to the terror of thy enemies, according as thy ſervant *David* foretold of thee, when he ſaid, *Cognoſcetur Dominus judicia faciens:* God will be known when he ſhall come to do judgment. And moreover it is to be remembred, that all men, good and bad, muſt ſee and be preſent at this day, and that none can be exempted: ſo that whoſoever reads this, muſt know, that he or ſhe muſt ſee, and hear, and behold the ſame, and have their part, and lot therein.

The terrible day of God.

Iſaiah 13.

Joel 2.

God's day.

Man's day.

Pſalm 9.

A dreadful day.

Apoc. 20. Good God! what a marvellous day will this be, when we ſhall ſee all the children of *Adam* gather'd together from all corners and quarters of the earth; when (as St. *John* ſays) the ſea and land will yield their dead bodies, and both hell and heaven reſtore the ſouls which they poſſeſs, to be united to thoſe bodies? What a wonderful meeting will this be, dear Chriſtian, how joyful to the good, and how lamentable, doleful, and terrible to the wicked! the godly and righteous being

to

to receive the bodies wherein they lived, into the fellowſhip of their eternal bliſs, will embrace them with all poſſible ſweetneſs, and delight, ſinging with the Prophet, *Behold, how good and pleaſant a thing it is for brethren to dwell together in unity.* But the miſerable damn'd ſpirits, beholding the carcaſes, which were the inſtruments, and occaſions of their ſins; and well knowing that their unſpeakable torments will be increaſed by their mutual conjunction and aſſociation, will abhor, and utterly deteſt the ſame, and curſe the day that ever they were acquainted together, inveighing moſt bitterly againſt all the parts and ſenſes thereof, as againſt the eyes, for whoſe curious delight ſo many vanities were ſought; the ears for whoſe pleaſure, and dalliance ſo great variety of ſweet ſounds and melody was procured: the mouth and taſte, for whoſe contentment and fond ſatisfaction, innumerable delicacies were deviſed. And to be ſhort, the back and belly, with other ſenſual parts for contentment of whoſe riotous voluptuouſneſs, both ſea, and land were ſifted and turmoil'd.

The complaints of the damn'd ſouls againſt the bodies.

This will be the moſt ſorrowful condition of theſe unfortunate ſouls at that day; but this ſorrow will not avail them: for the Judgment muſt paſs. *And then* (ſays the Scripture) *ſhall Chriſt ſeparate the ſheep from the goats, and ſhall place his ſheep on the right hand, the goats on the left.* O moſt dreadful ſeparation! what would *Alexander*, *Cæſar*, *Pompey*, and other ſuch potentates of the earth give at that day, to have but the loweſt room among them of the right hand? they, I ſay, who had all this world at their pleaſure, and all dignities under their own command, would now make more account of the meaneſt place and corner among God's elect, than of all the pomp and bravery of ten thouſand worlds, if they were to live again: their cogitations at this day being far different from what they were upon earth, and their judgments wholly contrary. But, alas, there is no time for alteration or amend-

Mat. 25.

Too late to repent at the day of Judgment.

ment now. They muſt ſtand to that which is paſt, and according to their former demeanors they muſt receive their doom. They have a Judge preſent, whoſe power they cannot avoid; whoſe wiſdom they cannot deceive; whoſe equity they cannot corrupt; whoſe ſeverity they cannot mollify; whoſe indignation they cannot appeaſe; whoſe determination they cannot alter; and from whoſe ſentence they cannot poſſibly appeal.

The treaſure of a good conſcience at the day of Judgment.

O my dear and loving brother, no tongue of man can expreſs what a ſingular treaſure a good conſcience will be at this day, when thou ſhalt ſee all the princes and monarchs of this world ſtand there naked, trembling and pale; being utterly deſtitute of an anſwer to the whole multitude of their moſt ſecret ſins, diſplay'd openly before their faces. An unſpotted conſcience, I ſay, at this inſtant, will be a greater conſolation, than all the dignities or pleaſures of a thouſand worlds. For wealth will not help; the Judge will take no gifts; our own ſubmiſſion will not be admitted; intreaty of friends will not prevail; interceſſion of Angels and other Saints will have no place, for their glory at this day will (as the Prophet ſays) be *to bind their Kings in fetters, and noble princes in iron manacles, to execute upon them the judgment preſcribed.* Alas, what will all thoſe delicate and dainty people do at this inſtant, who live now in eaſe and pleaſure, and can take no pains in the ſervice of God, nor abide to hear the naming of this day? what ſhift, I ſay, will they find out in thoſe extremities? whither will they turn? whoſe help will they crave? they will ſee all things cry vengeance round about them; all things yield them cauſe of fear and horror; but nothing, any ſparkle of hope or conſolation. Above them they will behold their Judge offended with their wickedneſs; beneath them, hell open, and the cruel furnace ready boiling to receive them to torments. On the right hand, will be their ſins accuſing them; on the left hand, the devils ready to execute God's eternal ſentence on them; within them their

Pſalm 14. 9.

A moſt pitiful caſe and condition.

own

own conſcience gnawing; without them, all the damn'd ſouls bewailing; on every ſide the whole world burning.

O merciful *JESUS*, who art to behold this diſmal ſpectacle; what a paſſage will this be? what will the wicked ſinner do, ſay, or think, when he ſhall be inviron'd with theſe inexplicable miſeries? how will his heart ſuſtain theſe anguiſhes? what way will he take? to go back is impoſſible; to go forward is intolerable; to ſtand there ſtill is not permitted. What then ſhall he do? what thou, O Lord, with thy ſacred mouth haſt foretold; he ſhall dry and wither up for very fear; ſeek death, and death ſhall fly from him, cry and beſeech the hills and mountains to fall down and cover him, and they refuſing to give him that relief, or afford him ſo great a comfort, he ſhall ſtand there as a moſt deſperate, forlorn, and miſerable captive, until he receives that dreadful and irrevocable ſentence of thine; *Go ye curſed into everlaſting fire.*

Attend negligent Chriſtian.

Mar. 14. *Apoc.* 6. & 9.

Mat. 25.

SECT. IV.

Of the final End, and that which will enſue.

THIS will be the laſt act and concluſion of this woful tragedy. For ſo it is recorded by the Judge himſelf: *Then ſhall the King ſay to thoſe on his right hand: Come ye bleſſed of my Father, poſſeſs you the kingdom prepared for you from the beginning of the world. For I was hungry and you gave me to eat*, &c. And to them on his left hand he will ſay: *Depart from me ye accurſed into everlaſting fire, which was prepared for the devil, and his angels; for I was hungry and you fed me not; I was thirſty and you gave me not to drink; I was a ſtranger and you harbour'd me not; naked, and you cloathed me not; ſick and in priſon, and ye viſited me not.* Then they will ſay unto him, *O Lord, when have we ſeen thee hungry, thirſty, or a ſtranger or naked, or ſick, or in priſon, and did not miniſter unto thee?* And he will

Ibid.

will anſwer: *I tell you becauſe you have not done theſe things to one of theſe leſſer* (your brethren) *you have not done them to me. And then theſe wicked ſhall go into eternal puniſhment, and the juſt into life everlaſting.* Hitherto are the words of Chriſt himſelf.

Notes upon Chriſt's laſt Sentence.

In which may be noted, firſt, that in recounting the cauſes of theſe miſerable mens damnation, our Saviour alledges not want of belief, or that they were not faithful; whereof the reaſon may be that, which himſelf utters in another place of infidels, ſaying: *He that believes not, is already judged.* And St. *Paul* of a heretick: *That he is condemn'd by his own proper judgment.* Secondly he objects not againſt them, any actual enormous ſins; whereof may be aſſign'd for a reaſon, that which St. *John* inſinuates and ſignifies, that ſuch kind of manifeſt and deadly ſinners are now evidently appertaining to the dominion of Satan. Wherefore Chriſt urges only againſt theſe condemn'd people, certain omiſſions of good works and charitable deeds, commended unto us by the rule of Chriſtian perfection. *And for theſe, he pronounces againſt them his moſt dreadful ſentence of everlaſting damnation. Which ſentence being once paſs'd the Judge's mouth, and received in the ears of all that infinite aſſembly there preſent, imagine, thou my Soul, what an univerſal ſhout and outcry will thereupon ſtraight enſue. The ſaved rejoycing, and ſinging eternal praiſes to the glory of their Saviour; the damn'd bewailing, blaſpheming, and curſing the day of their nativity; the Angels commending and extolling the equity of that judgment, againſt which the parties that are convicted, will not be able to find the leaſt exception. Conſider the intolerable upbraiding of thoſe moſt inſolent infernal ſpirits, againſt the miſerable condemn'd ſouls that are deliver'd to their prey; with how bitter ſcoffs and taunts will they trail them to their torments? with what intolerable inſults will they execute the ſentence of God againſt them? conſider the eternal ſeparation that now muſt be made between fathers

John 3. *Tit.* 3.

1 *John* 3. & 5.

* Mark well this point, O careleſs Chriſtian.

The cry and ſhout upon the Judge's Sentence.

A woful ſeparation.

fathers and children, mothers and daughters, friends and companions; the one to glory, the other to miſery, without any hope ever to hear or ſee any more the one or the other. And that which will be as great a grief as any of the reſt; the ſon or daughter going to reſt and joy, will not take pity of their own parents or friends that are carried to calamity; but rather will rejoice thereat, becauſe it redound's to God's glory, for execution of his juſtice, tho' perhaps they were the occaſion or material cauſe of the other's damnation.

O my ſoul! which now art here conſidering theſe things afar off, and then will be preſent to ſee them actually before thy eyes; what a doleful ſeparation will this be? what a parting? whoſe heart would not break at that day to abide this intolerable ſeparation, O! if a heart could then break, and thereby make ſome end of his pains! but ſo much eaſe will not be permitted. O ye children and lovers of this world! where will all your delights and recreations, and vanities be at this day? all your pleaſant paſtimes? all your pride and bravery in apparel? your glittering in gold? your ſweet ſavours of perfumes? your honours? your adulation of flatterers? your delicate fare and dainty diſhes? your muſick? your wanton dalliances and pleaſant entertainments? where are all your friends and merry companions, accuſtom'd to laugh and ſport the time with you? are all now gone? O vanity of vanities! now when you have moſt need of them, they are furtheſt off from you, and the remembrance thereof will do nothing but torment you. O my dear brethren! how ſouer will all the pleaſures paſt of this world ſeem at that hour? how doleful will the thoughts thereof be unto us? how frivolous a thing will all our dignities, riches, offices, and other preferments appear, wherein we take ſuch exceſſive delight now, and do weary our ſpirits to gain the ſame? and on the contrary, how joyful will that man be at this inſtant, who has attended to lead a virtuous life, in reſiſting ſin, and doing good works,

The vanity of all worldly preferments at the laſt.

works, altho' it were with much pain and contempt in this world? he will be a moſt happy creature for having took to that path; and no tongue but God's, can expreſs his happineſs.

The concluſion of the whole chapter with a forewarning.

Wherefore my loving brother, to make an end, here, and to frame no other concluſion of all this whole declaration, than that which Chriſt himſelf does make unto us (who being the chief actor that will deal in this affair, knows beſt what counſel to give) let us conſider with ourſelves, even in the very bottom of our hearts, how eaſy a matter it is now in this life, with a little diligence, to avoid the danger of this moſt dreadful day. For which cauſe alſo it is moſt certain, that the ſame is foretold us, and ſo often urged in holy writ for our remembrance, as in like manner, ſo particularly deſcribed by our moſt merciful Judge and Saviour, to the end we ſhould by theſe ſevere and earneſt admonitions, be ſtirr'd up to prepare ourſelves for it. So Chriſt himſelf does moſt evidently declare, when after all his former threatnings he concludes in theſe moſt ſweet words of exhortation. *Watch ye therefore, (for you know not, when the Lord of the houſe comes)--- and that which I ſay unto you, I ſay to all, watch.* And yet further in another place he adjoins. *Attend unto your ſelves, that your hearts be not overcome with eating, and drinking, and with the cares of this life, and ſo that day overtake you upon the ſudden*, &c. *Be you therefore watchful, and always pray that you may be worthy to eſcape all theſe things which are to come, and to ſtand before the Son of Man.*

Mark 13.

Luke 21.

The ſweet and fatherly dealing of Chriſt with us.

Theſe are the words, and forewarnings of thy Judge and Saviour unto thee, my ſoul. And what more friendly, and fatherly exhortation couldſt thou deſire? if thou think ſo, hear yet a further admonition, of his chief Apoſtle, *The day of our Lord* (ſays he) *ſhall come as a thief* (when men think not of it) *in which the heavens ſhall paſs with great violence, but the elements ſhall be reſolved with heat, and the earth and the works which*

2 *Peter* 3.

which are in it, ſhall be burnt. Therefore, whereas all theſe things are to be diſſolved, what manner of men ought you to be, in holy converſation and godlineſs, expecting and haſtening unto the coming of the day of our Lord, &c. In which words of St. *Peter*, it is diligently to be noted, that this meeting with the day of Judgment, whereunto he exhorts us, is nothing elſe, but the due examination of our life, as to the works of piety and converſation: which indeed, is that only ſovereign remedy, of which the wiſe man forewarns us, when he ſays, *Provide a medicine before the malady, and examine thy ſelf before judgment, and ſo ſhalt thou find favour in the ſight of God.* Whereunto St. *Paul* well agrees, ſaying: *If we would judge our ſelves, we ſhould not be judged.* But ſeeing few men enter into this due judgment of themſelves, their life, ſtate, and actions; hence it comes to paſs, that ſo few do prevent this dangerous day; ſo few prepare themſelves; ſo few accept of the good counſel of Chriſt: ſo few are watchful: and ſo many ſleep in ignorance of their own peril, to their irremediable deſtruction and unavoidable damnation. Our bleſſed Lord give us his holy grace to look better about us.

How we may go and meet with the day of Judgment.

Eccl. 18.

CHAP. VIII.

Of the nature of Sin, and of the Malice of him that commits the ſame, and perſeveres therein. For the juſtifying the ſeverity of God's judgments, of which we have ſpoken in the foregoing chapter.

TO the end that no man may juſtly complain of the ſevere account which God is to take of us at the laſt day, or of the rigour of his judgments, ſet down in the foregoing chapter; it will not be

God's hatred againſt ſin.

be amiſs to conſider in this place, the cauſe why God does ſhew ſuch ſeverity againſt ſin and ſinners; as may appear that he does, both by that which has been ſaid, as alſo by the whole courſe of holy ſcripture; where almoſt in every place he denounces his great hatred, wrath, and indignation againſt the ſame; as where it is ſaid of him, *That he hates all thoſe that work iniquity.* And again, *That both the wicked man and his wickendeſs are hateful in his ſight.* And finally, that the whole life of ſinners, their thoughts, words, yea, and their good actions alſo, are *abominations* unto him, whilſt they live in ſin. And that which is yet more, he cannot abide nor permit the ſinner *to praiſe him, or to name his Teſtament with his mouth,* as the Holy Ghoſt teſtifies; and therefore no marvel if he ſhews ſuch ſeverity againſt him at the laſt day, whom he ſo hates and abhors in this life, while he continues his ſinful courſe, and repents not.

Pſalm 5. *Sap.* 14. *Prov.* 15. 16, 20. *Epheſ.* 11. *Iſaiah* 1. *Eccl.* 15.

Of which hatred and averſion, there may be many reaſons alledged; as, the undutiful tranſgreſſion, and contempt of God's commandments; the great ingratitude of a ſinner in reſpect of his divine benefits, and the like, which ſufficiently juſtify his indignation and ſevere hatred againſt them. But there is one reaſon above all the reſt, which opens the very fountain, and origin of the matter; and this is the moſt grievous injury done unto almighty God in every mortal ſin that we commit: which indeed is ſo great an injury, that no worldly potentate could bear the ſame at his ſubject's hands, and much leſs God himſelf (being the omnipotent Lord of all glory and majeſty) may in reaſon let paſs unpuniſh'd an outrage, ſo often iterated againſt him, as is ſin daily committed by the wicked.

The reaſon why God ſo hates ſinners.

For the better underſtanding of which injury, we are to conſider, that every time we commit a mortal ſin, there does paſs thro' our heart and mind, tho' we mark it not, a certain practical diſcourſe of our underſtanding, and will, as there does alſo in every other

other election, whereby we lay before us on the one ſide, the ſeeming advantage of that ſin which we are tempted to commit; that is to ſay, the pleaſure which allures us thereunto; and on the other part the offence of God, which is the loſing of his grace, and friendſhip by that ſin, if we yield unto it. And thus having as it were, the balance there before us, and ſetting God in one end thereof, and in the other the aforeſaid pleaſure, we ſtand in the midſt deliberating and examining in a certain manner, the value, and weight of both parts; and finally, do make choice of the pleaſure, and reject almighty God: that is, we chuſe rather to loſe the favour of God, together with his grace, and whatſoever he is worth beſides, than to want that pleaſure, and delectation of ſin. Now then, what can be more opprobrious, and horrible than this? what can be more reproachful to God, than to prefer a moſt vile pleaſure before his infinite Majeſty? is not this far more intolerable, than the diſgrace offer'd him by the *Jews*, when they made choice of *Barabbas* the murderer and rejected Jeſus their Saviour? ſurely, how heinous ſoever that ſin of the *Jews* was, yet in two points this does ſeem to exceed it. Firſt, becauſe the *Jews* knew not whom they refuſed in their choice, as we do. Secondly, becauſe they refuſed Jeſus but once, whereas we refuſe him both daily, and hourly, whenſoever in our hearts we give conſent to mortal ſin.

The injury done to God by ſin.

Mat. 27. *Mat.* 15.

And is it marvel then, that God deals ſo ſeverely, and ſharply with ſinners in the world to come, who do uſe him ſo opprobriouſly and contemptibly in this life? undoubtedly the malice of a ſinner is great towards God, and he does not only diſhonour him by contempt of his commandments, and by preferring moſt vile, and baſe delectations before him; but further alſo, if the matter be look'd into, bears a ſecret hatred, and grudge againſt his Majeſty; and would, if it lay in his power, endeavour to pull him out of his ſeat, or at leaſt, wiſhes in his

The malice of a ſinner towards God.

his heart there were no God at all to puniſh ſin after this preſent life. Let every ſinner examine the bottom of his conſcience in this point, to ſee whether he could not be content, if there was no immortality of the ſoul, no reckoning after this life, no judge, no puniſhment, no hell, and conſequently no God at all; to the end he might the more ſecurely enjoy his pleaſure.

Sap. 1. *Hier.* 11. & 17. *Apoc.* 2.

And becauſe God, who ſearches the heart and reins, ſees well this moſt undutiful and traiterous affection towards him, lurking within the bowels of ſinful men (how ſmooth ſoever their words may be) hence it comes that in the whole courſe of holy ſcripture, he denounces them for his enemies, and profeſſes open war and hoſtility againſt them. And then imagine, what a pitiful caſe theſe unfortunate men are in (being but ſilly worms and wretches of the earth) when they have ſo puiſſant an enemy to fight againſt them, as does make the very heavens to tremble at his look. And yet that the caſe is ſo, hear what himſelf ſays, what he threatens, what he thunders out againſt them. After he had by the mouth of *Iſaiah* the Prophet repeated many ſins abominable in his ſight, as the taking of bribes, oppreſſing of poor people, and the like; he defies the doers thereof, as his open enemies, ſaying, *Thus ſays the Lord God of Hoſts, the ſtrong Lord of* Iſrael: *behold, I will be revenged upon my enemies, and will comfort my ſelf in their deſtruction.* And the Prophet *David*, as he was a man in moſt high favour with God, and made privy to his ſecrets above many others, ſo he, more than any other, does expreſs this ſevere meaning of God, and infinite diſpleaſure againſt ſinners; calling them his enemies, veſſels of his wrath, and ordain'd to eternal ruin and deſtruction; and complains that the world will not believe this point. *An unwiſe man* (ſays he) *will not learn this, neither will the fool underſtand it.* And what is this, O holy Prophet? it follows, *That ſinners and workers of iniquity* (after they have appear'd in the world) *do periſh everlaſtingly.*

Rom. 5. *James* 4. 1 *John* 3.

Sinners enemies to God, and God to them.

Iſa. 1.

Pſalm 91.

everlaſtingly. And what is the reaſon of this. He anſwers immediately, *Becauſe thy enemies* (O Lord) *thy enemies O Lord ſhall periſh, and all they that work iniquity ſhall be conſumed.* Whereby we ſee, that all ſinners are enemies to God, and God to them, as alſo upon what ground and reaſon.

But yet, for the further juſtifying of God's ſeverity, let us conſider in what meaſure his hatred is towards ſin; how far it proceeds; within what bounds it is comprehended; or whether it has any limits or bounds at all, or rather is infinite and without limitation. And to utter the matter as in truth it ſtands, if all the tongues in the world were made one tongue, and all the underſtandings of all creatures (I mean, of Angels and men) were made one underſtanding; yet could neither this tongue expreſs, nor this underſtanding conceive the great hatred which God bears towards every mortal ſin which we commit. And the reaſon hereof is evident in two points, firſt, becauſe God by how much more he is better than we are, by ſo much more than we do, he loves goodneſs and hates ſin: and becauſe he is infinitely good, therefore his love to goodneſs is infinite, and his hatred to evil infinite; and conſequently, his rewards alſo to them both, are infinite and endleſs, the one in hell, with everlaſting miſery; the other in heaven, by eternal felicity.

God's hatred is infinite againſt ſin and why.

Secondly, we ſee by experience, that how much more great and worthy the perſon is, againſt whom an offence is committed, ſo much greater is always the offence: as for example, the ſelf-ſame blow or injury offer'd to a bond-ſlave, and to a prince, differs greatly in quality, and in the nature of offence, and conſequently deſerves far different hatred and puniſhment. And becauſe, every mortal ſin which we commit, is done directly againſt the perſon of God himſelf, whoſe dignity is infinite: therefore the offence or guilt, of every ſuch ſin is infinite, and conſequently deſerves infinite hatred, and infinite puniſhment at God's hands.

Why every ſin deſerves infinite puniſhment.

Hence follows the reaſon of divers things both ſaid and done by God in the ſcriptures, and taught by divines, touching the puniſhments of ſin, which ſeem very ſtrange unto the wiſdom of the world, and indeed to them ſcarce credible. As firſt of all, the moſt dreadful puniſhment of eternal, and irrevocable damnation of ſo many thouſands, or rather millions of Angels, that were created to glory with almoſt infinite perfection, and that for one only ſin, but once committed, and that only in thought, as divines are of opinion.

Rom. 8. 1 *Cor.* 1. The puniſhment of Angels.

Of *Adam* and *Eve*.

Secondly, the rigorous puniſhment of our firſt parents *Adam* and *Eve*, and all their poſterity, for their diſobedience; for which fault, beſides the chaſtiſing of the offenders themſelves, and all the creatures of the earth for the ſame, and all their children and off-ſpring after them, both before our redemption and after (for altho' we are deliver'd from the guilt of that ſin, yet temporal puniſhments do remain upon us for the ſame, as hunger, thirſt, cold, ſickneſs, death, and a thouſand other miſeries) beſides alſo the almoſt infinite number of ſouls damn'd, before the coming of Chriſt for the ſpace of four thouſand years; as alſo ſince, as well infidels, which are not baptized, as others; beſides all this, I ſay (which in man's reaſon may ſeem ſevere enough) God's wrath and juſtice could not be ſufficiently ſatisfied except his own only Son had come down into the world, and taken our fleſh upon him, and by his pains and death made ſatisfaction for the ſame. And when he was now come into the world, and had in our fleſh ſubjected himſelf unto his Father's juſtice; altho' the love his Father bears unto him is infinite, and every little pain that he endured for us, and every drop of blood which he ſhed for our cauſe, had been ſufficient for the whole ſatisfaction (becauſe his fleſh being united to his Godhead, made every ſuch ſatisfactory action of his of infinite value, and merit, and conſequently of infinite ſatisfaction, correſpondent to the infinity of our firſt parents ſin:) yet to the end

The value of Chriſt's ſatisfaction

that

that God might ſhew the greatneſs of his hatred and juſtice againſt the ſaid ſin, and all others, he never ceaſed to add affliction to affliction, and to heap torments upon the body and fleſh of this his moſt dear and bleſſed Son, until he had brought him unto that moſt ruful plight, that his fleſh being all mangled and moſt lamentably torn in pieces, retain'd not one drop of blood within it. He ſpared him not even then, when he beheld him ſorrowful unto death, and bath'd in that agony of blood, when he heard him utter thoſe moſt dolorous and compaſſionate ſpeeches: *O my Father, if it be poſſible, let this Cup paſs from me!* and after that again, much more lamentably upon the Croſs: *O my God! why haſt thou forſaken me?* notwithſtanding all which cries, and lamentations, his moſt merciful Father, loving him as he did, would not deliver him; but for the ſatisfying of his juſtice, laid on him ſtripe upon ſtripe, pain upon pain, torment after torment, until he had render'd up his life, and ſoul into his ſaid Father's hands; which is a wonderful, and dreadful document of God's hatred againſt ſin, for our example.

Mat. 26. *Mark* 24. *Luke* 22. *Mat.* 27. *Pſalm* 21. *Iſa.* 53.

I might here mention the ſin of *Eſau* in ſelling his inheritance for a little meat: of which St. *Paul* ſays, *He found no place of repentance after, tho' he ſought the ſame with tears.* I might alſo mention the ſin of *Saul*, who for not killing *Agag* the king of *Amaleck*, and his cattle, as he was order'd, was utterly caſt off by God, tho' he was his anointed, and choſen ſervant before, and could never get remiſſion thereof; altho' both he and *Samuel*, God's holy Prophet, did greatly lament, and bewail, and make interceſſion in that behalf.

The ſin of *Eſau*. *Gen.* 25. & 27. *Heb.* 12. Of *Saul*. 1 *Reg.* 15. & 16. 1 *Reg.* 9. & 15. & 16.

In like manner I might alledge the example of king *David*, whoſe two ſins tho' God forgave upon his hearty repentance, yet, notwithſtanding the ſaid repentance and ſorrow, and all the weeping, faſting, watching, lying on the ground, wearing of ſack-cloth, and other corporal chaſtiſements, which this holy Prophet records, that himſelf did put in uſe; God puniſh'd

2 *Reg.* 12. *Pſalm* 9. 36, 68, 108, 101, 29.

him with marvellous ſeverity, by the death of his dearly beloved child, and by many other continual afflictions, and temporal puniſhments during the courſe of his whole life. And all this to ſhew his hatred againſt ſin, and thereby to terrify us from committing the ſame.

From this alſo do proceed all thoſe hard and ſevere ſpeeches of holy writ touching ſinners, which coming from the mouth of the Holy Ghoſt (and therefore no doubt, both true and certain) may juſtly yield great cauſe of fear to all ſuch as live in ſinful ſtate: as for *Eccleſ.* 40. example, where it is ſaid, *death, blood, contention, edge of ſword, oppreſſion, hunger, contrition and whips; all theſe things are created for wicked ſinners.* And again, *Pſalm* 10. *God ſhall rain ſnares of fire upon ſinners; brimſtone with tempeſtuous winds, ſhall be the portion of their cup.* And yet further in many other places, theſe and the like moſt dreadful ſpeeches and comminations are to be found. "God will be known at the day of Judg- "ment upon the ſinner, who ſhall be taken in the "works of his own hands.----Many whips belong "unto a ſinner.----Let ſinners be turn'd into hell.---- "God ſhall ſcatter all ſinners, and ſhall daſh their teeth "out of their mouths.----God ſhall ſcoff at a ſinner "when he ſees his day of deſtruction come on.----- "The ſword of ſinners ſhall turn into their own hearts. "----The arms of ſinners ſhall be cruſh'd and broken, "and they ſhall wither and dry up like hay from the "face of the earth.----Deſire not the glory and riches "of a ſinner, for thou doſt not know the ſudden ſub- "verſion which ſhall come upon him, for God has "given him riches to deceive him therewith.---Behold, "the day of our Lord ſhall come, a cruel day, and "full of indignation, wrath and fury, to make deſolate "the earth, and to cruſh in pieces her ſinners within "her. Then ſhall the juſt man rejoice, ſeeing this "revenge, and ſhall waſh his hands in the blood of "ſinners." Theſe, my brother, and innumerable other

other ſuch ſentences of ſcripture, pronounced by the holy Spirit of God againſt ſinners, may inſtruct us of their pitiful ſtate, and of the unſpeakable hatred of his divine Majeſty againſt them, as long as they perſiſt in their ſinful life and converſation.

Out of all which conſiderations, the ſelf-ſame holy ſcriptures do gather certain concluſions greatly to be obſerved. Whereof the firſt and more general is, that ſin brings all people to miſery. Secondly, and more particularly, that he who loves ſin, hates his own ſoul. Or as the Angel *Raphael* utters the ſame in other words; *They who commit ſin and iniquity, are enemies to their own ſoul.* Wherefore they lay down to all men this general, ſevere, and moſt neceſſary commandment under menace of incurring all the pains before recited; *Fly from ſin, as from the face of a ſnake.* And again; *Beware thou never conſent to ſin.* For howſoever the world may make little account of this matter, by whom, as the ſcripture notes, *The ſinner is praiſed in his luſts and the wicked man is bleſſed for his wickedneſs:* yet moſt certain it is (for the Spirit of God avouches it) *That he who commits ſin, is of the devil,* and therefore is to receive his portion among devils, and damn'd ſpirits at the later day.

Tob. 12. *Eccleſ.* 21. *Tob.* 4. *Pſalm* 9. 1 *John* 3.

And is not all this ſufficient, moſt dear brother, to breed in us a deteſtation of ſin with fear, and horror to commit the ſame? is not this of force, and ſtrength ſufficient, to ſhake the hearts of them that wallow perpetually in the filth of ſin, and do commit the ſame daily without ſcruple, remorſe, or conſideration? what deſperate obſtinacy, and obduration is this? ſurely we find now by experience, that the Holy Ghoſt propheſied very truly of theſe men, when he ſaid: *Sinners are poſſeſs'd with a fury like a ſerpent, and like a deaf aſp, which ſtops his ears againſt the inchanter.* This fury, I ſay, is the fury or madneſs of wilful ſinners, who ſtop their ears like ſerpents to all the holy inchantments that God can uſe for their converſion; that

The obſtinacy of ſinners.

Pſalm 57.

is, to all his internal motions, and good inſpirations; to all the remorſe of their own conſciences; to all the threatnings of holy ſcriptures; to all admoniſhments of God's ſervants; to all examples of virtuous livers; to all the puniſhments that light upon the wicked; and to all the other means which God uſes for their ſalvation.

The loſſes that come by every mortal ſin.

Good Lord, what man would commit a mortal ſin, for the gaining of ten thouſand worlds, if he conſider'd the infinite damages, hurts, inconveniences, and miſeries, which follow the committing thereof? For firſt, whoſoever ſins mortally, loſes the grace of God inherent in his ſoul, which is the greateſt gift that can be given to man in this life; and conſequently he loſes all thoſe things which did accompany that grace; as are the infuſed virtues and the ſeven gifts of the Holy Ghoſt, whereby the ſoul was beautified in the ſight of her ſpouſe, and arm'd againſt all aſſaults of her ghoſtly enemies. Secondly, he loſes the favour of God, and conſequently his fatherly protection, care, and providence over him; and forces him to be his profeſſed enemy. Which how great a loſs it is, we may eſteem in part, by the ſtate of a worldly prince's ſervant and favourite, who being in high eſteem and credit with his ſovereign, ſhould by ſome great offence loſe all his favour at one inſtant, and incur his mortal hatred and diſpleaſure.

Rom. 6.

Thirdly, he loſes all his inheritance, claim and title to the kingdom of heaven, which is due only by grace, as St. *Paul* notes well; and conſequently he deprives himſelf of all his dignities and advantages depending thereupon in this life; as are the condition and high privilege of being the Son of God; the communion of Saints; the protection of holy Angels, and the like. Fourthly, he loſes the quiet, joy, and tranquillity of a good conſcience, and all the favours, and comforts, wherwith the Holy Ghoſt is wont to viſit the minds of the juſt. Fifthly, he loſes the merit and reward of his good works done all his

his life before, and whatſoever he does or will do, while he continues in that miſerable and ſinful ſtate. Sixthly, he makes himſelf guilty of eternal puniſhment, and enrolls his name in the book of perdition; and conſequently, binds himſelf to all thoſe miſeries and inconveniencies whereunto the reprobate are ſubject; that is to ſay, to be an inheritor of hell and damnation; to be in the power of the Devil, and his Angels; to be a ſlave to ſin, and every temptation thereof, and his ſoul (which was before the temple of the Holy Ghoſt, the habitation of the bleſſed Trinity, the ſpouſe of God, and place of repoſe for holy Angels to viſit) now to be a den of dragons, and a neſt of ſcorpions, a dungeon of devils, a ſink of all filth and abomination, and himſelf a companion of the miſerable damn'd ſpirits.

The loſing of Chriſt by ſin.

Laſtly, he abandons Chriſt, and renounces all the intereſt, and portion he had with him, treading him under his feet, defiling his moſt precious blood, and crucifying him again, as St. *Paul* ſays, in that he ſins againſt him, who died for ſin, and makes himſelf a perſecutor of his Redeemer. For which cauſe the ſame Apoſtle pronounces a moſt diſmal and heavy ſentence againſt ſuch men in theſe words: *If we ſin wilfully after we have received knowledge of the truth; now there is not left a hoſt for ſins, but a certain terrible expectation of judgment, and rage of fire which ſhall conſume the adverſaries.* To which St. *Peter* agrees, when he ſays: *For it was better for them not to know the way of juſtice, than after the knowledge, to turn back from that holy commandment which was delivered to them.*

Heb. 10.

2 *Peter* 2.

Vain excuſes of ſin.

This being ſo, let ſinful worldlings go now and ſolace themſelves in their vanities, and wantonneſs as much as they will. Let them excuſe and pleaſantly defend the ſame, by ſaying: pride is but a point of honour; gluttony, good fellowſhip; anger and revenge, but an effect of courage; leachery, and wantonneſs a trick of youth: they ſhall one day find, that

theſe excuſes will not be received, but rather that all ſuch pleaſant deviſes and joys will be turn'd into tears, all ſuch fond conceits into doleful lamentations. They will find to their great coſt, that God will not be jeſted with, but that he is the ſame God ſtill, and will ask as ſevere an account of them, as he has done of others before, altho' now it pleaſes them not to keep any account at all of their life and actions; but rather to turn all to ſport and pleaſure, perſuading themſelves, that howſoever God has dealt before with others; yet unto them he will pardon all. But this is a mere madneſs, a voluntary deluding of our ſelves. For God himſelf by his ſacred word inſtructs us to reaſon after another faſhion, which I will here briefly touch, exhorting every prudent Chriſtian ſeriouſly to examine the ſame in his own caſe.

Gal. 6.

Rom. 11. The reaſoning of St. *Paul.*

At what time the great Apoſtle of the *Gentiles*, St. *Paul*, took upon him to make a compariſon between the grievous ſins of his nation, the *Jews*, for which they were rejected, and made reprobate by God, and thoſe which Chriſtians do commit after their redemption; he framed this collection concerning God's juſtice due unto them both, ſaying: *If God ſpared not the natural boughs, take heed leſt he ſpare not thee*, which are but an inſerted graft. Where he gives this admonition: *Noli altum ſapere, ſed time.* Be not high minded, but fear. Again, he reaſons thus upon the old and the new law. "He that broke the law of *Moſes*, "being convicted by two or three witneſſes, died for "the ſame without commiſeration or mercy; and how "much more grievous puniſhment then does he de- "ſerve, who breaking the law of Chriſt by wilful ſin, "treads the Son of God under his feet, pollutes the "blood of the New Teſtament, and reproaches the "Holy Ghoſt." St. *Peter* and St. *Jude* diſcourſe after the like manner touching the ſin of the Angels, and ours. "If God ſpared not the Angels when they ſinn'd, "but did thruſt them down to hell, there to be tor-

Heb. 10. Chriſtians more puniſh'd for ſin than *Jews.*

2 *Peter* 2. Ep. *Jude.*

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" mented, and to be reſerved unto judgment with " eternal chains under darkneſs: how much leſs will he " ſpare us? and again, if the Angels who ſurpaſs us " in power and ſtrength, be not able to bear God's " horrible judgment againſt them; what ſhall we do?" and yet further in another place, the ſame Apoſtle reaſons thus: *If the juſt man ſhall hardly be ſaved,* 1 *Peter* 4. *where ſhall the wicked man and ſinner appear?*

By all which examples, we are inſtructed, how to reaſon maturely and ſincerely in our own cauſe. As for example, each man may truly ſay thus unto himſelf: if God has puniſh'd ſo ſeverely one ſin in the Angels, in *Adam*, and in others before recited: what ſhall I look for, who have committed ſo many ſins againſt him? if God has damn'd ſo many ſouls for leſſer ſins than mine are; what will he do to me for mine, that are far greater? if God has born longer with me, than he has with many others, whom he has cut off, without giving them time of repentance; what reaſon is there, that he ſhould bear longer with me? if *David* and others, after their ſins forgiven, took ſuch pains in afflicting themſelves, to ſatisfy by their temporal puniſhment in this life; what puniſhment remains for me, either here or in the world to come, for ſatisfaction of ſo many ſins committed? if it be true what our Saviour ſays: " That the way is ſtrait, and the " gate narrow whereby men go into heaven, and that " they ſhall anſwer for every idle word before they " enter therein." What ſhall become of me that do live ſo eaſy a life, and do keep no account of my deeds, and much leſs of my words? if good men in old times did take ſuch pains for their ſalvation, and yet, as St. *Peter* ſays, the very juſt are hardly ſaved; what a ſtate am I in, who take no pains at all, and do live in all kind of pleaſure and worldly contentments.

A good manner of reaſoning.

Theſe arguments, conſequences, and concluſions, are true, good Chriſtian, and would prove more profitable to us, if we would exerciſe our ſelves therein, and

and thereby enter into ſome thoughts of our own danger, and a juſt fear of God's ſevere judgments, without flattering or deceiving our ſelves. For want whereof, either only or principally, the moſt part of enormous ſins from time to time are committed, according as holy *David* moſt evidently declares; when having ſhew'd and deteſted the multitude of ſins which the world commits; he reduces all, as it it were, to two principal cauſes. Whereof the firſt is, that men deceive themſelves and others, by vain flattery, in diminiſhing their ſins; of whom he ſays: "They are taken "in their own devices, for that they praiſe the wicked "man in the luſts, and deſires of his own mind." The ſecond is, becauſe this deceit and flattery is referr'd commonly by the vicious man, to the driving of God's judgments out of his memory, to the end he may ſin with leſs fear and ſcruple. For ſo ſays the Prophet expreſly; "The ſinner has exaſperated God againſt "him, in that he has ſaid, God in the multiude of "his wrath will not require account of my doings." But what effect enſues of this? *He has not God before his eyes; his ways are defiled at all time.* And what is the cauſe of all this? becauſe the judgments of God are removed from his ſight; that is, becauſe he will not conſider or bear in mind thy judgments, O Lord, but will needs flatter, delude, and deceive himſelf. Hence it comes, that he never makes an end of his filthy life and wicked ways, but exaſperates thy juſtice, O Lord, againſt him, till it be over-late to repent or amend.

Two principal cauſes of deceiving our ſelves.

Pſalm 9.

Pſalm 10.

Ibid.

Thus ſaid this holy Saint, of wicked ſinners: but what of himſelf? hear his words, dear brother, and imprint them in thy memory: *I have kept the ways of my Lord* (ſays he) *and have not done wickedly in the ſight of my God, for all his judgments are before my eyes, and I have not caſt his juſtice from me.* Behold the virtuous life of king *David*, and behold the cauſe thereof, for that God's judgments were continually before his eyes; therefore was his life pure, and void of

Pſalm 17.

The remembrance of God's judgments the cauſe of virtue.

of wickedneſs, or as in other words, at another time he expreſſes: *I will confeſs unto thee*, O Lord, *in the direction* (or purity) *of my heart, for that I have l arn'd the judgments of thy juſtice.* And again in the ſame place; *I have choſen to walk in the way of truth, for that I do not forget*, O Lord, *thy judgments:* that is, as a little after he expounds the ſame, *For that I do fear and tremble at thy judgments.* O moſt excellent effect of the fear of God's judgments! no marvel, it is call'd, the beginning of all wiſdom, and the very door and entrance to eternal ſalvation: no marvel, if the ſame holy Prophet in the very ſame *Pſalm* prays ſo heartily: *Strike my fleſh through with thy fear, O Lord.* *Pſalm* 118. *Ibid.*

How the Apoſtles did perſuade us to fear.

St. *Paul* after he had ſhewn to the *Corinthians*, that we muſt all be preſented before the tribunal of Chriſt, every man to receive according to his merits; concludes to this purpoſe. Knowing therefore theſe things, we perſuade the fear of our Lord unto all men. And St. *Peter*, having made a long declaration of the Majeſty of God, and of Chriſt now reigning in heaven, concludes thus: *If then you call him Father, who judges every man according to his works, without exception of perſons; do you live in fear, during the time of this your habitation upon earth.* A neceſſary leſſon, no doubt for all men, but eſpecially for ſuch, who by reaſon of their ſinful life, do remain in the diſpleaſure and hatred of almighty God, and hourly do ſtand obnoxious, as I have ſhew'd, to the ſeverity of his moſt dreadful judgments. Whereinto if once they fall (eſpecially by departure from this life) the matter remains remedileſs for all eternity enſuing, as God himſelf has forewarn'd us. Which thing being ſo, what man of wiſdom would not fear? what Chriſtian that is careful of his own ſtate, would eat or drink, or take his repoſe with quiet, till by hearty repentance, and other ſuch means of holy ſacraments, as God has left for this purpoſe in his Church, he had diſcharged his conſcience of the burden of ſin, and made an atonement between 1 *Peter* 1.

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his ſoul and Saviour? O merciful Lord, how dangerous is his ſtate, till he has done it? how many ways may he fall into thoſe heavy hands of his eternal Judge, whereof St. *Paul* conceived horror in the very thinking on it? One little ſtone falling from the top of the houſe as he paſſes by; one ſlip of his horſe as he rides; one aſſault of an enemy, when he thinks not of him; one poor ague by a ſurfeit, or other diſtemper; one ſudden miſchance of a million that may happen to him, is able to bereave him of this life, and to caſt him into thoſe terms of everlaſting calamity, from whence the whole world is not able to deliver him. And is not this then a matter to be fear'd? is not this a caſe to be prevented? O how truly ſays the holy ſcripture! *Bleſſed is the man, who always is fearful, but he that is of an obſtinate mind ſhall fall into evil.*

Heb. 10.

Prov. 28.

Our Lord God of his mercy, give us his holy grace to fear him as we ſhould, and to make ſuch account of his judgments and juſtice as by threatning the ſame, he would have us to do, for the avoiding of ſin. And then we ſhall not delay the time, but ſhall reſolve our ſelves to ſerve him whilſt he is content to accept of our ſervice, and to pardon us all our offences, if we would once firmly make this reſolution from our heart. For better effectuating whereof, I beſeech thee, gentle reader, to peruſe with ſome attention the fifth and ſeventh chapters of the ſecond part of this book, which give many notable examples of reſolutions in others, and no fewer reaſons, and arguments againſt delay and procraſtination in thy ſelf.

CHAP.

CHAP. IX.

Another conſideration for the further juſtifying of God's judgments, and manifeſtation of our grievous offences. Taken from the ineſtimable Majeſty of him whom we offend: and from the innumerable benefits which he has beſtowed upon us.

SECT. I. *Of the ineſtimable Majeſty of GOD.*

ALTHO' the moſt part of Chriſtians by reaſon of their wicked life, arrive not at that ſtate wherein holy *David* was, when he ſaid to God, *Thy judgments, O Lord, are pleaſant unto me*; (as indeed they are all to thoſe that live virtuouſly, and have the teſtimony of a good conſcience) yet at leaſt, that we may be forced to confeſs with the ſame Prophet, *that the judgments of our Lord are true, and juſtified in themſelves:* I have thought expedient to add a reaſon or two more in this chapter, whereby it may appear how great our offence is, in ſinning againſt God as we do; and how righteous his judgments and juſtice are againſt us for the ſame. *Pſalm* 118. *Pſalm* 18.

The Majeſty of God.

And firſt of all the Majeſty of him againſt whom we ſin is to be conſider'd. For moſt certain it is, as I have noted before, that every offence is ſo much greater, and more grievous, by how much greater and more noble the perſon is, againſt whom it is done, and the party offending more baſe, and vile. And in this reſpect almighty God, to terrify us from offending him, names himſelf oftentimes with certain great, and dreadful titles of Majeſty: As to *Abraham*, *I am an omnipotent Lord.* And again to *Iſaiah*, *heaven is my ſeat, and the earth is my footſtool.* And at another time he commanded *Moſes* to bear to the people in his name, this ambaſſage: *Harden not your necks* *Gen.* 17. *Iſaiah* 66. *Deut.* 10.

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any longer, for that your Lord and God is the God of Gods, and the Lord of Lords, a great God, both potent and terrible, who accepts neither perſon nor bribe.

First then, I ſay, conſider, gentle Chriſtian, of what an infinite majeſty he is, whom thou a poor worm of the earth, hath ſo often, and ſo contemptibly offended in this life. We ſee in this world that no man dares to offend openly, or ſay one word againſt the Majeſty of a temporal prince, at leaſt in his preſence, and within his own dominions: But what is the Majeſty of all earthly princes put together, if it be compared to the thouſandth part of God's incomparable and ineſtimable Majeſty? who with one word made both heaven and earth, and all the creatures therein, and with half a word could annihilate and deſtroy the ſame again. Whom all the creatures which he made, both Angels, Heavens, Stars and Elements, do ſerve at a beck, and dare not once offend. And under whom, as *Job* 9. holy *Job* ſays, do tremble, even they that bear up and ſuſtain the world. The ſinner alone emboldens himſelf againſt this Majeſty, and fears not to offend the ſame: Whom (*as the holy Catholick Church does profeſs daily, in her preface to the Bleſſed Sacrifice) the Angels, the Dominations, the Powers, together with Cherubims and Seraphims, Thrones, and all other multitudes of celeſtial Spirits, continually praiſe with hymns of glory.

*See *Cyril, Catech. Myſt.* 5. *Chryſ. hom.* 26. *in Gen. in fin. Cle. l.* 8. *c.* 10.

Remember then, dear Chriſtian, that every time thou doſt commit a capital ſin, thou giveſt, as it were, a blow in the face to this great God of eternal Majeſty, whoſe manſion, as St. *Paul* deſcribes, is in a light in- 1 *Tim.* 6. acceſſible, ſuch as no man in this world can behold. Whereof St. *John* the Evangeliſt gives good teſtimony by his own experience, who, notwithſtanding he was an Apoſtle, and moſt dearly beloved by his God and Maſter; yet when Chriſt appear'd to him after his reſurrection, with certain ſparkles only of his dreadful glory uttering words of moſt ſweet conſolation unto him, he was for all that, ſo aſtoniſh'd and oppreſs'd with fear, that

Certain declarations of God's Majeſty.

that he fell down dead, as himſelf confeſſes, till the ſame Lord and Maſter vouchſaed to raiſe him up again. The like trial of this inexplicable Majeſty, had *Moſes* the familiar friend and truſty ſervant of God; who, after many conferences, deſiring once in his life to ſee him whoſe words he had ſo often heard, made humble petition for the ſame: but God anſwer'd, *That no man might ſee him and live.* Yet notwithſtanding, to ſatisfy his requeſt, and to ſhew him in part what a terrible and majeſtical God he was, he promiſed *Moſes* that he ſhould ſee ſome part of his glory; altho', he added, that it was needful he ſhould hide himſelf in the hole of a rock, and be cover'd with God's own hand for his defence, whilſt he, or rather his Angel, as divines do interpret, did paſs by in glory. Who being once paſt, God removed his hand, and ſuffer'd *Moſes* to behold the hinder parts only of the Angel, which was notwithſtanding moſt terrible and dreadful. The like or greater terror had the people of *Iſrael* when they heard God ſpeak with lightnings and thunder from the mount * *Sinai*, and therefore deſired *Moſes* that he would ſpeak to them and not God, for they could not endure his ſpeech; but he gave them a memorable anſwer, that God did this: *Ut terror illius eſſet in vobis & non peccaretis:* That his fear may be in you, to the end you commit no more ſin.

Apoc. 17.

Exodus 33

**Exod.* 20.

The ſame Majeſty was reveal'd alſo in ſome part to *Daniel*, who ſaw God, as he writes, placed upon a moſt glorious throne: *His apparel was white as ſnow; his hair like unto fine wool; his throne a flame of fire, his wheels were kindled; a ſwift flood of fire came from his face; thouſands of thouſands miniſtred to him, and ten thouſand hundred thouſands did aſſiſt him.* All this and much more is recorded in holy ſcripture, to admoniſh us thereby what a wonderful Prince of Majeſty he is, whom a ſinner does offend. Which thing, that juſt and holy man *Job* conſidering, and hearing but one word utter'd by his friend, which in his conceit did ſavour

Dan. 7. The view of God given to *Daniel.*

ſavour of preſumption againſt this God, burſt forth into theſe words: *Whom wouldſt thou teach? not him that made breath? ----who ſtretches out the north wind upon the vacant, and hangs the earth upon nothing? ---- the pillars of heaven tremble and dread at his beck.---Lo theſe things are ſaid in part of his ways: and whereas we have heard ſcarce a little drop of his word, who ſhall be able to behold the thunder of his greatneſs?*

Job 26.

A contemplation of God's Majeſty.

Imagine now, my loving brother, that thou ſeeſt before thy face, this great and mighty King ſitting in his chair of Majeſty, with chariots of fire, unſpeakable light, and infinite millions of Angels about him. Imagine further, which is alſo true, that thou ſeeſt all the creatures in the world ſtand in his preſence, and trembling at his Majeſty, and moſt carefully attending to do that for which he created them; as the heavens to move about, the Sun, Moon, and Stars, to give light and influence, the earth to bring forth her ſubſtance; and every other creature diligently to labour for performance of the duty aſſign'd him. Imagine beſides, that thou ſeeſt all theſe creatures, how big or little ſoever they be, hang and depend only on the power and virtue of this God; and thereby only ſtand, move, and conſiſt; and that there paſſes from God to each creature in the world, yea, to every part that has motion or being in the ſame, ſome beam of his virtue: even as from the Sun, we ſee infinite beams paſs into the air. Conſider, I ſay, that no one part of any creature in the world, as the fiſh in the ſea, the graſs on the ground, the leaves of trees, or man upon the face of the earth, can grow, move, or conſiſt, without ſome little ſtream of virtue, and power derived to it continually from God. So that thou muſt imagine God to ſtand as a moſt glorious, and reſplendent ſun, in the middle or centre of all things created, and from him to paſs forth innumerable beams and ſtreams of virtue, to all the creatures that are either in heaven, earth, the air, or waters, and to every part and particle of

How all creatures depend on the Creator

of the ſame; and that all creatures do depend, upon theſe beams of his divine virtue, inſomuch, that if he ſhould ſtop, or divert any one of them all, it would deſtroy, and annihilate preſently ſome creature or other.

This, I ſay, if thou wilt conſider touching the Majeſty of God, and the infinite dread that all creatures have of him, except only a ſinner (for the devils alſo do fear him, as St. *James* affirms) thou wilt not marvel at the ſevere judgment appointed for thoſe that offend him. For I am ſure, that we have more regard not to offend the pooreſt friend we have in this life, than a wicked man has not to offend Almighty God; which is an intolerable contempt of ſo great a Majeſty, and ſuch a contempt indeed, as God himſelf does account to proceed from plain infidelity. For whereas at a certain time he had declared his own great power, by the mouth of *Jeremiah*, and threaten'd with many puniſhments, the *Jews* for their wickedneſs; they were nothing moved therewith: whereupon he commanded him to return again unto them, and to ſay theſe words, *Hear fooliſh people which haſt no heart; you that have eyes and ſee not, ears and hear not. And will ye not then fear me? Will ye not tremble in my ſight? Who have ſet the ſands for a bound to the ſea, and have given him an eternal precept which he ſhall not break?* &c. *This people has an incredulous heart*, &c. Which is as much as if he had ſaid, that this want of fear in the *Jews*, proceeded from their defect of faith. For if they had believed him to be indeed ſo powerful, terrible, and full of Majeſty, as the holy Scripture ſets him down, they would have conceived more fear of offending him.

James 2.

Want of fear proceeds from infidelity.

Jere. 5.

SECT. II.

Of the Benefits of Almighty GOD.

BUT now if we join to this comtemplation of Majeſty, another conſideration of his benefits beſtow'd upon us; our fault will grow to be far greater.

Of the benefits of almighty God.

For, to injure him who has done us good, is a thing moſt deteſtable, even in nature itſelf. And there was never yet ſo fierce a heart, no not among brute beaſts, but that might be won with courteſy and benefits: but much more among rational creatures does beneficence prevail, eſpecially, if it comes from great perſonages, whoſe love and friendſhip declared unto us but in ſmall gifts, does greatly bind the hearts of the receivers to love them again.

Conſider then, dear chriſtian, the infinite good turns and benefits which thou haſt received at the hands of this great God, thereby to win thee to his love, and that thou mayſt leave off to offend and injure him. And altho', no created tongue either of man or Angels, can expreſs one half of theſe gifts which thou haſt received from him, or the value thereof, or the great love and hearty good-will, wherewith he beſtow'd the ſame upon thee: yet to help thy memory, and ſtir up thy affection to be grateful; I will repeat certain general and principal points thereof, whereunto the reſt may be eaſily referr'd.

The firſt benefit of creation.

Firſt then call to mind, that he has beſtow'd upon you the benefit of your creation; whereby he made you of nothing to the likeneſs of himſelf, and appointed you ſo noble an end, as to ſerve him in this life, and to reign with him in the life to come: having furniſh'd you beſides for the better attaining thereof, with the uſe, ſervice, and ſubjection of all his other creatures. The greatneſs of which benefit may partly be conceived, if you do imagine your ſelf to want but any one part of your body; as a leg, an arm, an eye, or the like; and that one ſhould freely, even out of pure good-will and love, ſupply your want; and give the ſame unto you. Or if you wanted but any one of your ſenſes, as, that you were deaf, blind, or dumb; and ſome man ſhould reſtore your ſight, hearing, or ſpeech unto you: how would you eſteem this benefit? how much would you profeſs your ſelf beholden to him for the ſame? and if the gift of

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one of theſe parts only, would ſeem unto you ſo ſingular a benefit; how greatly ought you to eſteem the free gift of ſo many parts together!

Add now hereunto, as I have ſaid, that he has created you to the likeneſs of himſelf; to no other end, but to be his honourable ſervant in this world, and his compartner in kingly glory, for all eternity to come; and this he has done to you, being only a piece of earth and clay before: now imagine then, from what ſea of love all this proceeded. But yet add further, how he has created all this magnificent world for you, and all the creatures thereof to ſerve you in your buſineſs; the heavens to govern you, and to give you light; the earth, air, and water, to miniſter infinite variety of creatures for your convenience and ſuſtenance; and of all theſe has made you lord, and maſter, to uſe them for your advantage and benefit in his ſervice, and many alſo for your conſolation, and diverſion. Which gifts being ſo manifold and magnificent as they are, I appeal to your own conſcience, how intolerable an ingratitude it is, ſo greatly to diſhonour and injure the giver, as to apply theſe gifts to his offence, which he beſtow'd upon you for his ſervice.

All creatures made for man.

Next after this benefit of creation, enſues the benefit of your redemption, much more excellent, and bountiful than the former; the effect whereof is, that whereas you had loſt all thoſe former gifts and benefits, and had moreover made your ſelf guilty by ſin, of eternal puniſhment and damnation (whereunto the Angels were deliver'd for the ſin they committed) God choſe to redeem you, and not the Angels; and to ſatisfy for your enormous fault, vouchſafed to deliver his own only Son to the moſt opprobrious death of the Croſs, to pay the ranſom and puniſhment for you with his blood. O Lord God! what heart can poſſibly conceive the greatneſs of this benefit? ſuppoſe with thy ſelf, gentle Chriſtian, for the better underſtanding of this benefit, that thou being a poor and abject peaſant under the

The ſecond benefit of redemption.

A ſuppoſition for expreſſing the greatneſs of this benefit.

dominion of ſome great and mighty emperor, hadſt with ſome of his principal peers and chief nobility, committed grievous crimes againſt his imperial majeſty, thou oftentimes, and they but once; and being both by law convicted, and ready to ſuffer juſtice for the ſame, ſhould the emperor's favour ſo ſingularly extend itſelf in thy behalf, that delivering over thoſe other great princes to execution for their demerits, he conceived a deſire to ſave, and pardon thee; and finding no other convenient means in reſpect of his juſtice, how to do the ſame, ſhould lay the pains, ſhame, and torments of death due unto thy treſpaſſes, upon his only ſon and heir of all his empire. Tell me now, if being ſo abject and contemptible a creature, thou ſhouldſt receive ſo great a grace of a mighty emperor, who had for fewer offences, even in thy ſight, put to death great and glorious princes, as God did thoſe principal Angels, how wonderfully wouldſt thou think thy ſelf bound and beholden to him for the ſame? but further, if this ſon and heir of this noble monarch, refuſing to ſpeak one word for thoſe great princes, ſhould not only accept willingly this diſhonour and puniſhment laid upon him by his father for thy ſake; but alſo ſhould offer himſelf thereunto, and crave moſt inſtantly, that he might by his death make ſatisfaction for thy offences, and not only this, but ſhould alſo derive unto thee the participation of his inheritance, making thee of a bond-ſlave, *heir apparent* to ſo puiſſant an emperor, and *coheir to himſelf:* could thy heart poſſibly conceive ſo great a benefit? were it poſſible, that thy powers of body and ſoul ſhould not diſſolve in the thought of ſo unſpeakable grace? would not thy bowels in a manner burſt in ſunder with the vehemency of love towards ſuch a benefactor? or can any man of reaſon ever imagine, that thou wouldſt willingly for a thouſand worlds offend any more ſo gracious a Lord? and yet is this benefit of thy redemption, dear brother, by infinite degrees ſurpaſſing both this and all other temporal graces that man's

Epheſ. 3.
Rom. 8.

man's wit can imagine, in all and every circumſtance that before has been mention'd; and yet it is forgotten, yet it is ſcarce thought on by many, yet it is little eſteem'd, and the giver offended daily by ſin, as if this had never paſs'd. O ſingular ingratitude!

The third and fourth benefit of vocation and juſtification.

In the third place, do come to be conſider'd two other benefits namely, vocation and juſtification. The firſt whereof, is that whereby God of his infinite depth of mercies, has call'd us from infidelity to the ſtate of Chriſtians, and thereby made us partakers of this our redemption laſt mention'd, which infidels are not. For altho' he paid the ranſom for all in general, yet he has not imparted the benefit thereof to all, but to ſuch only as beſt it pleaſed his divine goodneſs to beſtow it upon. After which grace of vocation, and our acceptance thereof, enſued immediately our juſtification, whereby we were not only ſet free from all our ſins, committed before, and from all pain and puniſhment due to the ſame; but alſo our ſouls were beautified and inrich'd by the infuſion of his holy grace inherent, accompanied with the theological virtues, *faith*, *hope*, and *charity*, and with the moſt precious gifts of the Holy Ghoſt: and by this grace we were made juſt and righteous in the ſight of God, and entitled to the moſt bleſſed inheritance of the kingdom of heaven; the worthineſs of which gift, no tongue of man or Angels can expreſs; the ſame exceeding yet the former two gifts, if I reſpect my own good, becauſe it would have little avail'd me to have been created and redeem'd if I had not been elected and juſtified by God's free mercy, and grace, without any precedent merit of mine: whereby is ſeen that theſe two benefits are the perfection and complement of the other.

Rom. 8. 2 *Cor.* 2.

The fifth benefit.

After theſe do follow a great number of benefits together, appertaining properly to ſuch as are made the children, and true friends of God; every one whereof in it ſelf is of moſt infinite price, and value. Among which are in the firſt place to be number'd the holy

Of the Sacraments.

Sacraments of Chriſt's Church, left unto us for our comfort, and preſervation after we are enter'd into the boſom thereof. They being nothing elſe indeed but certain ſacred conduits to convey to us the holy grace of God: eſpecially thoſe two, which after our entrance by baptiſm, do appertain to all men in general, and may be iterated as often as need ſhall require, or our devotion ſerve us; I mean, the holy Sacraments of *Penance*, and of the *Bleſſed Body* and *Blood* of our Saviour: whereof the firſt is to purge our ſoul from ſin as often as ſhe falls; the ſecond, to feed and comfort the ſame after ſhe is purged. The firſt is as a bath made of Chriſt's own precious blood, to waſh and cleanſe our wounds therein: the ſecond, as a moſt comfortable and rich garment, to cover our ſoul after ſhe is waſh'd. In the firſt, Chriſt has left with his ſpouſe the Church, all his authority which he has in heaven or earth, to remit ſins: in the ſecond, he has left himſelf, and his own fleſh and blood, to be a precious food, wherewith to feed and cheriſh our ſouls after our ſins are remitted. Which two ſovereign Sacraments, to ſay nothing of the reſt, are ſuch ſingular benefits and heavenly treaſures, that no man, but he that has a ſpiritual underſtanding can conceive; and conſequently, ſuch as do not eſteem the riches of theſe gifts, or for temporal reſpects do deprive their ſouls of the unſpeakable benefit thereof, are deeply to be pitied, their loſſes being everlaſting, and irrevocable. But let us go forward.

The uſe of Sacraments.

The fixth benefit of preſervation and inſpiration.

Beſides all theſe, there yet remains another benefit, which we call the benefit of preſervation; whereby God has kept, and preſerved us from infinite dangers, whereinto many others before us have fallen, and into which our ſelves had fallen in like manner, if God's holy hand had not ſtaid us, and this not only from ordinary ſnares of eternal damnation; as adultery, theft, fornication, murther, and other ſuch ſins: but from others far more grievous, and dangerous, of ſchiſm and hereſy, which cut off the very foundation of life ever-

everlaſting, which is true faith. If then we find our ſelves to have been preſerved above others by God's ſpecial protection, from theſe and other like dangers; or if after having fallen into them, we find our ſelves to have been ſpared and preſerved ſo long from death, and judgment for the ſame, whereinto ſo many thouſands of others, who ſinned perhaps leſs than we, have fallen, and are now in endleſs, and remedileſs torments: this may make us ſee and feel in a certain ſort this benefit of preſervation. Whereunto may be annex'd alſo the moſt ſingular benefit of godly inſpirations and admonitions, whereby God has often both knock'd inwardly at the door of our conſcience, and warn'd us outwardly, by the dangers of other men; by good books, ſermons, exhortations, good company, good example of others, and a thouſand moſt merciful means beſides, which at divers times he has uſed and does uſe, whereby to gain us and our ſouls to his eternal kingdom, ſtirring us up to abandon a vicious life, and betake our ſelves to his holy and ſweet ſervice. *Apoc. 3.*

All which moſt rare and excellent benefits, being meaſured either according to their ineſtimable value in themſelves, or according to the love of the heart from which they proceed; or elſe if we reſpect the majeſty of the giver, or meanneſs of the receiver; ought in reaſon to move us moſt vehemently to gratitude towards ſo bountiful a benefactor. And this gratitude ſhould make us reſolve to ſerve him unfeignedly, and to prefer his favour before all worldly or mortal reſpects whatſoever. Or if we cannot obtain ſo much of our ſelves, yet at leaſt, it ſhould make us reſolve not to offend him any more by our ſins and wickedneſs, as we daily do. Circumſtance of benefits.

There is not ſo fierce or cruel a nature in the world, as I have noted before, but is mollified, allured, and won by benefits. And hiſtories do relate ſtrange examples in this kind, even among brute beaſts; as of the gratitude of lions, dogs, and the like, towards their maſters and benefactors. An obſtinate ſinner is the only one amongſt *Ælian. in hiſt. animal.*

all the ſavage creatures that are, whom neither benefits can move, nor curteſies mollify, nor promiſes allure, nor gifts gain to the faithful ſervice of God, his Lord and Maſter.

The intolerable ingratitude of a ſinner towards God.

The greateſt ſinner that is in the world, if he gives his ſervant but twenty nobles a year, or his tenant ſome little farm to live upon; if they ſhould not ſerve him at a beck, cries out againſt their ingratitude. But if they ſhould further maliciouſly ſeek to offend him, and to join with his profeſſed enemy; how intolerable a matter would this ſeem in his conceit? and yet himſelf, dealing much more ungratefully and injuriouſly with Almighty God, eſteems it a matter of ſmall conſideration, and eaſily pardonable. He deals, I ſay, far more ungratefully with God: for that he has received a thouſand fold for one, in reſpect of all the benefits that one mortal man can give unto another. Seeing, that he has received all in all of God: the bread which he eats, the ground he treads on, the light he beholds, the air he enjoys, and finally whatſoever he poſſeſſes, either within or without his body; as alſo the mind and ſoul, with all her ſpiritual endowments; whereof each one is more worth, than ten thouſand bodies; if men knew, or would conſider what a ſoul is.

God's complaint of ſinners.

Of this extream ingratitude and injury offer'd by mortal men, God himſelf is forced to complain in divers places of holy Scripture, as where he ſays: *They repay'd me evil for good.* And yet much more vehemently in another place, he calls the heavens to witneſs of this iniquity, crying out: *Obſtupeſcite cæli ſuper hoc.* O ye heavens be you aſtoniſh'd at this. As if he ſhould ſay by a figurative kind of ſpeech, loſe your ſenſes, and go out of your wits, you heavens, with marvel at this incredible iniquity of man towards me. For ſo he expounded the whole matter more at large in another place: *Audite cæli, & auribus percipe terra*, &c. Hearken O ye heavens, and thou earth bend hither thy ears. *I have nouriſh'd up children, and*

Pſalm 34. *Jere.* 2.

Iſaiah 1.

and have exalted them, and now they do contemn me. What a lamentable complaint is this of Almighty God, againſt moſt vile and baſe worms of the earth? but yet he amplifies this iniquity more vehemently by certain examples and compariſons. *The ox* (ſays he) *knows his owner, and the aſs knows the manger of his Lord and Maſter: but yet my people knows not me.--- Wo be to this ſinful nation, to this people loaden with iniquity, to this naughty ſeed, to wicked children.* What complaint can be more vehement than this? what complaint can be more dreadful than this *wo*, coming from the mouth of him who may puniſh us at his pleaſure? *Iſaiah* 1.

Wherefore, dear brother, if thou haſt grace, ceaſe to be ungrateful to God any longer: ceaſe to offend him who has by ſo many ways prevented thee with benefits; ceaſe to render evil for good, hatred for love, contempt for his fatherly affection towards thee. He has done for thee all he can; he has given thee all that thou art; yea, and in a certain manner, all that he is worth himſelf; and means beſides to make thee partaker of all his glory in the world to come, and requires no more from thee for all this, than love and gratitude. O my loving brother, why wilt thou not grant to him this his deſire? why wilt thou not do as much to him, as thou wouldſt have another man do to thee, for leſs than the ten thouſandth part of theſe benefits which thou haſt received? for, I dare boldly ſay, if thou hadſt given but an alms to a poor man at thy door, thou wouldſt think him bound to love thee for it, altho' beſides this, there were nothing in thee that greatly might deſerve his love. But thy Lord and Maſter, beſides all his gifts beſtow'd upon thee, has infinite cauſes to draw thy love unto him; that is to ſay, all the cauſes, which any thing in the world has in it, to purchaſe love, and infinite more beſides. For, if all the perfections of things created both in heaven and in earth that may procure love, were join'd together in one, as all their beauty, all their virtue, all their wiſdom, all their ſweetneſs, all their nobility, all their goodneſs

The concluſion.

Cauſes of love in God, beſides his benefits.

goodneſs and other like excellencies: yet thy Lord and Saviour, whom thou by ſinning againſt him, doſt contemn, ſurpaſſes all theſe, by infinite and infinite degrees. For he is not only all theſe things together, but moreover he is beauty it ſelf, virtue it ſelf, wiſdom it ſelf, ſweetneſs it ſelf, nobility it ſelf, goodneſs it ſelf, and the very fountain and ſpring, from which by little parcels, all theſe things are derived unto his creatures, as before has been ſhew'd.

Be aſhamed then, Chriſtian, of this thy ingratitude, to ſo great, ſo good, and ſo bountiful a Lord; and reſolve for the time to come, to amend thy courſe of life, and former behaviour towards him. Say at length with the Prophet, having conſider'd thy own ingratitude: *Pſalm* 24. *For thy name, O Lord, thou will be propitious to my ſin for it is much.* I know there is nothing which does ſo much diſpleaſe thee, or dry up the fountain of thy mercy, or ſo binds thy hands from doing good, as does ingratitude in the receivers of thy benefits, wherein hitherto I have exceeded all others. But I have done it, O Lord, in my ignorance, not conſidering thy infinite gifts beſtow'd upon me, or what account thou wouldſt demand again of the ſame. But now, ſeeing thou haſt vouchſafed to make me worthy of this ſpecial grace alſo, whereby to ſee, and know my own error and fault, I hope hereafter, by direction of the ſame grace, to ſhew my ſelf a better child towards thee. O my God, I am vanquiſh'd at length conſidering the greatneſs of thy love: and how can I have the heart to offend thee hereafter, ſeeing thou haſt prevented me ſo many ways with benefits, even when I demanded not the ſame? can I have hands evermore to ſin againſt thee, who haſt given up thy own hands to be nail'd on the croſs for me? no, no, it is too great an injury againſt thee, O Lord, and wo to me that have done it ſo often heretofore. But by thy holy aſſiſtance, I hope not to return to ſuch iniquity for the time to come: which I beſeech thee for thy mercies ſake, to grant me from thy holy throne of heaven,

CHAP.

CHAP. X.

Of what opinion, we ſhall be in concerning the matters aforeſaid, at the time of our death.

SECT. I. *Of thoſe things which make death terrible.*

THE holy Scriptures teach us, and experience makes it plain, that during the time of this life, the advantages, preferments, and pleaſures of the world, poſſeſs ſo ſtrongly the hearts of many men, and hold them chain'd with ſo forcible inchantments, being forſaken alſo ſometimes upon their juſt deſerts, by the grace of God, that ſay, and threaten all a man can, and bring againſt them the whole Scripture from the beginning of *Geneſis* to the end of the *Apocalips*, it being all againſt ſin and ſinners, yet will it prevail nothing with them, being in that lamentable caſe, that either they believe not, or mind not whatſoever is ſaid to that purpoſe, againſt their ſettled courſe, and reſolution to the contrary. Of this we have infinite examples in Scripture: as of *Sodom* and *Gomorrah*, with the cities thereabout, which would not hear the warnings that *Lot* gave them: of *Pharaoh* and his court, whom all that ever *Moſes* could do, either by ſigns or ſayings, did not move. And of *Judas* who by no ſweet means or ſharp threatnings, uſed by his maſter, could be brought to change his wicked reſolution. But eſpecially the holy Prophets ſent by God from time to time, to diſſuade the people from their wicked life, and conſequently to deliver them from the plagues that hang'd over them, give abundant teſtimony of this matter, complaining every where of the hardneſs of ſinners hearts, that would not be moved with all the exhortations, preachings, promiſes, allurements, exclamations, threatnings and thunderings, they could uſe.

The obdurateneſs of ſome hearts.

Gen. 19.

Exod. 6, 7, 8, 9.

Mat. 26.

The

The Prophet *Zachary* ſhall teſtify for all in this behalf, who ſays of the people of *Iſrael* a little before their deſtruction: *This ſays the Lord of Hoſts, judge juſtly:* whereunto preſently he adds, *And they would not attend, but turning their backs, went away, and ſtopp'd their ears, to the end they might not hear; and they did harden their hearts as an adamant-ſtone, to the end they might not hear the law and the words which God did ſend in his ſpirit, by the hands of the former Prophets, and there was great indignation made from the Lord of Hoſts.*

Zach. 7.

This then is, and always has been the way of diſſolute worldlings and reprobate people, to harden their hearts like a diamant, againſt any thing that can be told them for the amendment of their lives, and for the ſaving of their ſouls. Whilſt they are in health and proſperity, they will not know God, as in another place himſelf complains. But yet, as the Prophet ſays, *God will be known doing judgments:* which is at the day of their death, being indeed the next door to their judgment, according as St. *Paul* teſtifies, ſaying, *It is appointed for men to die once, and after this the judgment.*

Pſalm 9.

Heb. 9.

This is the day of God, moſt terrible, ſorrowful, and full of tribulation to the wicked; wherein God will be known to be a righteous God, and to reſtore to every man, *according as he has done either good or evil:* or as the Prophet deſcribes it, he will be known then to be a terrible God, and ſuch a one as *takes away the ſpirit of princes; a terrible God to the kings of the earth.* At this day, as there will be a great change in all other things, mirth being turn'd into ſorrow, laughing, into weeping, pleaſures into pain, ſtoutneſs into fear, pride into deſpair, and the like: ſo eſpecially, will there be a ſtrange alteration in the judgment and opinion of men. For the wiſdom of God (whereof I have ſpoken in the former chapters, and which, as the Scripture ſays, is accounted folly by the wiſe of the world) will then appear in her likeneſs, and, as it is in very deed, will be confeſs'd by her greateſt

2 Cor. 4.

Pſalm 75.

The great change of things at the day of death.

1 Cor. 2.

greateſt enemies, to be the only true wiſdom; and all carnal wiſdom of worldlings to be meer folly as God calls it.

This the holy Scripture ſets down clearly, when it deſcribes the ſpeeches and lamentations of the wiſe men of this world at the laſt day, concerning the ſtate of holy men, whom they deſpiſed in this life. *We ſenſeleſs, eſteem'd their life madneſs, and their end to be diſhonourable: behold how they are now accounted among the children of God, and their lot is with the Saints. We therefore have err'd from the way of truth, and the light of righteouſneſs has not ſhined to us, and the ſun of underſtanding roſe not unto us. We have wearied our ſelves in the way of iniquity and perdition, and we have walk'd craggy paths; but the way of our Lord we have not known.* Hitherto are the words of holy Scripture; whereby we may perceive what a change and alteration of Judgment there will be at the laſt day, from that which men have now: what confeſſion of folly? what acknowledgment of error? what hearty ſorrow for labour loſt? what fruitleſs repentance for having run aſtray? O that men would ponder and conſider attentively theſe things now! *We have wearied our ſelves*, ſay theſe miſerable men, *in the ways of iniquity and perdition, and we have walk'd craggy paths.* What a deſcription is this of lamentable worldlings, who break their brains daily, and weary out themſelves in the purſuit of the vanities of this world, for which notwithſtanding they ſuffer, oftentimes more pains, than do the juſt in purchaſing heaven? and when they arrive at the laſt day at the gate of death, wearied and worn out with trouble and toil, they find that all their labour is loſt, and all their vexation taken in vain. For, the little wealth which they have ſcraped together in this world, and for which they have ſtruggled and drudged ſo much, will avail them nothing at that inſtant, but rather increaſe exceedingly the burthen of their afflictions; which will be manifold, and ſo grievous, and intolerable

Sap. 5.

The lamentation of wicked men in the end.

Three cauſes of great miſery in death.

able in the wicked, that no created mind can perfectly conceive it, but he that feels them; altho' ſome ſmall conjecture may be made thereof by theſe three general enſuing points, whereunto the reſt may be referr'd.

The firſt point. Of miſery in death.

The firſt is the exceſſive pain which commonly men ſuffer in the ſeparation of their ſouls and bodies; which having lived ſo long together, united, as two dear friends, in joy and pleaſure, are now moſt loth to part, were it not that they are violently forced thereunto. This pain may partly be conceived, if we would go about to drive out life or ſoul (which ſoul is all over, and every where throughout our body) but from the leaſt part or member thereof; as ſurgeons are wont to do, when they will mortify any one place, to make it break: what intolerable pain does a man ſuffer before this member is dead? what raging grief does he abide? if then the mortifying of one little part only, does ſo much afflict us; imagine what the violent mortifying of all the parts together will do? for we ſee that firſt the ſoul is driven, by death, to leave the extremities, as the toes, feet, and fingers, then legs and arms; and ſo conſequently, one part dies after another, till life is reſtrain'd only to the heart, which holds out longeſt, as the principal part; but yet finally, muſt be alſo conſtrain'd to render it ſelf, tho' with never ſo much pain and reſiſtance. Which pain, how great and ſtrong it is, may appear by the breaking in pieces the very ſtrings and holds wherewith it is environ'd, thro' the exceſſive vehemency of this deadly torment.

How painful is mortifying of our fleſh.

Nevertheleſs, before it comes to this point of yielding, no man can expreſs the cruel conflict that is betwixt death and the ſoul, and what diſtreſſes ſhe ſuffers in the time of her agony. Imagine, that a prince poſſeſs'd a goodly city, in all peace, wealth and pleaſure, and in great friendſhip with all his neighbours round about him, who promiſed to aſſiſt him in all his affairs and exigencies; and that upon a ſudden, his mortal enemy ſhould come and beſiege this city, and taking

A ſimilitude expreſſing the pain of death.

one

one hold after another, one wall after another, one caſtle after another, ſhould drive this prince into a little tower, and beſiege him therein, all his other holds being beaten down, and his men ſlain in his ſight: what fear, anguiſh, and miſery would this afflicted prince be in? how often would he look out at the windows and loop holes of this tower, to ſee whether his friends and neighbours would come to help him or no? and if he ſaw them all abandon him, and his cruel enemy even ready to break in upon him: would he not, think you, be in a moſt piteous plight? even ſo fares it with our poor ſoul at the hour of death: the body wherein ſhe reign'd like a princeſs in all pleaſures, whilſt it flouriſh'd, is now batter'd and overthrown by her enemy, which is death: the arms, legs, and other parts wherewith ſhe was fortified, as with walls, during time of health, are now ſurpriſed, and beaten to the ground, and ſhe is driven to the heart, as to the laſt refuge, wherein alſo ſhe is moſt fiercely aſſail'd in ſuch ſort that ſhe cannot poſſibly hold out long. Her deareſt friends who ſooth'd her in time of proſperity, and promiſed aſſiſtance; youth, agility, ſtrength, courage, diet, phyſick, and other human helps, do now utterly abandon her: the enemy will not be pacified or make any league at all; but night and day aſſaults this turret wherein ſhe is retired, and which now begins to ſhake and ſhiver in pieces. So that ſhe expects hourly when her enemy, in moſt raging and dreadful manner, will break in upon her.

What think you now, is the ſtate of this afflicted ſoul? it is no marvel if a wiſe man becomes a fool, or a ſtout worldly man, moſt timorous in this inſtant of extremity, as we often ſee they do, ſo that they can diſpoſe well of nothing at this hour, either towards God or towards the world. The cauſe whereof is the extremity of pains, that oppreſs their minds, as St. *Auſtine* well notes, giving us therewithal a moſt excellent forewarning of this day, if men were ſo happy as to follow it.

An admonition of St. *Auſtine*.

Ser. 48. *ad Frat. in Eremo. circa finem.*

it. "When you ſhall be in your laſt ſickneſs, dear "brethren, ſays he, O how hard and painful a thing "will it be for you to repent of your faults commit- "ted, and of good deeds omitted? and why is this? "but becaſe all the intention of your mind will run "thither, where all the force of the pain is: many "impediments will hinder men at that day; the pain "of the body, the fear of death, the ſight of children, "for whom their fathers will think themſelves damn'd; "the weeping of the wife, the flattery of the world, "the temptations of the devil, the diſſimulation of "phyſicians for lucre ſake, and the like. And believe "thou, O man, who read'ſt this, that thou ſhalt "quickly prove all this true upon thy ſelf; and there- "fore I beſeech thee, that thou wilt do penance before "thou comeſt to this laſt day. Diſpoſe of thy houſe, "and make thy teſtament whilſt thou art whole, whilſt "thou art wiſe, whilſt thou art thine own man: for "if thou tarrieſt till the laſt day, thou ſhalt be led "whither thou wouldſt not." Hitherto are St. *Auſtine's* words.

The ſecond point. Of miſery in death.

The ſecond thing which will make death moſt terrible, and grievous to a wordly man, is the ſudden parting, and that for ever and ever, from all the things which he loved moſt dearly in this life; as from his riches, poſſeſſions, honours, offices, fair buildings, goodly apparel, and rich jewels: as alſo from wife and children, kindred and friends, and all other earthly delights and commodities, wherewith in this life he thought himſelf a moſt happy man. And now to be pluck'd from theſe upon the ſudden, without hope ever to ſee or uſe them again; and that oftentimes, when he leaſt doubted of any ſuch matter, muſt needs be a point of extream great grief; eſpecially if he be in the

Job. 35.

ſtate which holy *Job* deſcribes, when he ſays, *The wicked man dies, ſtrong and in health, rich and happy.* What a griping grief, how intolerable a torment will this be? O how true an oracle is that of God, who ſays:

O

O death! how bitter is thy memory to a man that has peace, and reſt in his ſubſtance and riches? but alas! if the very memory of death is ſo bitter, how much more death it ſelf, when it will ſurpriſe a man having peace in his riches, and it will be ſaid unto him, as Chriſt reports it was ſaid, to that wealthy man in the Goſpel, who had his barns full, and was now come to the higheſt top of felicity: *Thou fool, even this night thy ſoul ſhall be taken from thee; and who ſhall enjoy the things that thou haſt provided.* *Eccl.* 41. *Luke* 12.

O dear Chriſtian! it is impoſſible for any mortal tongue to expreſs the doleful ſtate of a worldly man in this inſtant of death, when nothing of all that he has gathered together with ſo much labour and toil, and wherein he was wont to repoſe ſo great confidence, will now avail him any longer, but rather afflict his ſoul with the memory thereof, conſidering that now he muſt leave all to others, and go himſelf to give an account for the gathering and uſing of the ſame, and that perhaps to his eternal damanation, whilſt in the mean time others live merrily and pleaſantly upon what he has got; little remembring and leſs caring for him, that perhaps lies burning in the unquenchable fire for thoſe riches unjuſtly heap'd up and left to them. This undoubtedly is a moſt woful and lamentable point, which will bring many a man to great ſorrow and anguiſh of heart at the laſt day; when all earthly joys muſt be left, all pleaſures and commodities for ever abandon'd. O what a doleful day of parting will this be! what wilt thou ſay, my friend, at this day, when all thy glory, all thy wealth, all thy pomp, is come to an end? what art thou the better now for having lived in credit with the world, in favour of princes, exalted by all men, fear'd, reverenced, and honour'd by all ſorts; ſeeing at this inſtant, all thy jollity, pride, and pomp is at an end, all thy former felicity is arrived now to her everlaſting period? The ſorrow of leaving all.

The third point. Of misery in death.

But now beſides all this, there is a third thing which more than all the reſt will make this day of death to be moſt dreadful and miſerable unto a wordly man; to wit, the conſideration of what will become of both his body and ſoul. And as for his body, it will be no ſmall horror to think on that ſaying of holy Scripture: *When a man ſhall die, he ſhall inherit ſerpents, and beaſts and worms*; that is, he muſt be thrown out to be the food of vermin. That body, I mean, which was before ſo delicately entertain'd with all variety of meats, ſoft pillows, and beds of down, ſo finely ſet forth in apparel and other ornaments, whereupon the wind might not be ſuffer'd to blow, nor the Sun to ſhine; that body, I ſay, in whoſe beauty there was ſo much pride taken, and whereby ſo many ſins were daily committed; that body, which in this world was accuſtom'd to all pampering and niceneſs, and would abide no auſterity or diſcipline at all, muſt now be forlorn and abandon'd by all men, and left only for a prey to be devour'd by worms. Now the time is come when thoſe words of God muſt be fulfill'd, which he utter'd by his Prophet againſt delicate people: *In that day God ſhall take away the ornaments, --- and for ſweet ſavour there ſhall be ſtink, and for a girdle, a rope; and for curled hair baldneſs*, &c. All which bodily diſgrace and miſery, altho' it cannot but breed much ſorrow in the heart of him that lies a dying, yet this is nothing in reſpect of the dreadful thoughts which he will have touching his ſoul; to wit, what will become thereof, whither it will go, after its departure out of the body. And then conſidering that it muſt appear before the judgment-ſeat of almighty God, and there receive ſentence, either of unſpeakable glory, or inſupportable pains; he falls to conſider more in particular the danger thereof, by comparing God's juſtice and threats, ſet down in holy writ againſt ſinners, with his own life; he begins to examine the witneſs, which is his conſcience, and finds the ſame ready to lay infinite accuſa-

Eccl. 10.

The miſerable change of the body.

Iſaiah 3.

Thoughts of him that lies dying.

tions

tions againſt him, when he comes to the place of juſtice.

And now, dear Chriſtian, begins the inexplicable miſery of this poor afflicted man; now does the multitude of ſins preſent themſelves before his face, now does he indeed ſee verified that ſentence of ſacred Scripture: *In fine hominis denudatio operum:* the works of every man are laid open at his end. Now all God's threats againſt wicked livers muſter before his eyes; neither is there any one ſevere ſaying of holy Writ pronounced againſt ſinners, which now does not offer it ſelf to his mind. Our ghoſtly enemy, who in this life labour'd to keep all theſe things from our conſideration, thereby the more eaſily to entertain us in ſin and pleaſure, will now lay all, and more before our face, amplifying and urging every point to the uttermoſt, alledging our conſcience to every thing for his witneſs. Which when the poor dying ſoul cannot deny, ſhe muſt needs be thereby moſt vehemently terrified. And ſo we ſee it daily comes to paſs, even in many virtuous and holy men; whereof St. *Hierom* reports a very memorable example of bleſſed St. *Hilarion*, whoſe ſoul being greatly affrighted with theſe conſiderations and exceeding loath to part from his body, at length after a long conflict took heart and ſaid, "Go forth, my "ſoul, go forth; why art thou ſo ſore afraid? thou "haſt ſerved Chriſt almoſt threeſcore and ten years, "and art thou now ſo fearful to depart?" to like effect alſo the holy martyr of God, St. *Cyprian*, tells of a virtuous and godly biſhop, who dying in his time, was greatly terrified at the hour of death, notwithſtanding he had lived very virtuouſly; till at length Chriſt appearing unto him in the form of a goodly young man, rebuked him in theſe words: "You are afraid to ſuf-"fer, and out of this life you will not go; what then "ſhall I do to you?" which words and examples, St. *Auſtine* did often uſe to recount talking of this matter, as his ſcholar *Poſſidius* records in his life.

Eccl. 12.

A pitiful plight of a dying man.

Hierom. in vita Hila. Abbatis.

Cyp. lib. de Mortal.

Poſſidius in vita Aug.

Now then, if good men and Saints are ſo afraid at this paſſage, yea ſuch as had ſerved God with all purity of life and perfect zeal, for the ſpace of threeſcore and ten years together; what will they be who ſcarce have ſerved him truly one day in all their lives, but rather have ſpent their years in ſin and the vanities of this world? will not theſe men, think you, be in great extremity at this paſſage? ſurely St. *Auguſtine* deſcribes the ſame very affectuouſly in one of his ſermons and, according to his cuſtom, gives a notable exhortation upon the ſame. "If you will know, dearly beloved, "ſays he, with how great fear and pain the ſoul of "man does paſs from the body; mark diligently what "I ſhall ſay to you: the Angels at that hour will come "to take thy ſoul and bring her before the judgment-"ſeat of a moſt dreadful Judge; and then ſhe calling "to mind her wicked deeds, will begin exceedingly "to fear and tremble, and would gladly fly and leave "her deeds behind her, ſeeking to intreat the Angels, "and to requeſt but one hour's ſpace of delay. But "that will not be granted, and her evil works crying "out all together, will ſpeak againſt her, and ſay: "*We will not ſtay behind, nor part from thee, thou "haſt done us, and we are thy works, and therefore "we will follow thee whither ſoever thou goeſt, yea, "even to the ſeat of judgment.* This, lo, is the ſtate "of a ſinner's ſoul, which parting from his body with "moſt horrible fear, goes onwards to judgment loaden "with ſins, and with infinite confuſion. Contrary-"wiſe the juſt man's ſoul goes out of his body with "great joy and comfort, and the good Angels accom-"pany her with exultation. Wherefore, brethren, "ſeeing theſe things are ſo; fear this terrible hour of "death now, to the end you may not fear when you "come to it. Foreſee it now, that then you may be "ſecure." Thus far St. *Auguſtine*.

Chap. 1. de vanitate ſæculi.

And becauſe this holy father and learned doctor of Chriſt's church, makes mention in this place of good and

and evil Angels, which are ready at the hour of death to receive the ſouls of ſuch as depart out of this life: it will not be from our purpoſe to note, that oftentimes God permits the apparitions of Angels both good and evil, as alſo of other Saints, to ſome men lying on their death-beds, for a taſte either of comfort or ſorrow, touching that which will enſue in the world to come. And this is alſo a ſingular privilege, among others belonging to this paſſage. And concerning the juſt, I have ſhew'd before an example of St. *Cyprian* and St. *Auguſtine*, touching one to whom Chriſt appear'd at the hour of his death. And St. *Gregory* the Great has divers narrations to that purpoſe, in the fourth book of his dialogues. As for example ſake, of one *Urſinus*, to whom the bleſſed Apoſtles St. *Peter* and St. *Paul* appear'd. But as to evil ſpirits and wicked Angels, who ſhew'd themſelves to divers ſinners at the hour of death, and denounced to them their eternal damnation, and horrible torments appointed in hell: we have many and moſt terrible examples recorded in many grave and ancient writers. As among others, that recorded by St. *Gregory* of one *Chiſerius* a rich man, but as full of ſin as of wealth, to whom lying on his death-bed, the infernal fiends appear'd in moſt ugly ſhapes, ſhewing how he was now deliver'd into their power, and therefore would never depart from him, till dying he left his ſoul to be carried by them to eternal torments.

Appearing of Angels at the hour of death.

Cap. 12. & 13, 15, &c

Lib. 4. *Dial. cap.* 38.

The like examples does venerable *Bede* recount to have happen'd in our country about his time. And among others of a certain wicked courtier in great favour with king *Coenrede*, to whom lying in the pangs of death, and being now a little recover'd, both the good and evil Angels appear'd viſibly; the one laying before him a very ſmall book of his good deeds, the other a great huge volume of his enormous crimes. Which after they had cauſed him to read; by the permiſſion of the good Angels they ſeized upon him;

Lib. 5. *hiſt. Anglic.* 15.

aſſigning alſo to him the certain hour of his departure, according as both himſelf confeſs'd openly to all that came to viſit him; and as by his horrible, and deſperate death, enſuing at the very hour by them appointed, he manifeſtly confirm'd. He records the like ſtory in the chapter following of one whom he knew himſelf: and, as both he, St. *Gregory*, and St. *Cyprian* alſo note, all theſe and the like viſions were permitted for our ſakes who yet live, and may profit by the ſame; and not for their good that died, whom they nothing at all avail'd.

Bede l. 5. *c.* 15.

The application of all that has been ſaid.

Which being ſo, dear Chriſtian, that is, this paſſage of death being ſo terrible, ſo dangerous, and yet ſo inevitable as it is: ſeeing ſo many men do periſh, and are overwhelm'd daily in paſſing over this perillous gulf, as both holy Scriptures and ancient fathers teſtify unto us, by examples and records: what man of diſcretion would not learn to be wiſe by other mens dangers? or what reaſonable creature would not take heed and look about him, being warn'd ſo manifeſtly and apparently of his own peril? if thou art a Chriſtian, and doſt believe indeed the things which Chriſtian faith does teach thee: then doſt thou know and moſt certainly believe alſo, that, of what ſtate, age, ſtrength, dignity, or condition ſoever thou art now; yet muſt thou thy ſelf, who now doſt read this point, in health and mirth, and thinkeſt the ſame little appertaining to thee, one of theſe days, and that perhaps very ſhortly after the reading hereof, come to prove all theſe things in thy own perſon. That is, thou muſt with ſorrow and grief be forced to thy bed; and there after all ſtruglings with the darts of death, thou muſt yield thy body which thou loveſt now ſo dearly, to be the bait of worms, and thy ſoul to the trial of juſtice, for her deeds in this life.

SECT.

SECT. II.

Containing the application of the premiſes.

AND now it remains, that after all theſe declarations and diſcourſes, we make ſome application of the things to our ſelves, for our own profit, and the direction of our life. Wherefore imagine now my dear brother, and friend, even thou who art ſo freſh and healthy at this inſtant, if the ten, twenty, or two years, or perhaps two months or days which thou haſt yet to live, were now to end, and that thou wert even at this preſent ſtretch'd out upon a bed; wearied, and worn out with dolour and pain; thy worldly friends about thee weeping, and many of them deſiring thy goods; the phyſicians departed with their fees, as having given thee over; and thou lying there alone mute and dumb, in a moſt pitiful agony, expecting from moment to moment the laſt ſtroke of death to be given thee. Tell me in this inſtant, what will all the pleaſures and commodities of the whole earth avail thee? what comfort or eaſe will it be to thee now to have been a man honour'd in this world, to have been reputed by the people; to have gather'd wealth, to have born office, and enjoy'd the prince's favour, to have left thy children and kindred in abundance; to have trodden down thy enemies; and to have ſtirr'd much, and born great ſway in this life? what pleaſure, I ſay, or benefit would it be to thee, to have been beautiful, to have been gallant in apparel, goodly in perſonage, glittering in gold? would not all theſe things rather afflict than avail thee at this inſtant.

A very profitable conſideration upon the premiſes.

No doubt, but now thou wilt ſee and thoroughly perceive the vanity of theſe triffles: thou wilt prove true the ſaying of the wiſe man: *Riches will not profit in the day of revenge.* That moſt excellent demand of holy

The thought and ſpeech of the ſoul at our dying day.

Job, will oftentimes offer it ſelf unto thy remembrance: *Job.* 21. *Quid ad eum pertinet de domo ſua, poſt ſe?* What has a man to do with his houſe, family, or kindred, after he is gone? what good or comfort will he take thereby? *Who will have pity of thee?* (ſays God to *Jeruſalem*, *Jer.* 15. by his Prophet *Jeremiah*) *or who will be ſorrowful for thee? or who will go to intreat for thy peace? Thou haſt abandoned me, ſays our Lord, thou haſt gone backward, and I will ſtretch out my hand and kill thee.* And yet further by another Prophet, he demands of wicked *Iſaiah* 10. men, *What will ye do in the day of viſitation, and of calamity coming from far? To whoſe help will ye fly? where will you leave your glory?* And in another place expreſſing yet more effectually their ſtate and miſery, he ſays *Jer.* 11. *They ſhall cry to Gods unto whom they ſacrificed, and they ſhall not ſave them in the time of affliction:* That is, they ſhall cry and call upon their friends, acquaintance, wealth, honour, and other idols, which they ſerved more than God in this life, but they ſhall receive no help or comfort from them.

O dear Chriſtian, what difference of thought, what change of judgment, what diſcovery of vanities, will this day bring? thy heart within thee will now begin to reaſon; lo, here is now an end of my delights and worldly proſperities. All my joys, all my pleaſures, all my mirth, all my paſtimes are now paſt. Where are my friends, that were wont to laugh with me; my ſervants wont to attend me; my children wont to ſport the time with me? where are all my coaches and horſes, wherewith I was wont to make ſo great a ſhew; the bows of people accuſtom'd to honour me, the croud following me? where are all my dalliances and tricks of love; all my pleaſant muſick; all my ſumptuous buildings; all my coſtly feaſts and banquets? and above all, where are now my dear and ſweet friends, who it ſeem'd would never have forſaken me? but, alas, all are now gone, and have left me here alone to anſwer the reckoning for all; and none of them will do ſo much as

Alamentable complaint.

as to go with me to Judgment, or to ſpeak one word in my behalf. Wo to me, that I did not foreſee this day ſooner, and ſo make better proviſion for it. It is now too late, and I fear I have purchaſed eternal damnation, for a little pleaſure, and have loſt unſpeakable glory, for a fleeting vanity. O how happy and twice fortunate are they, who lived ſo, that they need not be afraid of this day? I now ſee the difference betwixt the ends of good and evil men, and marvel not that the Scriptures ſay of the one, *The death of Saints is precious*; And of the other *The death of ſinners is miſerable.* O that I had lived as virtuouſly as ſome others have done: or as I had often inſpirations from God to do, how ſweet and comfortable would that be to me now in this my laſt and extream diſtreſs. *Pſal.* 115. *Pſal.* 33.

To theſe thoughts and rueful ſpeeches, my loving brother, ſhall your ſoul be driven at the laſt hour of your departure, if now you prevent it not by wiſdom, and diligence. For which prevention, the ſpirit of God has reveal'd to us two principal means: the firſt whereof is, the diligent exerciſe of good works in this life, to which Chriſt himſelf aſſures a good and happy paſſage at our death. For ſo he pronounced plainly by a voice from heaven to his dear Apoſtle St. *John*: *They ſhall now reſt, from their labour; becauſe their works follow them.* And holy *David* the Prophet expreſſes the manner of a good man's departure more in particular, ſaying, God ſhall help and aſſiſt him upon the bed of his ſorrow; that is, upon his death-bed, or bed of his laſt departure, which to a worldly man may rightly be call'd the bed of ſorrow, ſeeing it is nothing elſe but a collection and heap of all ſorrows together. Which ſorrows in a Chriſtian can no way be better prevented than by doing good works in this life, which at his death he may be ſure will not fail him. For ſo St. *Paul* aſſures us when he ſays, *God is not unjuſt, that he ſhould forget your work and love, which you have ſhew'd in his name, and have, and do miniſter to his Saints. And our deſire*

Two means to prevent the terror of death.

Apoc. 14.

Pſal. 40.

Heb. 6.

An excellent assurance given by St. *Paul* for reward of good works.

desire is, that every one of you should continue the same solicitude (of ministring to Saints for supplying their necessities) *to the fulness of hope, even to the end.* So St. *Paul:* which is as much as to say, that at your ending day you may be full of hope, in respect of the alms and other good works, which you have done to the servants of God, for his sake, in your life-time, which his divine Majesty holds himself as much bound to reward fully at your last day, as if he might be accounted unjust, if he did it not. What more excellent assurance can be given than this? what more comfortable exhortation, and persuasion to do good works in a man's health, than this of the Apostle, to obtain thereby *the fulness of hope*, in the hour of our death? that is to say, that our soul in that dreadful passage will be void of fear, and repleniſh'd with all kind of hope, confidence, and comfort from God himself.

The force and virtues of alms-deeds.

Therefore the first and chief preparation to find comfort at our death, is to be full of good works in our life, especially alms-deeds, and works of charity, whereof there would be no end, if we would begin to treat and declare what both holy Scripture and the spirit of God, and his Saints and servants, have utter'd in commendation thereof. The general sentence of Christ our Saviour is most admirable, being as it is universal, when having spoken of most grievous sins in the Scribes and Pharisees, to wit, of rapine and iniquity, from which he exhorted them to cleanse their minds: yet he adds presently this other general remedy: *But yet that remains, give alms, and behold all things are clean unto you.* Of what a wonderful force is this, that it could cleanse even the Scribes and Pharisees of rapine and iniquity, yea, and of all other offences! but yet the spirit of God in the Prophet *Daniel* went somewhat further: for he offer'd not only to Scribes and Pharisees that believed in God to be cleansed this way; but even to king *Nabuchodonozor* himself, that was a meer *Pagan* and *Gentile*, exhorting him to redeem his sins with alms.

Luke 11.

Hear

Hear my counſel, O king (ſays he) *and redeem thy ſins with alms-deeds, and thy iniquities with works of mercy towards the poor, for perhaps God will pardon thy ſins by this means.* Dan. 4.

This was the Prophet's counſel, and it was good counſel; for by this means God had mercy upon him indeed, before his death. And if God reſpects ſo much theſe charitable deeds, even in heathens and unbelieving people (according to what we read alſo in the *Acts of the Apoſtles*, that the alms-deeds of *Cornelius*, a centurion, were accepted by almighty God, and rewarded by ſending St. *Peter* to him, to convert him to the Chriſtian faith) how much more will God accept and reward the ſame in Chriſtians, eſpecially at their death, when they have moſt need of his heavenly comfort? The ſpirit of God writes of a valiant woman, that had a large hand in giving alms: *She has open'd her hands to the needy, and ſtretch'd out her palms to the poor.* But what reward enſues? twenty bleſſings truly, which you may read in the text, and one of the greateſt is: *And ſhe ſhall laugh in the laſt day*; that is to ſay, when others will weep and be afflicted at the day of death, then will ſhe rejoice and be in mirth. Acts 10. Prov. 31.

Holy St. *Chryſoſtom* was wont to make many earneſt ſpeeches about this matter to his people, of *Conſtantinople*, in his ordinary ſermons; and amongſt other things he was wont to ſay: that a great alms-giver could not poſſibly be damn'd, nor have an evil death. The reaſon is, becauſe he had ſo many lords and great courtiers of heaven to pray and be interceſſors for him (which are the poor by Chriſt's own interpretation, when he ſays, *That poor men are bleſſed, for that theirs is the kingdom of heaven*) that it is impoſſible for God not to hear them, when they join together to obtain pardon for any man; as they always do for a great alms-giver. To which effect there is a ſtory in the book call'd *Pratum ſpirituale*, of a certain woman that cried vengeance at God's hands many days together againſt

The ſaying of St. *Chryſoſtom* about alms-deeds.

Mat. 6.

Zeno the emperor defended by alms-deeds. See *Pratum ſpirituale. cap.* 275.

againſt *Zeno* the emperor, for taking away her daughter; which *Zeno* being a man that gave great and large alms, it was anſwer'd to the woman in a viſion, that thoſe his many alms-deeds did defend him againſt her demand of vengeance.

A comfortable example of the death of a repentant ſoldier.

We read alſo of a certain captain, who having lived extreamly wicked in all kind of looſneſs, and liberty of a ſoldiers life, fell ſick at laſt even unto death, and being extreamly afraid and vex'd for divers days together, with the conſciouſneſs of ſo many hainous ſins committed all the time of his life, at laſt, falling into a great trance, there came into his mind, and repreſented it ſelf as it were before his eyes, with infinite comfort, that he had once in the ſacking of a certain city, ſaved a young virgin from raviſhing by another ſoldier; in reſpect of which act (it being the only good thing that he could remember done by him throughout his life) it ſeem'd that almighty God would have mercy upon him, and give him true repentance, and pardon for his ſins; which thought, as it did comfort him infinitely in that afflicted ſtate of his, ſo it fell out alſo to be true very ſoon after, for feeling by this means an exceeding tenderneſs of heart towards ſorrow for his ſaid ſins, he broke forth into many tears, confeſs'd himſelf according to the uſe of Chriſt's Catholick Church, received the Sacraments of Penance, Euchariſt, and Extreme-Unction, and ſo died moſt happily repentant for his ſins, and full of hope, comfort, and conſolation from almighty God for his exceeding mercies towards him.

A notable parable of St. *John Damaſcen in vita Mar.*

This then is the force and virtue of this ſingular patronage of good works, to help and aſſiſt us at our death, to which effect, St. *John Damaſcen* has that excellent parable of the ſteward that had three ſworn friends to help him at all exigences; but when at length he fell into diſgrace, and wrathful offence of his king, and was call'd in haſte to appear before him, and give up his accounts; he being greatly terrified with this ſudden

ſudden change, ran up and down as a man amazed, to ſeek out his three friends to go with him, and to be ſurety for him if need required; but when he came to the firſt, he was anſwer'd by him, that the king being a terrible man, he durſt not appear before him, only he ſaid, ſeeing the ſteward's apparel was not good, he would lend him ſome better apparel to appear before him with his credit. Going therefore to the ſecond friend, he denied in like manner to go with him to the king's preſence, or to ſpeak for him, but only becauſe he was ſomewhat handſomly apparell'd, he would accompany him, for honours ſake, unto the palace-gate, and there would leave him.

The poor man being thus abandon'd by his firſt two friends, he ran with a ſorrowful heart to the third, who hearing his cauſe, bid him be of good chear, for he would go with him, and enter before the king, intreat and plead for him, and if need were, be ſurety alſo for his debts; and ſo he did, and the afflicted ſteward was deliver'd thereby, and reſtored to the king's favour again. This is the parable: and the firſt two faint and falſe friends are the world, and our carnal kindred and worldly friends, both forſaking us at our death; the former lending us only a fair cloth or two to be laid over the bier, wherein we are carried; and the ſecond accompanying us only, for honours ſake, unto the grave, or pit, where we muſt enter. But the third friend, which are our good works and alms-deeds, is content to enter with us to the preſence of the prince himſelf, pleads and intreats for us, and ſo pacifies his wrath, that by his earneſt and effectual interceſſion we are reſtored to his favour and friendſhip again. This then is the firſt prevention and preparation for Chriſtian men to aſſure to themſelves a comfortable dying-day.

The explication of the parable.

The ſecond means to prevent the ſame is, that we premeditate, and think often of this paſſage of death before-hand, if we would not fear the ſame, and be

The ſecond way of preventing the terror of death.

be terrified therewith when it comes. For as philoſophers ſay, *Ab aſſuetis non fit paſſio:* things whereunto we are accuſtom'd do not move, or trouble us much: as for example, a horſe accuſtom'd to the noiſe and terror of war, and to hearing the beating of drums, and to ſee the diſcharging of artillery, ſtarts not thereat, as other horſes will do, to whom the matter is ſtrange and new: and ſo he that acquaints himſelf before with the ghaſtly viſage of death, by daily meditation thereof, is leſs ſubject to the fear and terror of the thing it ſelf when it comes; for he has made all
Job 14. his accounts before-hand, as holy *Job* had, when he ſaid of himſelf, all the days of my life do I attend the coming of my change, or departure from this world. So he paſs'd every day in the thought of death; whoſe example all holy men have commonly follow'd and do at this day, and that with great reaſon, tho' careleſs men ſay, that this meditation will hinder their mirth, breed melancholy and ſuch other things. For if this bitter cup cannot paſs, but that all muſt drink thereof, then it is wiſdom and providence to look upon it, and think thereof well before-hand.

An example ſhewing the utility of frequent meditation of death.

If there were a certain river to be paſs'd that no man could avoid, and if each man and woman in their turns muſt paſs the ſame, and that perforce and in haſte when they are call'd unto it, if moſt people were known to periſh and be drown'd in that paſſage; were it not wiſdom for a man to go and view the place of paſſage before his turn comes to enter, and to be forced to take his chance therein? were it not good that he ſhould go as near the river as he could to behold the entrance, examine the ford, ſee and contemplate the paſſage of others, as well ſuch as have miſcarried, as thoſe that have happily eſcaped and arrived ſafely on the other ſide? were not all this wiſdom, think you, and moſt neceſſary and profitable providence? And how then in this moſt dangerous paſſage of death, through which all muſt paſs, and do daily, and many

many are everlaſtingly caſt away by paſſing: how, I ſay, are worldly men ſo fooliſhly negligent, and delicate, that not to hinder their mirth, they will not ſo much as think of it, nor trouble their minds with thoughts of any ſuch matter, or take any notice thereof at all, until the very moment that themſelves muſt paſs perforce? oh ſad deceit! oh lamentable folly and negligence! how many thouſands might be ſaved both body and ſoul, who periſh in this paſſage, if they would vouchſafe but to view and look upon it before-hand.

Great folly of careleſs worldly men.

We read of St. *Hierom* that he was wont to ſay, that no day paſs'd him, nay, no hour, whether he were eating, drinking, ſtudying, praying, riſing, or going to ſleep, but he thought of this paſſage, and therefore in his picture there is commonly painted a crucifix, with a death's-head by it, as a double memorial of our dying-day; whereto ſome do add an hour glaſs, for to meaſure the time how it runs towards this paſſage. And altho' ſome careleſs wanton people in the world will laugh at this diligence (which many ſervants of God do uſe alſo at this day) yet they will find to their coſt, how profitable an exerciſe this was and is. For certainly no one thing under heaven is more forcible and potent to hold a man in good order, and to repreſs the fumes and furies of his rebellious paſſions and diſordinate appetites in this life than his often remembring death; becauſe it ſtrikes down the very top-ſails of vanity at one blow. And if princes in their greatneſs of fortune, and worldly men amidſt their proſperities, in their banquetings, feaſtings, marriages, maſques, and the like, would admit but one ſerious thought of this laſt paſſage, and what they will be, and feel therein; it would hold them within ſuch limits of temperate proceedings, that they would, according to our *Engliſh* proverb, *Be both merry and wiſe together*, and feaſt without offending God.

The example of St. *Hierom*, with his death's-head.

And to ſay a word or two more of the death's-head, or dead man's ſkull, left before with St. *Hierem*; true it

A contemplation about the dead man's ſkull.

it is, that it ſeems an ugly and loathſome ſight to ſuch as now flouriſh in fleſh, and have not yet their bones diſcover'd and dried up, nor their faces disfigured, as that skull has; but to ſpiritual wiſe men it ſeems a more pleaſant ſight than the other, and a much more true and neceſſary ſpectacle: for it makes us ſee much more ſincerely what we are, and what we ſhall be ſhortly. For which cauſe many devout people, and ſome princes alſo, uſe to keep the ſame by them in their chambers, that they may be often admoniſh'd, thereby to hold continually in their mind and meditations, the thing which it repreſents, eſpecially by help of theſe words which commonly are written about the ſaid skull: *Sum quod eris, fueramque quod es.* I am that which thou ſhalt be, and have been that which thou art now. That is to ſay, I have been as ſtrong and merry, as thou art at this preſent: I have been as proud and vain of my ſtature, beauty, agility, and nimbleneſs, and other qualities, and ornaments of my body, as thou ever haſt been, that now lookeſt upon me with diſdain, and contempt. And ſhortly thou ſhalt be that which I am now; that is to ſay, a dried skull, bones without fleſh, mouth without tongue, ear-holes without hearing, eye-pits without ſight, brows without brain, and head without ſenſe or feeling. The ſoul that was wont to quicken me, and give life to all, has long ago abandon'd me, and left me to the food of worms; and ſo ſhalt thou be ſhortly alſo, notwithſtanding all thy care and diligence in dreſſing, decking, and preſerving thy ſelf: neither do thou think that the time will be long, for it flies and fleets with the wind, nor ſtays for any occaſion whatſoever.

The ſpeech of a death's-head to the beholder.

Remember then St. *Hierom*'s hour-glaſs that runs continually; and for more aſſurance, take thy ſelf by the wriſt, and feel the beating of thy own pulſe, which is the clock or dial of thy heart, and conſider that every blow and ſtroke thereof, is a ſtroke to the ſhortning of thy life, and the ending of thy pulſe is the end of thy

thy days: for when the pulſe ſtands ſtill, and beats no more, thy ſoul flies, and then thou ſhalt be as I am now. And this is the ſpeech of the death's-head to him that beholds it; which, imagine gentle reader, to be thy ſelf, and thereby ſeek to profit by other mens examples that have come to that ſtate before: which if thou wouldſt ſeriouſly do, and enter into conſideration and contemplation thereof, thou wouldſt, no doubt, reap ſuch ſingular advantage thereby, that the ſame might ſerve thee for a light to guide and direct the reſidue of that little time which thou haſt in this world to enjoy, in the true path and courſe of a virtuous life and converſation.

And this may ſerve for this place, to ſhew the great and many advantages which the frequent meditation, and ſerious conſideration of this our laſt paſſage may bring unto men: for that indeed it lays truly before us what a man is, how frail and miſerable a creature, how fond and vain in the haughtineſs of his projects, while he is in health and proſperity. It is the true glaſs that repreſents a man as he is indeed: other glaſſes are falſe and counterfeit, and full of fraud in their repreſentations, but this is ſincere and ſimple, and beguiles no man. For which cauſe holy fathers that labour to make us truly know our ſelves, and thereby repreſs ſome part of the ſwelling pride and inſolence of our fleſh and worldly thoughts, principally perſuade us to look often upon this glaſs; and above all other meditations, to make this our frequent and ordinary meditation, from which divers and ſundry moſt excellent effects and fruits will enſue, whereof I ſhall ſhow ſome few in this place, and therewithal make an end of this chapter, and of this whole matter.

How profitable it is to think upon death

The firſt fruit is, that we ſhall hereby ſtand in continual awe and expectation of death, as you have heard holy *Job* affirm of himſelf before, and king *David* alſo confeſs'd, *That the fear of death was fallen upon him.* Out of which fear, does proceed a ſecond effect *Pſalm* 54.

of great weight in man's life, to wit, ſolicitude; which the bleſſed man *Job* had by his continual meditation: for he ſays of himſelf, that by conſideration he was made ſolicitous with fear: and thereupon he adds further, *That he doubted all his works.* In which caſe, St. *Paul* alſo ſignifies himſelf to be, when he exhorts all men to be careful to do good works whilſt they have time; and for that this time is but ſhort, ſo to uſe this preſent world as though they uſed it not. The third effect that follows in the meditation of death, is the underſtanding of our own baſeneſs, and vileneſs, whereunto St. *Paul* exhorted the *Corinthians* when he ſaid unto them, except you be reprobates, you know your ſelves. For he that thinks often upon the ſtate of a dead man, will eaſily confeſs with St. *James*, *That our life is a vapour:* and with *Iſaiah*, *that all the glory of man is but as a flower of the field.* And will finally ſay to himſelf, with the wiſe man; why does earth and duſt wax proud, and take ſo much upon it?

Job. 23.
Job. 9.
Gal. 6.
1 *Cor.* 6.
2 *Cor.* 13.
Jam. 4.
Iſa. 40.
Eccl. 10.

Theſe are the moſt excellent effects that do enſue, by frequent meditation and conſideration of death. But beſides theſe, there follows alſo a fourth, which is the caſting from us all the ſuperfluous worldly cares, which are commonly in them that conſider not their end; according as the wiſe man warns us, when he ſays: *God has given* (or permitted) *to the ſinners afflictions and ſuperfluous care, to ſcrape and gather together, to leave it to ſuch as to God it ſhall beſt pleaſe.* And out of this effect, is engender'd by little and little, and by degrees, another more high and excellent thing, call'd the contempt of creatures, for the love of their Creator, whereunto St. *Paul* was arrived when he wrote thoſe words: *I do eſteem all things as dung, for the gaining of Chriſt.* And from this proceeds another (which is the ſixth and laſt) call'd the contempt, or rather the love and deſire of death. Which St. *Paul* alſo had attain'd unto, when he ſaid of himſelf: *I do deſire to be diſſolved, and to be with Chriſt.* And the holy Prophet *David*,

Eccl. 2.
Phil. 3.
Phil. 1.

David, who ſays, *That the fear of death was fallen upon him*; came at length to cry out, *my ſoul does thirſt after God, who is the living fountain; when ſhall I come and appear before the face of God?* ſo that from the fear of death, which is the firſt effect that ſprings from the remembrance and meditation thereof, he was come now to the love and moſt earneſt deſire of the ſame, which is the higheſt degree of comfort, and the moſt ſupreme felicity that Saints do arrive at in this life. *Pſalm* 54. *Pſalm* 41. The higheſt felicity of Saints in this life.

Endeavour then, dear Chriſtian brother, by frequent and diligent meditation of this paſſage, to attain to this felicity, or at leaſt, to ſome part or degree thereof. Fear death now that thou mayſt not fear it then. For as God by his holy ſpirit aſſures us: *The fear of our Lord ſhall delight the heart, and ſhall give joy, gladneſs in the length of days. With him that fears our Lord it ſhall be well in the latter end, and in the day of his death he ſhall be bleſſed.* The concluſion of all. *Eccl.* 1.

CHAP. XI.

Of the great and ſevere pains and puniſhments, temporal for them that will be ſaved, eternal for the damn'd, appointed by God for ſinners after this life.

SECT. I. *Of God's puniſhments in general.*

AMONGST all other means which almighty God uſes towards the children of man in this life, to move and induce them to the reſolution, whereof I treat, the ſtrongeſt and moſt forcible, conſidering human frailty, is the conſideration of puniſhments prepared by him for rebellious ſinners and tranſgreſſors of his commandments. Wherefore he uſes this motive often, as may appear by all the Pro-

phets, who do almoſt nothing elſe but thunder out and threaten plagues and deſtruction to offenders. And this has oftentimes prevail'd more than any other that could be uſed, by reaſon of the natural love which we bear towards our ſelves; and conſequently the natural fear which we have of our own danger. So we read that nothing could move the *Ninivites* ſo much, as the fore-telling them of their imminent deſtruction. And St. *John Baptiſt*, altho' he came in a ſimple and contemptible manner: yet preaching unto the people the terrour of vengeance to come, and that the ax was now put unto the tree, to cut down for the fire, all ſuch as repented not: he moved the very publicans, and ſoldiers to fear, in ſuch ſort, that they came unto him upon his terrible ambaſſage, and asked what they ſhould do, to avoid theſe puniſhments.

The force of fear.

Jon. 1. *Mat.* 12.

Mat. 3.

Luk. 3.

Of God's puniſhments in general.

For which cauſe having conſider'd in the former chapter, death, and God's ſevere Judgment, wherein every man is to receive according to his works in this life: it follows, that we conſider alſo the puniſhments which are appointed for them that will be found faulty in that day of account, hereby at leaſt; if no other conſideration will ſerve, to induce Chriſtians to this reſolution of ſerving God. For as I have noted before, if every man has naturally a love of himſelf, and deſires to conſerve his own eaſe: then ſhould he alſo fear the danger of falling into miſery and calamity. This St. *Bernard* expreſſes very excellently, according to his cuſtom. " O man, ſays he, if thou haſt left all " ſhame, which appertains to ſo noble a creature as " thou art, if thou feel'ſt no ſorrow, as carnal men do " not, yet loſe not fear alſo, which is found even in " brute and ſavage beaſts. We uſe to load an aſs, and " to weary him out with labour, and he cares not, " becauſe he is an aſs: but if thou wouldſt thruſt " him into the fire, or fling him into a ditch, he " would avoid it as much as he could, becauſe " he loves life and fears death. Fear thou then, and " be

2. *Cor.* 5. *Rom.* 2.

In ſerm. de primordiis, mediis, & noviſſimis noſtris.

" be not more insensible than a brute beast: fear death, " fear judgment, fear hell. This fear is call'd the " beginning of wisdom, and not shame and sorrow; " because the spirit of fear is more potent to resist sin, " than the spirit of shame and sorrow. Wherefore it " is said, *Remember the end, and thou shalt never sin*; " that is, remember the final punishments appointed " for sin, after this life." Thus far holy St. *Bernard.*

Three conjectures of the greatness of punishments.

First therefore to speak in general of the punishments reserved in the life to come: if the Scriptures did not declare in particular their greatness unto us, yet are there many reasons to persuade us that they are most severe, grievous and intolerable. For first, as God is a God in all his works, that is to say, great, wonderful, and terrible; so especially he shews the same in his punishments, when he takes upon him to punish, being call'd for that cause in holy Scripture, both *God of Justice*, and *God of Revenge.* And the Prophet *David* does so much exaggerate the terrors of God's punishments, that he does not only say twice to God in one *Psalm*; *In ira tuâ defecimus:* we cannot subsist or stand in thy wrath; but adds also this exaggerative interrogation; *Who knows the power of thy wrath? or for fear to number thy wrath?* Wherefore seeing all his other works are so majestical and exceeding our capacities, as we experience daily, we may likewise gather, that in punishing he is no less wonderful. God himself teaches us to reason in this manner, when he says, *Me then will you not fear, says our Lord, and at my presence will you not be sorry? who have set the sand a limit for the sea, an everlasting precept that shall not pass, and they shall be moved and shall not prevail: and the waves thereof shall swell, and shall not pass over it.* As who would say, if I be wonderful and pass your imagination in these works of the sea, and others of this world, which you behold daily; you have just cause to fear me, considering that my punishments are like to be correspondent to the greatness of my other actions.

Psalm 89.

His majesty.

Jere. 5.

God's mercy.

Another conjecture of the great and ſevere juſtice of God in puniſhing, may be the conſideration of his infinite and unſpeakable mercy; which as it is the very nature itſelf of God, and conſequently without end or meaſure as his Godhead is; ſo is alſo his juſtice. And theſe two are the two arms, as it were, of his divine majeſty embracing and kiſſing one the other, as the Scripture ſays. And therefore as, if we had the meaſure of a man's arm, we might eaſily conjecture the length of the other; ſo beholding daily the wonderful examples of God's infinite mercy towards them that repent, we may thereby conceive the ſeverity of his juſtice towards ſuch as he reſerves to puniſhment in the life to come, and whom, for that cauſe he calls in holy Writ, *Vaſa furoris*; that is, veſſels of fury, whereon to exerciſe the rage of his dreadful and moſt terrible indignation.

Pſalm 84.

Iſaiah 13.

God's patience.

A third conſideration to induce us to the underſtanding of the greatneſs of God's puniſhments in general, may be his marvellous patience, and long ſuffering of ſinners in this life. So for example, he ſuffers divers men from ſin to ſin, from day to day, from year to year, and from age to age, to live continually in that contempt of his majeſty, and tranſgreſſion of his commandments; rejecting all perſuaſion, allurement, inſpirations, and other means of grace and favour that his merciful goodneſs offers for their amendment: and what man in the world could ſuffer this? or what mortal heart is able to ſhew ſuch patience? we ſay of men, that patience abuſed turns it ſelf into rage; but God's patience we ſee daily in this world, not only abuſed, and exaſperated by the perſeverance of ſinners in their ſins, but neglected and contemn'd alſo. Wherefore if this ſhould not be requited with ſeverity of puniſhment, in the world to come, it might ſeem to be againſt the law of juſtice and equity. St. *Paul* touches this reaſon in his epiſtle to the *Romans*, where he ſays, *Doſt thou contemn the riches of his goodneſs and patience, not knowing*

Rom. 2.

ing that the benignity of God brings thee to penance? but according to thy hardneſs and impenitent heart, thou heapeſt to thy ſelf wrath, in the day of wrath and of the revelation of the juſt judgment of God, who will render to every man according to his works. In which ſentence St. *Paul* uſes the phraſe *of heaping wrath or vengeance*, to ſignify thereby, that as the covetous man does lay up money daily to make his heap increaſe, ſo the unrepentant ſinner does heap ſin upon ſin: and God on the contrary ſide heaps vengeance on vengeance, until his meaſure be full, to reſtore in the end, *meaſure againſt meaſure*, as the Prophet ſays, and to pay us, as another Prophet ſays, *according to their works, and according to the deeds of their hands.* *Iſaiah* 27. *Jere.* 25.

This was the meaning of almighty God, when he ſaid to *Abraham*, *That the iniquities of the* Amorreans *were not yet compleat:* as alſo in the revelations unto St. *John* Evangeliſt, when he uſed this concluſion of that book: *He that hurts, let him hurt yet: and he that is filthy, let him be filthy yet: ---- Behold I come quickly, and my reward is with me, to render to every man according to his deeds.* By which words God ſignifies, that his forbearance, and toleration with ſinners in this life, is a preparation of his greater ſeverity in the life to come: which the Prophet *David* inſinuates in like manner, when talking of a careleſs ſinner, he ſays, *But our Lord ſhall ſcorn him: becauſe he foreſees that his day ſhall come.* By which day, no doubt, is to be underſtood the day of account and puniſhment after this life, for ſo does God more at large declare himſelf in another place, in theſe words: *And thou ſon of man, thus ſays our Lord God. --- Now an end upon thee, and I will ſend my fury upon thee: and I will judge thee according to thy ways: and I will lay againſt thee all thy abominations. And upon thee my eye ſhall not ſpare, and I will not have mercy: but I will lay thy ways upon thee, and thy abominations ſhall be in the midſt of thee, and thou ſhalt know that I am the Lord. --- Now ſtraight-* *Gen.* 15. *Apoc.* 22. *Pſalm* 36. *Ezekiel* 7.

way I pour out my wrath upon thee, and I will accompliſh my fury in thee, and I will judge thee according to thy ways, and I will lay upon thee all thy wicked deeds. And my eye ſhall not ſpare, neither will I have mercy: but I will lay thy ways upon thee, and thy abominations ſhall be in the midſt of thee: and you ſhall know that I am the Lord that ſtrike. Hitherto is the ſpeech of almighty God, deliver'd by the mouth of his holy prophet *Ezekiel.*

SECT. II.

Of temporal puniſhments after this life.

SEEING then we now underſtand in general, that the puniſhments of God in the life to come, will certainly be great and ſevere, upon all ſuch as fall into them, (for which cauſe St. *Paul* affirms, *that it is horrible to fall into the hands of the living God*) let us conſider more particularly what manner of pains and puniſhments they will be. For better conceiving whereof, it is to be noted, that there are two ſorts of ſinners in this world: the one, who die in the gilt of mortal ſin; and in the diſfavour and hatred of almighty God, of whom is is ſaid, *Their part ſhall be in the lake burning with fire and brimſtone, which is the ſecond death.* And Chriſt in the Goſpel ſays of the ſame men: God ſhall burn theſe kind of men which are but chaff, with unquenchable fire. The other, who have the guilt of their ſin pardon'd by their repentance in this life, but yet have not made that temporal ſatisfaction to God's juſtice, nor are ſo throughly purged in this world, as to paſs to heaven without puniſhment: of whom it is written by St. *Paul: He ſhall ſuffer detriment, but himſelf ſhall be ſaved, yet ſo as by fire.* Upon which words the holy father St. *Auſtine* writes thus: Becauſe St. *Paul* ſays, that theſe men ſhall be "ſaved by fire, therefore this fire is contemn'd; but "ſurely, tho' they ſhall be ſaved by it, yet this fire "is

Heb. 10.

Apoc. 21.

Mat. 3.

1 *Cor.* 3.

Aug. in Pſalm 37.

" is more grievous than whatſoever a man can ſuffer " in this life; altho', you know how great and intoler- " able things men have, or may ſuffer." So he. And the ſame St. *Auſtine* in another place expounds yet further the words of the ſame Apoſtle in this manner. " They who have done things worthy of temporal pu- " niſhment, of whom the Apoſtle ſays; They ſhall be " ſaved by fire, muſt paſs through a fiery river, and moſt " horrible ſhallows of burning flames, ſignified by the " Prophet, when he ſays, And a flood of fire went " before him; and look how much matter there is " left in their ſins, ſo long muſt they ſtick in paſſing " through; how much the fault requires, ſo much " ſhall the puniſhment of this fire revenge." And be- cauſe the word of God does compare the ſoul of a ſinner to a pot of braſs, ſaying, " Put the pot empty " upon the coals, until the ruſt be melted off, there- " fore in this fire, all idle ſpeeches, all filthy thoughts, " all light ſins will boil out and conſume, which by a " ſhort way might have been ſeparated from the ſoul " in this life, by alms, and tears." Hitherto St. *Auſtine*.

Hom. 16. *ex* 50. *hom.* 1 *Cor.* 3. *Dan.* 7.

And the ſame holy father in another place has yet further theſe words. " If a ſinner by his repentance " and converſion eſcape death and obtain life; yet for " all that I cannot promiſe him, that he will eſcape " all pain and puniſhment. For he that deferr'd the " fruit of repentance until the next life muſt be per- " fected in purgatory in fire; and this fire, I tell you, " tho' it be not everlaſting, yet it is extreamly grie- " vous; for it does far exceed all pains that man can " ſuffer in this life, Never was there found out yet " ſo great a pain in fleſh, as that is, tho' Martyrs " have ſuffer'd ſtrange torments, and many malefactors " have ſuffer'd exceeding great puniſhments and tor- " ments for their evil facts."

Lib. de vera. falſa pœnitentia. cap. 18.

To the like effect does St. *Gregory* write of the ſeve- rity of this puniſhment, expounding thoſe words of *David*: *O Lord rebuke me not in thy fury, nor correct me*

Gregor. in Pſal. tertium pœnitent. Pſalm 27.

me in thy wrath. "This is as if he ſaid, ſays St. *Gregory*, I know that after this life, ſome muſt be "cleanſed by purging fire, and others muſt receive "ſentence of eternal damnation. But becauſe I eſteem "that purging by fire, tho' it be tranſitory, to be more "intolerable, than all the tribulation which in this "life can be ſuffer'd: therefore, I do not only deſire "not to be rebuked in the fury of eternal damnation; "but alſo I greatly fear to be purged in the wrath of "tranſitory correction." Thus far St. *Gregory*. And I might add a hundred ſuch like other ſayings out of the ancient holy fathers, touching the extream ſeverity of this purging fire after death, and the great fear which they had thereof. But what is already ſaid may be ſufficient to give admonition to Catholicks, that agree with theſe Saints in belief of this doctrine, to look more carefully to themſelves, to avoid the rigour of this fire, eſpecially by theſe two principal means of alms-deeds and tears, whereunto St. *Auguſtine* moſt earneſtly exhorts them in the place before alledged; where he alſo makes this diſcourſe: "You know, ſays he, how "great pains wicked men have, or may ſuffer in this "life, and yet they have ſuffer'd no greater than good "men may alſo ſuffer, and have ſuffer'd. For what"ſoever malefactors, thieves, adulterers, murderers, "wicked and ſacrilegious people have ſuffer'd by laws: "no leſs grievous have Martyrs ſuffer'd for the con"feſſion of Chriſt, and both theſe are much more eaſy "than the purging fire before mention'd: this fire "is more grievous than whatſoever a man can ſuffer "in this life. --- How diligently then ought we to do "that little which God commands us, to avoid that "fire?" theſe were the ſentiments the learned St. *Auguſtine* had in theſe affairs.

The grievouſneſs of pains in the purging fire.

Auguſtin. in Pſal. 37.

And truly it is very ſtrange and wonderful to conſider, how great fear, and terror holy men of ancient times conceived at the very thought of this fire; and how ſlenderly we paſs the ſame over now a-days, having infinite

infinite more cauſe to fear than they had. Among others, that bleſſed devout man St. *Bernard*, who led ſo exemplar, and ſtrict a life, as the world knows, entring into contemplation of this matter, broke forth into theſe enſuing words: "O would to God ſome man "would now before-hand provide for my head abun- "dance of water, and to my eyes a fountain of tears: "for perhaps the burning fire would take no hold, "where running tears had cleanſed before." And again in another place; "I tremble and ſhake for fear of "falling into God's hands. I would gladly preſent my "ſelf before his face already judged by my ſelf, and "not to be judged then by him. Therefore, I will "make a reckoning whilſt I am here, both of my "good deeds and of my bad. My evil deeds ſhall be "corrected with better works; they ſhall be water'd "with tears; they ſhall be puniſh'd by faſting; they "ſhall be amended by ſharp diſciplines. I will rip up "the very bottom of my ways and works, to the end "he may find nothing untried at that day, or not "fully diſcuſs'd to his hands. And then I hope in his "mercy, that as he has promiſed, he will not judge "the ſame faults again." Hitherto are the words of St. *Bernard*. And it is no marvel that his fear and ſolicitude, to avoid theſe temporal puniſhments in the next life, was ſo great: ſeeing that in another work of his, he has theſe words; "Know ye that what ſins "ſoever have been neglected by us here in this life, "they will be puniſh'd afterwards a hundred-fold in "the purging places of the life to come."

Bernard ſer. de ſex tribulationibus, 16. & 55. *in Can.*

Cap. 16. & 55. *in Can.*

Bern. ſer. de obitu Hamberti.

The like great fear utter'd holy St. *Ambroſe* in theſe words: "O Lord, if thou reſerve any thing in me to "be revenged in the next life; yet I humbly beſeech "thee that thou giveſt me not up to the power of "wicked ſpirits, whilſt thou wipeſt away my ſins by "the pains of Purgatory." And again in another place; "I ſhall be ſearch'd, and examined as lead, in "this fire, and I muſt burn till all the lead is melted "away.

Ambroſ. Præcat. præparat. 2. Ad Meſſam.

Serm. 20. in *Pſalm* 118.

" away. And if then there be found no ſilver-metal
1 Cor. 3. " in me; wo be to me, for I muſt be thruſt down
" to the profoundeſt part of hell, or elſe wholly waſted
" away, as ſtraw in the fire. But if any gold or ſilver
" be found in me, not thro' my works, but by grace,
" and Chriſt's mercy, and thro' the miniſtry of my
" prieſt-hood, I ſhall once ſay, ſurely they that truſt
" in thee ſhall never be confounded."

This was the feeling fear which theſe holy men had of the judgments of almighty God, and of the temporal puniſhments after this life. And now let us lay our hands upon our hearts, and think that when theſe great Saints, theſe great pillars of the Church do utter this dread, having lived as they had; what ought we to do, living as we do? for when we hear theſe men ſpeak, we muſt imagine to hear the whole Church of God of thoſe times, with all the Saints thereof to ſpeak to us the ſame: for their judgment, faith, and feeling was all one. Let us hear then yet a little further, if you pleaſe, what they ſay to us in this behalf, what counſel they give us, what forewarning and caveat they lay before us for our greateſt good.

How much the holy fathers words and examples ought to move us.

Firſt of all, the aforeſaid holy father St. *Auguſtine* (of whom we mean in this place moſt to ſerve our ſelves, for he ſeems above all other fathers to have made moſt particular conſideration and reflection upon this matter) to ſtir us up to vigilancy in this behalf, writes thus upon thoſe words of *Geneſis*, *Thou ſhalt eat thy bread with the ſweat of thy brows*: " He that does not
Gen. 5. Aug. lib. 2. Gen. Con. Manich. cap. 20. " till his ground well, but ſuffers the ſame to be over-
" grown with thorns, ſhall feel the malediction of
" his ſaid ground in this life, in all his works; and
" after this life, he ſhall feel in the next world the
" purging fire, or pains everlaſting; ſo that no man
" can eſcape that ſentence: and therefore we ought to
" procure, that our ſufferings may be rather in this life
" than in the next." This is his counſel, which in many other places he urges, as good and profitable.

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" I beſeech you, brethren, ſays he, in another " place, hear my words, and make profit of them, " &c. Whoſoever lives after a certain kind of carnal " life in this world, and yet departs not from the lap " of Chriſt's Church, nor is ſeduced by hereticks, or " divided into a contrary part, he ſhall be purged by " a fiery furnace, for without this furnace, he cannot " be placed at the right hand of God. So he. *Aug. con. 2. in Pſal.*

And becauſe ſome raſh inconſiderate and careleſs people of his time, as now alſo are found among Catholicks, tho' they doubted not of theſe puniſhments, or of the rigour thereof; yet ſhew'd not ſo great fear or care to avoid them, as they ſhould, becauſe they were only temporal, and not eternal; he reprehends greatly this inconſideration, in theſe words: " Some " uſe to ſay, *I care not greatly how long ſoever I ſtay in* " *paſſing this fire, ſeeing that at laſt I ſhall attain to life* " *everlaſting:* But, alas, dear brother; let no man " ſay thus; for this Purgatory-fire is more ſharp than " any puniſhment which in this life can be ſeen, imagined, or felt. And whereas it is ſaid of the day of " Judgment, *That one day ſhall be as a thouſand years,* " *and a thouſand years as one day:* how does any man " know whether his paſſage through this fire be for " days or months, or perhaps years? and he that now " will be loath to put one of his fingers into burning " fire, ought to fear the torment both of body and " ſoul in that fire, tho' it were but for a little time. " And therefore let every man labour with all his " forces, to avoid mortal ſins, which caſt into hell, " and to redeem leſſer ſins by good works, ſo that no " part of them remain to be conſumed by that fire." This is St. *Auguſtine*'s exhortation; and he that loves his own good, will hearken to it. *Aug. ſer. 41. de Sanctis.* *Pſalm* 89. Mark this reaſon of St. *Auguſtine.*

And yet further, a little after in the ſame place, this holy father having ſpoken of the everlaſting pains of the damn'd in hell, as alſo of theſe temporal puniſhments in Purgatory, he concludes thus: " And therefore

How ſmaller ſins may be redeem'd according to St. *Auguſtine.*

" fore thoſe who deſire to be deliver'd both from theſe " perpetual pains, as alſo this temporal purging fire, " let them not commit deadly ſins. And if they have " heretofore committed them, let them not ceaſe daily " to redeem them with good works. And therefore " by continual prayers, and frequent faſtings, and large " alms, and eſpecially by forgiving them that have of- " fended againſt us, muſt ordinary daily ſins be re- " deem'd, leſt they multiplying and growing to a " great heap, ſhould depreſs and drown our ſoul. Of " which ſins, whatſoever is not redeem'd by us in this " life muſt be purged by that fire, whereof the Apoſtle " ſpeaks: That he who built ſtraw, ſtubble, and " other ſuch matter upon the foundation of his belief, " ſhould ſuffer detriment, but yet be ſaved, as by fire." Thus far St. *Auguſtine*, who gives the ſame expoſition of St. *Paul*'s words * in many other places alſo of his works, which are over long to repeat: but hereby his judgment, ſenſe, and feeling in this affair, are evidently declared.

1 *Cor.* 3. * *Enchir. c.* 67, & 68. & *lib. de fide & operibus.* 14, 15, 16. & *lib.* 21. *de civit. c.* 21. & *in Pſ.* 80.

Points to be noted out of St. *Auguſtine.*

Wherefore, to conclude this matter, we ſee here divers points touch'd by St. *Auguſtine:* as firſt, what difference there is between them that ſin deadly, and die without repentance, and go directly to everlaſting puniſhments for the ſame, (as preſently you ſhall hear him more particularly avouch) and thoſe other whoſe ſins are leſs grievous, and call'd by divines, venial; becauſe they ſeparate us not wholly from God's grace, nor do make us guilty of everlaſting damnation, which ſins are puniſh'd only with temporal pains in the next life, and not eternally. Secondly, St. *Auguſtine* teaches, that altho' theſe pains are not eternal, yet are they ſo grievous, that all wiſe and good Chriſtians ought greatly to fear them, they exceeding in his opinion, the rigour of any worldly pains or puniſhments that can be deviſed. Thirdly, how great our care ought to be, not only utterly to fly and avoid greater ſins which make us guilty of eternal damnation; but theſe ordi-

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nary lesser sins also, as far as we can: and that such, as through frailty do creep upon us, ought to be remedied and wiped away by sorrowful sighs, and practice of other good works. All which points do declare to us, what an exact rule of Christian life is required of us by our Saviour, and how diligent, fearful, and careful those ancient fathers were in performing the same; and how negligent, slothful, and careless we are now a-days in this important point.

And so for final conclusion of this matter, it may be observed, that the common belief of these purging pains of the next life, was so universally received in St. *Augustine*'s time, that divers did pass to the other extremity, to think that all kind of sins and sinners might be purged and saved by this fire: which error St. *Augustine* himself refutes in divers parts of his works. One place will serve for an example. Thus then he writes in his *Enchiridion*: certain men are of belief, that all such as retain the name of Christ, and are baptized in his Church, and are not cut off from the same, by any schism or heresy, will be saved by this fire, tho' they live never so wickedly, and altho' their sins be neither wiped away with penance, nor redeem'd with alms-deeds in this life; yea, tho' they persevere therein even till their last day: notwitstanding they grant their punishment will be long according to the greatness of their sins, tho' not everlasting. But they who believe this, and yet are Catholicks, are deceived. For if we consult holy Scripture, we shall find another answer. For the Apostle's words are plain: *Be not deceived, neither fornicators, nor idolaters, nor adulterers*, &c. *Shall possess the kingdom of God*: "But if "these men persevering in these sins, should notwithstanding for the faith of Christ which they "hold, be saved, passing through this fire, then "would they also be received into the kingdom of "God, which is contrary to the former words of "St. *Paul*."

Enchir. c. 67.

1 *Cor.* 6.

Thus

Thus far St. *Auguſtine*, whereby we may ſee, how far men in his days were from divers in ours, that believe no purging fire at all, which theſe other men would have to ſerve alſo for mortal ſins never ſo grievous. But it was an error running to the other extream, as has been declared. And the reaſon hereof is, becauſe theſe, who are to receive benefit by this purging fire die in the ſtate of God's grace, and are his children, and ſo as children have this favour, that they may after their death be relieved by the help of others, that pray, and do good deeds for them; and principally by the publick Sacrifice of the Church, which to the others, though Catholicks, if they die in the guilt of mortal ſin, cannot avail, nor be profitable. So that to uſe St. *Auguſtine*'s words: *A man muſt merit in this world by good life, that theſe helps of others may avail him after his death.* And this doctrine the holy father does every where inculcate in the name of the whole Church of God; wherefore I ſhall only give thee, good reader, an example or two for thy better inſtruction, and exhortation to piety, out of many places of St. *Auguſtine*'s works that may be alledged.

Aug. Enchir. cap. 110.

Firſt then in his book, *of the City of God*, after a large and pious conſideration of this matter, he has theſe words: "For ſome men, after their death, "the prayers of the Church, or of pious people, are "heard; but it is for ſuch, who after their baptiſm "neither lived ſo ill, as to be judged unworthy of ſuch "mercy, neither yet ſo well, as not to need ſuch "mercy." So this good father. But yet more at large does he expound the matter in another place of his works in theſe words: "No man ought to doubt, but "that the ſouls departed from this world, are helpt "by the prayers and ſacrifices of the holy Church, and "the alms-deeds which are done for them, whereby "almighty God is moved to deal more mercifully "with them, than their ſins have deſerved. For the "univerſal Church of Chriſt does obſerve and practice "this

Aug. lib. 21. de Civit. Dei. c. 24.

Aug. ſer. 34. de verb. Apoſt.

" this, as received from our ancient forefathers, that " when commemoration is made, in due place of the " Sacrifice, for such as are departed in the communion " of the body and blood of Christ our Saviour: that " then the said Sacrifice is offer'd also for them, *&c.* " But this must be done for such men only, *who* " *did live so before their death, that these things might* " *be profitable to them after their death.* For as for " others, that went out of this world without that faith " which the Apostle says *does work by charity*; in " vain are these good offices of piety done for them, who " had no piety when they lived upon earth to merit " this. So he."

What sort of men are helpt by other mens prayers after death. *Ephes.* 5.

And yet more exactly does he urge this matter in his *Enchridion*, or instruction to the simple, because he would have the matter the better to be remembred, and imprinted in the hearts of all good Christians, and Catholick people. " It is not to be denied, says he, " but that the souls of them that are departed, are much " relieved by the piety of their living friends; when " either the Sacrifice of our Mediator is offer'd for them, " or alms are given in the Church in their behalf: *But* " *yet these things do only profit such, as deserved while* " *they lived, that these helps might profit them after* " *their death:* For that there is a certain state of life, " neither so good, but that it may have need of these " helps after death, neither yet so evil, but that these " offices may profit them. And on the contrary, " there is another state of men so good as not to " need this help. And a state of others so evil that " they cannot be help'd by it, when they are once " dead. *Wherefore here in this life all merit is gotten* " *whereby after this life a man may be relieved or not.* " And let no man hope, that after his death he will " be able to merit at God's hand, which he neglected " to deserve while he lived, *&c.*"

Aug. in Enchirid. cap. 100.

Different states of livers in this world.

Thus this holy father, not only instructs us, what the holy Church of Christ did in his days, both believe,

teach, and practice concerning this affair: but ſtirs us up alſo with holy ſtings of devotion, to the like, both for our ſelves, and for our friends that are dead. For our ſelves by endeavouring now by a good life, to make our ſelves capable of theſe holy helps after our death: and for our friends, to be faithful and ſolicitous for them after they are departed, that theſe holy helps be procured and performed for them, eſpecially for ſuch as we think did die ſo that theſe helps may profit them; that is to ſay, ſuch as died in the Catholick faith, and received her Sacraments before their departure. For to this concluſion St. *Auguſtine* returns again preſently in the ſame place, as principally to be born in mind, to wit: *That not all ſorts of men, but ſome only are in caſe to take benefit by theſe helps of the Church*; that is to ſay, neither thoſe that are very evil, and are thrown down immediately into hell: nor thoſe who having lived very piouſly go ſtrait to heaven, but a middle ſort of people between theſe both, who may be preſumed to be the greateſt part of Catholick Chriſtians, whoſe faith being ſecure, tho' in this life they have committed mortal ſins; yet dying repentant, and receiving the Sacraments of the Church, the guilt is remitted, and ſo there only remains ordinarily ſome temporal ſatisfaction to be paid in this purging fire, as we have heard St. *Auguſtine* declare unto us before.

And yet further it is to be noted, that altho' in this life, we cannot know certainly of thoſe that die, who appertain to one ſort, and who to the other; who go directly to heaven, who to hell, and who remain in purgatory, except only Martyrs, of whom the Church aſſures us, that they preſently paſs to heaven; upon which ground St. *Cyprian* ſays, *That it is an injury to martyrdom to pray for Martyrs*, yet notwithſtanding when the matter is in doubt, we may in charity pray for all; and you ſhall hear the reaſon out of St. *Auguſtine*'s own words. For thus he writes, repeating again the former diſtinction of three ſorts of

Cyprian.

of people that die in different ſtate and condition of life.

" I have ſaid before, ſays he, that theſe offices of " the Church, and of pious people, do not profit " all men that are dead: and why do they not profit " all, but for the difference of life, that each man led " in his body? whenſoever then either Sacrifice of " the altar, or whatſoever alms-deeds are offer'd up in " general for all baptized Chriſtians that are de- " parted, out of this life; theſe oblations for ſuch " as are very good, are thankſgivings; and for ſuch " as are not very evil, they are propitiations, or ob- " tainings of pardon, and for ſuch as died very evil, " altho' they yield no help to the dead, yet are they " certain conſolations to the living. And whom they " do profit, it is unto this, that either their ſins may " wholly be forgiven, or at leaſt, that their ſufferings " thereby might be made more tolerable." *Aug. Ibid. ubi ſupra.*

Thus he. And for further proof, that in doubtful caſes we may pray for all, let us hear how St. *Auguſtine* pray'd and offer'd Sacrifice for his mother called *Monica*, after ſhe was dead, tho' he held her for a holy woman, and that her ſins were already wholly forgiven, before he pray'd for her. " I beſeech thee, good Lord, " ſays he, even by the wounds of him that hang'd on " the croſs for us, and ſits at thy right hand to make " interceſſion for us, that thou forgive the ſins of my " mother. I know that ſhe exerciſed herſelf in the " works of mercy, and forgave from her heart all her " enemies and debtors: forgive her, good Lord, her " debts, forgive, forgive, I beſeech thee, and enter " not with her into judgment: thou haſt promiſed " mercy to them that are merciful. And altho' I do " believe that thou haſt done already that which I do " ask for my mother, *yet let theſe voluntary prayers of* " *mine be acceptable unto thee*; for that ſhe being near " unto her death, did not think how to have her " body ſumptuouſly buried, or the ſame to be em- *Aug. lib. 9. Confeſſ. c. 13.* *James 2.* *Pſalm 142.*

" balm'd with ſweet perfumes, or to have any choice " monument or ſepulchre erected unto her in her " country: no, ſhe did not ordain any of theſe things " unto us that ſtood about her, but only deſired that " her memory might be made at thy altar, which ſhe " ſerved with ſuch diligence, that ſhe never omitted any " one day to be preſent, knowing that from thence is " diſpenſed that holy Hoſt or Sacrifice, whereby is " blotted out the guilt of the world."

A conſiderable demand.

Thus writes St. *Auguſtine* of his own, and his mother's devotion. And now tell me, good reader, what judicious or diſcreet man in the world would not rather adventure his ſoul with theſe holy people, and with the whole Church of Chriſt in their ancient days, (for we muſt preſume that the univerſal Chriſtian and Catholick Church in St. *Auguſtine*'s time did believe, teach, and practice no other than St. *Auguſtine* himſelf did, who was a chief pillar thereof:) what man, I ſay, of judgment, diſcourſe, or care towards his own ſoul, will not rather adventure the ſame with St. *Auguſtine*, and others of his faith, learning, gravity, and merits, than with a new ſet of people in our days, who laugh at theſe things, and do aſſure unto men ſalvation without either prayers or puniſhments, or pains at all: and who being afraid or eſteeming it over labourſome to enter into any particular accounts of their own life and actions in this world, or into any care or ſolicitude for ſatisfying in the next; have reſolved rather to break with all: not unlike unto certain broken and bankrupt merchants, who ſeeing themſelves overwhelm'd with debts, do think it the beſt way to caſt from them their account books, or cut them in pieces, to the end they may never be forced to come to a particular reckoning.

But our Saviour Chriſt does teach us another far different courſe, warning us to agree with our adverſary or creditor, while we are here in the way of this life, leſt we being once caſt into priſon, as careleſs bankrupts oftentimes are, we be forced to pay the uttermoſt farthing:

Mat. 5.

thing: for to this meaning does holy St. *Cyprian* interpret this parable, which is ſo effectual an exhortation for us to look about us, whilſt we are in ſtate to help our ſelves, and to make all accounts clear, in this life; that none but careleſs or conſcienceleſs people will neglect the ſame. And thus much of this ſort of men that are to ſuffer temporal puniſhments in the life to come. *Cypr. ep. 52. ad Antoniam.*

SECT. III.

Of the everlaſting puniſhments which the damn'd are to ſuffer in the next life.

BUT now to paſs from this ſort of people to the other, whoſe lot muſt be in everlaſting fire, *Cum ardoribus ſempiternis*, ſays the Scripture, with eternal flames and burnings, and yet never to be conſumed; I mean, the reprobate that die in God's diſfavour, be they Pagans, Hereticks, Schiſmaticks, or evil-living Catholicks, of whom St. *Auguſtine* has ſpoken before: theſe, I ſay, are in far worſe caſe, and more pitiful plight. For altho' according to ſome divines the fire of hell and purgatory be all one in ſubſtance, and the pains of the one, as grievous as the other, during the time; yet the difference between eternity and temporality in the durance thereof, is of ſuch infinite importance, that there can be made no compariſon at all: beſides that, the helps and alleviations which Chriſtians receive in the purging fire, together with the aſſurance of their final ſalvation, and hourly hope of their delivery, abbreviation, or mitigation of their pains, do exceedingly comfort them in that caſe. Whereunto if you add the preſence of God's grace, the knowledge that they are in his favour, and in the unity and participation of his Catholick Church, from which daily they receive ſome ſort or other of eaſe; the viſitation of Angels; which as their *Iſaiah* 33.

brethren do come to animate and encourage them in their ſufferings (of all which points, no one is granted or permitted to them that are damn'd:) all theſe things, I ſay, being laid together, do make the two ſtates almoſt as different as hell and heaven, though purgatory were alſo a kind of hell for the time.

And according to this proportion, we muſt conceive, that if the puniſhment of this purging fire be ſo dreadful a thing, as St. *Auguſtine*, and other fathers, before have declared; what will the pains of hell it ſelf be? and in this reſpect the ſaying of our Saviour, which he ſpoke to the good women of *Jeruſalem*, who lamented his caſe, when he was going to his paſſion, may be conſider'd: *If they do theſe things in green wood, what ſhall become of the dry?* which words St. *Peter* ſeems in ſome part to expound, when he ſays, *For the time is that judgment begin of the houſe of God, and if firſt of us: what ſhall be the end of them that believe not the Goſpel of God.* If thoſe that die in God's grace, and in the unity of his holy Catholick Church, and will in the end be ſaved, and reign eternally with him, be notwithſtanding to be puniſh'd ſo ſeverely for ſmaller faults; how will the reprobate, and damn'd, that are his enemies, and members of the devil, be puniſh'd in hell fire prepared for them, for their everlaſting torment? truly, no underſtanding, no tongue, no pen, no thoughts can expreſs the greatneſs, rigour, dread, or deſolation of that puniſhment: yet ſhall I endeavour for our better admonition and prevention, to ſet down briefly ſome of the conſiderations, and contemplations, ſpeeches and ſentences, which the holy Scripture and ancient fathers do deliver unto us for our warning in this behalf.

Luke 23.

1 *Pet.* 4.

Of the names of hell in divers tongues. *Iſa.* 5. & 36.

And firſt of all, concerning the place it ſelf of puniſhment appointed for the damn'd, commonly call'd *Hell:* the Scripture in divers languages uſes divers names, but all tending to expreſs the grievouſneſs of torments therein to be indured: as for example, in the *Latin*

Latin tongue, it is call'd *Infernus*, that is, a place beneath or under ground, as moſt of the old fathers, St. *Auguſtine* in particular, do interpret. But whether it be under ground or no, moſt certain it is, that it is a place moſt oppoſite to Heaven, which is ſaid to be above, and from which *Lucifer* was thrown down. And this name is uſed to ſignify the miſerable dejection and hurling down of the damn'd, to be trodden under the feet, not only of almighty God, but alſo of all good men for ever. For ſo ſays the Scripture: *Behold the day of our Lord comes burning like a furnace, and all the proud and all that do impieties ſhall be ſtubble; and the day coming ſhall inflame them:--- And there ſhall riſe to you that fear my name the ſon of juſtice.--- And you ſhall tread the impious when they ſhall be aſhes, under the ſole of your feet in the day that I do, ſays the Lord of Hoſts.* And this will be one of the greateſt miſeries that can happen to the proud and ſtout potentates of the world, to be thrown down with ſuch contempt, and to be trodden under the feet of them, whom they ſo much deſpiſed in this world.

Infernus. *Aug. lib. 2. retract. cap. 24.* *Job* 11. *Iſa.* 14. *Mal.* 4.

The *Hebrew* word which the Scripture uſes for hell, is *Seol*, which ſignifies properly a great ditch or dungeon. In which ſenſe, the ſame place is alſo call'd in the *Apocalypſe*, the lake of God's wrath. And again, a pool burning with fire and brimſtone. In *Greek*, the Scripture uſes three words for the ſame place. The firſt is *Hades*, uſed in the Goſpel, which, as *Plutarch* notes, ſignifies a place where there is no light. The ſecond is *Zophos*, in St. *Peter*, which ſignifies darkneſs itſelf. In which ſenſe it is called alſo by *Job*, a dark-land, and overwhelm'd with the obſcurity of death. Alſo in the Goſpel, utter darkneſs. The third *Greek* word is *Tartaros*, uſed by St. *Peter*: which word being derived from the verb *taraſſo* (which ſignifies to terrify, trouble, and vex) imports a horrible confuſion of tormenters in that place: even as *Job* ſays: *There is no order but everlaſting horror.* Which the Holy Ghoſt in another place deſcribes more

Seol. *Iſa.* 14. *Apoc.* 14. *Apoc.* 20. *Mat.* 11. *Hades.* *In com. ſupra verba, vive latenter.* *Zophos.* *Job* 10. *Mat.* 22. *Tartaros.* *Job* 10.

Eccleſ. 30. at large in theſe words: *There are ſpirits that were created for vengeance, and in their fury they have confirm'd their torments. When the final day ſhall come, they ſhall pour out ſtrength, and they ſhall accompliſh the fury of him that made them; the force and rage of him that created them; fire, hail, famine, and death, all theſe were created for vengeance.*

Gehenna. The *Chaldean* word, which is alſo uſed in *Hebrew*, and tranſlated into *Greek*, is *Gehenna*, firſt of all uſed by Chriſt our Saviour, for the place of thoſe who are damn'd, as St. *Jerom* notes upon the tenth chapter of St. *Matthew*'s Goſpel. And this word being compounded of *gee* and *hinnon*, ſignified a valley nigh *Jeruſalem*, call'd the *valley of Hinnon*; in which, the old idolatrous *Jews* were wont to burn alive their own children, in honour of the devil, and to ſound with trumpets, timbrels, and other loud inſtruments, whilſt they were making this abominable ſacrifice, to the end, the pitiful ſhrieks and cries of their children might not be heard. And this place was afterwards uſed for the receit of all filthineſs, dung, dead carrion, and the like. And moſt probable it is, that our Saviour uſed this word, *Gehenna* above all others for *Hell*, thereby to ſignify the miſerable burning of ſouls in that place, the pitiful clamours and cries of the tormented, the confuſe and barbarous noiſe of the tormenters, together with the moſt loathſom filthineſs of the place; which otherwiſe is deſcribed in the Scriptures, by the names of *adders*, *ſnakes*, *cockatrices*, *ſcorpions*, and other venomous creatures, as has been and ſhall be afterwards declared. And with this word *Gehenna*, concurs alſo in ſignification another, uſed by the Prophet *Iſaiah*, to denote the ſame place, that is to ſay, *Tophet*, which properly ſignifies the foreſaid valley of the children of *Hinnon*; but is applied expreſly, to declare and repreſent the moſt horrible dungeon of damn'd ſouls. Which *Iſaiah*, talking of God as of a great king, deſcribes in theſe words: *For* Tophet *is prepared ſince yeſterday, prepared*

Mat. 5.
Mark 9.

The valley *Hinnon.*

The loathſomneſs of hell.

Tophet.

Iſa. 30.

prepared of the king deep and wide. The nouriſhment thereof fire and much wood: the breath of our Lord as a torrent of brimſtone kindling it.

And now having thus declared the names of this place, and thereby alſo, in ſome part, the nature: it remains that we examine, what manner of pains men ſuffer in the ſame. For declaration whereof, we muſt conſider, that as heaven and hell are contrary, aſſign'd to contrary perſons, for contrary cauſes: ſo have they in all reſpects contrary properties, conditions and effects; in ſuch ſort, that whatſoever is ſpoken of the felicity of the one, may ſerve to infer the calamity of the other: as for example, when St. *Paul* ſays: *The eye has not ſeen, nor ear has heard, neither has it aſcended into the heart of man what things God has prepared for them that love him:* we may infer, that the pains of the damn'd muſt be of like proportion. So again, when the Scripture ſays, that the felicity of them in heaven is a perfect felicity, containing *all goodneſs*, ſo that no one kind of pleaſure can be imagined which they poſſeſs not: we muſt think on the contrary, that the miſery of the damn'd, muſt be alſo an abſolute miſery, containing all poſſible afflictions. So that, as the happineſs of the good is infinite and univerſal; ſo is the calamity of the wicked infinite and univerſal alſo. Now in this life, all the miſeries and pains which fall upon man, are but particular and not univerſal: as for example, we ſee one man pain'd in his eyes, another in his teeth, another in his ſtomach, another in his back: which particular pains notwithſtanding, are ſometimes ſo extream, that life is not able to reſiſt them, and a man would not ſuffer them long for the gaining of a million of worlds.

Of the pains of hell.

1 *Cor.* 2.

Exod. 33.

But ſuppoſe that ſome one man were tormented in all the parts of his body at once; as in his head, his eyes, his tongue, his teeth, his ſtomach, and in all other joints and members of his body beſides: ſuppoſe, I ſay, he were moſt cruelly tormented with extream pains in all theſe parts together, without eaſe or intermiſſion; what

The pains of hell infinite and univerſal.

what could be more miſerable than this? what ſight more lamentable? what calamity more unſpeakable? if thou ſhouldſt ſee but a brute beaſt lie in the ſtreet thus afflicted, I know thou couldſt not but take compaſſion of him. Conſider then what difference there is between abiding theſe pains for a week, and for all eternity: in ſuffering them upon a ſoft bed, and upon a burning grid-iron, and boiling furnace: among a man's friends comforting him, or among the furies of hell whipping and tormenting him. Conſider this, I ſay, gentle reader, and if thou wouldſt take a great deal of labour, rather than abide the one, temporally in this life; be content to ſuſtain a little pain, rather than to incur the other eternally, in the life to come.

How every part has its particular torments in hell.

But yet to penetrate theſe things a little further: not only all theſe parts of the body which have been inſtruments to ſin, will be tormented together in this place of puniſhment; but alſo every ſenſe both external and internal, for the ſame cauſe, will be afflicted with its particular torment, contrary to the object wherein it delighted moſt, and took pleaſure in this world: as for example the laſcivious eyes will be afflicted with the ugly and fearful ſight of devils: the delicate ears, with the horrible noiſe of damn'd ſpirits; the dainty noſtrils, with poiſon'd ſtench of brimſtone, and other unſupportable filth: the delicate taſte, with moſt ravenous hunger and unquenchable thirſt: and all the ſenſible parts of the body, with burning fire. As alſo inwardly, the imagination of the damn'd will be tormented with the apprehenſion of pains both preſent and to come: the memory, with remembrance of pleaſures paſt: the underſtanding, with conſideration of the felicity loſt, and the miſery now come upon them. O poor Chriſtian! what wilt thou do amidſt the multitude of ſo intolerable calamities?

It is a wonderful matter, and able, as a holy father ſays, to make a reaſonable man go out of his wits, to conſider what God has reveal'd to us in the Scriptures touching

touching the dreadful circumſtance of this puniſhment, and yet to ſee how little the careleſs men of this world do fear it. For firſt, touching the univerſality, variety, greatneſs, and extremity of the pains, not only the reaſons before alledged, but alſo divers other conſiderations in the Scriptures, declare the ſame. As where it is ſaid of the damn'd, *Cruciabuntur die & nocte:* they ſhall be tormented day and night. And again, *Date illi tormentum:* give her torment; ſpeaking of *Babylon* in hell. By which words of torture and torment may well appear, that the pains in hell are exerciſed not for chaſtiſement, but for affliction only and torment of the patients. And if we ſee commonly in this world, that tortures and torments are as great, violent, and extream, as the wit of man can reach to deviſe: imagine then, good brother, when God almighty will uſe his infinite wiſdom to create torments, as he has done in hell, what manner of torments they are like to be.

The pains of Hell exerciſed for torment, and not for chaſtiſement.

Apoc. 20.

Apoc. 18.

If creating an element here for our comfort, I mean the fire, he made the ſame ſo inſufferable as it is, in ſuch ſort, that a man would not hold his hand therein one day for to gain a kingdom; what a fire, think you, has he provided for hell, which is not provided for comfort, but only for torment? our fire has a thouſand differences from that, and therefore is truly ſaid of the holy fathers, to be but as a painted or feign'd fire in reſpect of it. For firſt, our fire was made to comfort, as I have ſaid, and that to afflict and torment. Our fire has need to be fed continually with wood and fuel, or elſe it goes out; that, burns eternally without feeding, and is unquenchable: *For* (as *Iſaiah* ſays) *the breath of our Lord as a torrent of brimſtone kindling it.* Our fire gives light, which of it ſelf is comfortable; that admits none, but has the deſolation of inexplicable darkneſs. Ours is out of its natural place and ſituation, and conſequently of leſs force than it would be there: for which cauſe alſo we ſee, that it endeavours with all force to mount up, and get from us: but

The fierce nature of hell fire, with the differences from ours.

Iſaiah 30.

but that of hell is in the natural and proper place wherein it was created, and therefore has all its full ſtrength, and abides perpetually. Ours conſumes the food that is caſt into it, and thereby in ſhort ſpace diſpatches the pains: that afflicts and torments, but conſumes not, to the end the pains may be everlaſting. Our fire is extinguiſh'd with water, and the rage thereof greatly abated by the coldneſs of the air and other elements about it: that has no ſuch abatement or qualification at all, but has its abſolute force remaining in all fury. And finally, what a ſtrange and incredible kind of fire that is, may appear in part, by theſe words of our Saviour, ſo often repeated in the Goſpel: *There ſhall be weeping and gnaſhing of teeth.* For weeping ſeems properly to be referr'd to the effect of extream burning in that fire, ſeeing the pains of ſcalding and burning do force tears ſooner than any other pains; as appears in them who upon a ſudden do put any burning thing into their mouth, or do vehemently ſcald any tender and ſenſible part of their body. And gnaſhing or chattering of teeth, as every man knows, proceeds principally from great and extream cold. Imagine then, my brother, what a fire this is, which has ſo contrary extream effects both of heat and cold. O mighty Lord! what a ſtrange God art thou! how wonderful and terrible in all thy works and inventions! how bountiful art thou to thoſe that love and ſerve thee: and how ſevere and terrible to thoſe who contemn thy commandments! haſt thou deviſed a way, how they who are burning in a lake of fire and brimſtone, ſhall alſo be tormented with extream cold? what underſtanding of man can conceive how this can be? but thy judgments, O Lord, are depth without bottom, and therefore I leave this to thy providence, praiſing thee eternally for the ſame.

Apoc. 14. & 21.

Pſalm 35.

Several pains for ſeveral offenders.

But now beſides theſe general pains common to all that are in that place; the Scripture ſignifies alſo, that there will be particular and ſeveral torments, peculiar both

both in quality and quantity to the sins and offences of each offender. For to that end the prophet *Isaiah* says to God, *That he will judge in measure, against measure.* And God says of himself, *I will put judgment in weight, and justice in measure.* And that is the meaning of all those threats of God to sinners, where he says, that he will pay them according to their particular works, and according to the inventions of their own hearts. In this sense it is said in the *Apocalypse* of *Babylon*, now thrown down into the lake, *As much as she has glorified her self, and has been in delicacies, so much give her torment and mourning.* From whence the holy fathers have gather'd the variety of torments that will be in that place. " As there are differences of sins, so " there will be variety of torments, says *Ephraim*; for " the adulterer will have one kind of torment, the " murderer another, the thief another, the drunkard " another, the lyar another." And so he follows on, shewing how the proud man will be trodden under feet to recompence his pride; the glutton will suffer inestimable hunger; the drunkard extream thirst; the nice mouth will be fill'd with gall; and the delicate body sear'd with hot burning irons. This is the contemplation of this holy ancient father.

Isaiah 27. *Isaiah* 28.

Apoc. 18.

Lib. de vera pœnit.

And yet further, besides all this universality, particularity, rigour, grievousness, and horror, which hitherto has been declared to be in these torments, the holy spirit of God reveals unto us another condition or quality, no less terrible than the former, which is the most severe strictness thereof, without all possibility of any help, ease, intermission, relaxation, respiration, or comfort. This is signified by those severe words of our Saviour so oftentimes repeated: that the damn'd shall be cast into hell, bound hand and foot: that is, without being able to resist or strugle against their torments. Also by that most dreadful shutting up of the gate; whereof our Saviour spoke in such doleful manner, when he said: the gate is shut up, and made fast for

The rigour of pains in hell.

for ever: that is to ſay, in hell, the gate of all mercy, of all pardon, of all eaſe, of all intermiſſion, of all comfort, is ſhut for ever; and that both from heaven, from earth, from the Creator, and from all creatures; inſomuch, that no conſolation is ever more to be hoped for, as in the miſeries of this life there is always ſome, but extream deſolation for all eternity.

Luke 16. The wonderful example of the rich glutton.

This ſtrictneſs is likewiſe moſt lively expreſs'd in that dreadful parable of the rich glutton in hell; who was driven to ſuch neceſſity, as to deſire moſt earneſtly, that *Lazarus* might dip the top only of his finger in water, therewith to cool his tongue, in the midſt of that fire wherein he was tormented, and yet could not obtain it. A ſmall refreſhing it ſeems that would have been to him, if he had obtain'd his requeſt; but yet to ſhew the ſtrictneſs of the place, it was denied him. O ye that live in ſinful wealth of the world, conſider but this one example of God's ſeverity, and be afraid.

The pitiful caſe of the rich glutton.

This man was in ſuch jollity a little before, that he would not give the very crumbs of his table to buy heaven; now would he give a thouſand worlds, if he had them, for one drop of water to cool his tongue. Good God! what demand could be leſs than this? what requeſt more humble? he durſt not ask to be deliver'd thence, or to have his torments diminiſh'd, or to have a great veſſel of water wherewith to refreſh his whole body; but only ſo much as would ſtick to the top of *Lazarus*'s finger to cool his tongue. To what extream need was this poor man now driven? what a ſtrong imagination had he of the force of one drop of water? to what pitiful change was his tongue now come, that was accuſtom'd to be ſo daintily bathed, and diligently attended with all kinds of pleaſant liquors? O that one man cannot take example by another! O

The example of one moves not another. *Ezek.* 23.

that *Ooliba* will not learn to be wiſe, by ſeeing the puniſhment of her eldeſt ſiſter *Oolla*. God reveal'd the calamity inflicted on the former for her wickedneſs, thereby to terrify the latter from the like ſin; but be-

becauſe

becauſe ſhe profited nothing by that example, he ſays: For ſo much as thou *Ooliba* haſt walked in the ways of thy ſiſter *Oolla:* this ſays God to thee: I will lay the cup of thy ſiſter upon thee: thou ſhalt drink it as ſhe did, both in depth and largeneſs; thou ſhalt drink it up, even unto the very dregs.

Thus ſaid the Prophet of God to *Jeruſalem*, that would not be warn'd by the puniſhment of *Samaria:* and thus ſays the Son of God to all men that will not be terrified by theſe torments of the damn'd glutton. And if all this be true (as it muſt be, except the words of our Saviour could be falſe) then what wonderful people are we, that ſeeing our ſelves in danger of this intolerable miſery, do not ſeek with more diligence to prevent the ſame. In reſpect of theſe extremities and rigorous dealings of God, denying all comfort and conſolation at this day of everlaſting revenge, holy Scripture ſays: that men will fall into rage, fury and utter impatience, blaſpheming God, and curſing the day of their nativity, eating their own tongues for grief, and deſiring the rocks, and mountains to come and fall upon them, thereby to end and finiſh their pains. *Eccl.* 23. *Apoc.* 23. 16.

The eternity of the pains.

But now, if we add to all this, the eternity and everlaſting continuance of theſe torments; we ſhall ſee, that it increaſes the matter beyond all human thoughts. For in this world there is no torment ſo great, or affliction ſo violent, but that time either takes away, or diminiſhes the ſame. For either the tormenter or the tormented dies, or ſome other occaſion happens, whereby the extremity of the tribulation is mitigated. But here no ſuch hope or comfort can be expected; for as holy Writ affirms, they ſhall be tormented for ever and ever, in a pool that burns with fire and brimſtone. As long as God is God, ſo long muſt they burn therein. Neither ſhall the tormenter or the tormented die, but both muſt live eternally, for the eternal miſery of him that ſuffers. *Apoc.* 21.

O, ſays a holy father in a pious meditation, if a ſinner damn'd in hell, did know he had to ſuffer thoſe torments

A wonderful saying and consideration of eternity.

torments no more thousand years than there are sands in the sea, or no more thousand millions of ages, than there are creatures in heaven, hell, and earth; he would gladly rejoice, for he would comfort himself at least with this thought; that his pains would have an end. But now, this word NEVER breaks his heart, considering that after a hundred thousand millions of worlds, if there were to be so many, he has as far to his journey's end, as he had at the first day of his entrance into those torments. Consider, Christian, what a length one hour would seem to thee, if thou wert but to hold thy hand in fire and brimstone only during the space thereof, or to be stretch'd on a rack, or some other torture. We find by experience, that if a man be grievously sick, tho' he be laid upon a very soft bed, yet one night seems a long time to him. He turns and tosses himself from side to side, counting every hour that strikes, which seems to him a whole day. And if a man should say to him, that he was to endure that pain but seven years together, he would go nigh to despair for grief. If therefore one night seems so long and tedious to him that lies on a soft bed, afflicted only with a little ague, what will the lying in fire and brimstone do, when he knows evidently, that there will never be an end thereof? O dear brother, the surfeit of continuance is loathsom, even in things that are not evil of themselves. If thou shouldst be bound always to eat only one meat, altho' otherwise of it self it were not ungrateful, yet it would be displeasing to thee in the end. If thou shouldst be bound to sit still all thy life in one place, without moving, it would seem grievous and intolerable, altho' no man did torment thee in that place. What then will it be to lie eternally, in most extream torments and inexplicable desolations? is it any way to be comprehended how they can be suffer'd? O blind judgment of man, that makes no more account of these calamities!

And

And yet I might here join another circumſtance of theſe puniſhments which holy Scripture it ſelf omits not when it ſays, *That all theſe torments ſhall be ſuffer'd in darkneſs:* a thing dreadful of it ſelf to man's nature, For if the ſtouteſt man found himſelf alone, deſtitute, naked, in ſome deſolate place of darkneſs, and ſhould hear the voices or cries of infernal ſpirits drawing towards him; he would be ſtruck with fear, in regard of the circumſtances of the place it ſelf, altho' he felt no bodily hurt. For nothing is more terrible to man's imagination, than to conceive perils at hand, which the eye cannot diſcover, nor any thing more full of extream deſolation, than to have our ſight, and want for ever the uſe and object thereof. This then is the moſt miſerable and deſolate ſtate of ſuch as are damn'd, that their inſupportable and everlaſting pains are ſuſtain'd in darkneſs. Whereunto alſo may be added another cirumſtance recorded by the Prophet, to compleat all the reſt, which is, *That God ſhall laugh at them in theſe their miſeries:* an affliction perhaps to be number'd amongſt the greateſt of all others. For as in this life, to be moan'd by a man's friend in time of adverſity, is exceeding great comfort, ſo to be derided and laugh'd at, eſpecially by them who only may help and redreſs our miſeries, is a great and intolerable increaſe of calamity.

Darkneſs in hell.

The deriſion that ſhall be uſed towards the damn'd. *Pſalm* 36.

SECT. IV.

Of a ſecond ſort of puniſhment upon the damn'd, which is call'd pain of Loſs or Damage, with the remedy to prevent them both.

ALL this that hitherto has been ſaid and laid before thy eyes, is but only part of a damn'd man's puniſhment, call'd by divines *Pœna ſenſûs*, the pain of ſenſation or feeling; that is to ſay, the ſenſible torments

and afflictions which are laid upon the ſoul and body in that dreadful eternal fire, whereof we have ſpoken. But beſides this there is another part of puniſhment term'd in like manner by divines * *Pœna damni*, the pain of loſs or damage, which oftentimes may be as great, or greater than that of ſenſation, at leaſt, *appretiatively*, according to a phraſe of ſchoolmen, that is to ſay, in eſtimation and worth. As for example, if ſome great and rich nobleman were condemn'd to die, and to loſe all that ever he had or may have in the world: there are two pains, firſt of ſenſe, and the other of damage. The pain of ſenſe, is that feeling and ſenſible pain which he ſuffers in his execution, according to the quality of his death: the pains of damage are the loſs of wife and children, of brethren, friends, and kinſfolk, the loſs of his goods and lands, and honours, with the ruin of his poſterity, the cutting off his own youth, the foregoing of his pleaſures, and all delights of this world: all which put together, and repreſented to his mind, do oftentimes afflict him as much or more than his corporal pains, and he eſteems them far more grievous to his mind, than the other to his body.

* See St. *Tho. l.* 2. *qu.* 87. *art.* 4. & 2. 2. *qu.* 79. *art.* 4. & 3. *part. q.* 46. *art.* 6.

The difference between pains of ſenſe and damage.

And if this fall out ſo in worldly loſſes and puniſhments, wherein whatſoever is loſt, is but temporal, and meer trifles in reſpect of eternal loſſes; much more is it to be underſtood in the caſe of damn'd people, whereof we treat, whoſe greateſt loſs and puniſhment, is to have loſt, for ever and ever, the fruition, and ſight of almighty God, wherein divnes do aſſign the everlaſting beatitude and ſupreme felicity of mankind in the next life, according to the ſaying of that great and famous doctor St. *Thomas*; *Viſio Dei per eſſentiam, eſt tota eſſentia noſtræ beatitudinis.* The ſight of God, or to ſee God in his own nature or eſſence, is the whole ſubſtance and eſſence of our everlaſting felicity in the life to come: which being ſo, we may imagine what a loſs it is to be deprived of this ſight. As if in this

St. *Thom. part.* 1. *q.* 1. *art.* 4. & *q.* 12. *art.* 1. *q.* 6. *art.* 3. &c.

world

world a man ſhould loſe for ever all ſight, feeling, and influence of the Sun, his vigour, his ſenſe, and life, and ſhould be condemn'd to live in perpetual darkneſs and deadly cold; what a loſs would it be! or how would he eſteem it, if he were a ſenſible man? and yet it does not expreſs the thouſandth part of what it is to loſe God, and the ſight of fruition of his infinite, incomprehenſible, and everlaſting glory. For which reſpect, this loſs is placed by the Scripture in the firſt rank of all other loſſes, damages, and miſeries to be laid upon a damn'd man: *In the land of the holy he has done wicked things, and he ſhall not ſee the glory of God.* And this loſs contains all other loſſes and damages in it: ſuch are the loſs of eternal bliſs and joy, of eternal glory, of eternal ſociety with the Angels, and the like: which loſſes when a damn'd man conſiders, as he cannot but conſider them perpetually, he is more grieved, as divines ſay, than at all other ſenſible torments that he abides. *Iſaiah* 26.

The worm of conſcience.

And hence proceeds that great and general torment which is ſo often repeated in holy Writ, by the name of the *worm of our conſcience*; ſo call'd, becauſe as a worm lies eating and gnawing the wood wherein it abides, ſo will the remorſe of our conſcience lie within us gnawing and tormenting us for ever. And this worm or remorſe will principally conſiſt in bringing to our minds the means and cauſes of our preſent extream calamities: to wit, our folly and negligence, whereby we loſt the felicity which other men have got. And at every one of theſe conſiderations, this worm will ſting with a remorſe, which will reach even to the very bottom of our heart. As when it will lay before us all the occaſions we had offer'd to avoid the miſery wherein now we are fallen, and to gain the glory which we have loſt; how eaſy it had been to have done it; how nigh oftentimes we were reſolving to do it: and yet how unfortunately we left that thought again. How many times we were foretold *Mat.* 9. *Iſaiah* 66. *Eccl.* 7. *Judith* 6.

The thought of the damn'd

of this danger, and yet how little care and fear we had of the ſame. How vain thoſe worldly trifles were, wherein we ſpent our time, and for which we loſt heaven, and fell into theſe moſt intolerable miſeries. How they are now exalted, whom we thought fools in the world, and how we are proved fools and derided, who thought our ſelves wiſe. Theſe things, I ſay, and a thouſand more, being laid before us by our own conſcience, will give us infinite grief and deſolation, it being now too late to amend them. And this grief is call'd the worm or remorſe of our conſcience; which worm will force men to weep and howl more at that day, than any other torment, conſidering how negligently, fooliſhly, and vainly, they are come into thoſe inſupportable torments, and that now there is no more time, place, or leave to redreſs their errors.

The time of eternal weeping.

Now is the time of weeping, wailing, and everlaſting lamentation for theſe men; and yet all in vain. Now they will begin to fret and rage, and marvel at themſelves, ſaying: where was our wit? where was our underſtanding? where was our judgment, when we follow'd vanities, and contemn'd the affairs of our ſalvation? this is the talk of ſinners in hell, ſays the Scripture, What has our pride, or what has the glory of our riches profited us? they are all now vaniſh'd like a ſhadow: we have wearied out our ſelves in the way of iniquity and perdition, but the way of our Lord we have not known. This, I ſay, muſt be the everlaſting ſong of the damn'd and tormented conſcience in hell. An eternal repentance without remedy. By which extremity, he will be brought to ſuch deſpair, as the Scripture alſo notes, that he will turn into fury againſt himſelf, tear his own fleſh, rent his own ſoul, if it were poſſible, and invite the fiends and furies to torment him more, for that he has ſo beaſtly behaved himſelf in this world, as not to provide in time for this principal affair, the only one indeed, worthy to have been thought on. Oh if he could now have but another

Sap. 5.

ſhort

ſhort life to lead in the world, how would he paſs it over! with what diligence! with what ſeverity! but this will not be granted, neither is there any price or value to purchaſe it. Only we, dear brethren, that are yet alive, do enjoy this ineſtimable grace and treaſure of time for our amendment, if we are ſo happy as to reſolve to make advantage thereof. One of theſe days we ſhall be paſt it alſo, and ſhall not recover the ſame again, no, not one hour, if we would buy it with a thouſand worlds; as no doubt but that the damn'd would do, if it lay in their power. Let us now then ſo uſe this benefit, that when we are paſt hence, we may have no need to wiſh our ſelves here again.

The paſſing commodity of the preſent time.

This is the only time wherein we may avoid all: now is the ſeaſon when we may put our ſelves out of danger of all theſe terrors, now I ſay, if we reſolve out of hand. For we know not what will become of us to morrow. It may be that to morrow our hearts will be as hard and careleſs of theſe affairs, as they have been heretofore, and as *Pharaoh*'s heart was after *Moſes*'s departure from him. O that he had reſolved himſelf throughly while *Moſes* was with him: how fortunate a creature had he been? if the rich glutton had taken the time while *Lazarus* lay at his door, how bleſſed a man had he made himſelf? he was foretold his miſery, as we are now, by *Moſes* and other Prophets, according to what our Saviour does ſignify; but he would not hear. Afterwards he fell into ſuch admiration of his own folly, that he would needs have *Lazarus* ſent from *Abraham*'s boſom to his brethren in the world, to warn them of his error. But *Abraham* told him, it was needleſs; for that they would not have believed *Lazarus* in this caſe, but rather, perhaps, have perſecuted him as a liar and defamer of their honourable brother deceaſed, if he ſhould have revealed unto them his torments. And ſo indeed would the wicked men of this world do now, if one ſhould come and tell them *Luke* 16.

that their parents or friends are damn'd in hell for ſuch and ſuch offences, as themſelves are guilty of. What then can God deviſe to do for the ſaving of theſe men? what way, what means, what order can he take, when neither warning, nor example of others, nor threats, nor exhortations, will do any good? We know, or may know, that leading the life we do, we cannot be ſaved. We know, and ought to know, that many before us have been damn'd for leſs offences. We know, and cannot chuſe but know, that we muſt ſhortly die, and receive our ſelves, as they received, living as they did, or worſe. We ſee by what is laid down before, that the pains which do attend and expect the wicked, are intolerable and yet eternal. We confeſs them moſt unfortunate and miſerable, that for any pleaſure or advantage of this world, are now fallen into them. What then ſhould hinder us from breaking off quickly with all impediments, all bands and chains of this world, that hinder us from this true and zealous reſolution? why ſhould we ſleep one night in ſin, ſeeing that night may chance to be our laſt, and ſo the everlaſting cutting off all hope to come?

Great negligence and overſight.

Reſolve thy ſelf therefore, dear brother, if thou art wiſe, and clear thy ſoul from theſe dangers, while God is willing to receive thy amendment, and moves thee thereunto by theſe means, as he did the rich man by *Moſes* and his other Prophets, while he was yet in his proſperity. Let his example be oftentimes before thy eyes, and conſider it, and it will do thee good. God is a wonderful God, and to ſhew his patience and infinite goodneſs, he invites us in this life, ſeeks us, and lays himſelf, as it were, at our feet, to move us thereby to our own good; to win us, to draw us, and to ſave us from perdition. But after this life, he alters his courſe of dealing; he turns over the leaf, and changes his ſtyle. From a lamb, he becomes a lion to the wicked, and from a Saviour, a juſt and ſevere puniſher. What can be ſaid or done by his divine majeſty to move

The concluſion.

move us? he that is forewarn'd, and ſees his own danger before his face, and yet is not ſtirred up nor made the more wary or fearful thereby, may well be pitied, but ſurely by no means can be helped, making himſelf incapable of all remedies that can be uſed.

The remedies for all.

But here now, ſome perhaps moved with God's holy ſpirit, may chance to ſay, well, and what remedy for avoiding theſe miſeries thus threatn'd to us that live in ſin? I ſee my own peril, ſays one, I believe the menaces of God here ſet down, and my heart begins to tremble at them, becauſe my conſcience is witneſs againſt me: but what remedy will you preſcribe? whereunto I anſwer firſt, that theſe very two things by you mention'd, faith, and fear of God's judgments, are two great ſteps unto the true remedy: faith being the firſt foundation of all good motions; and fear the firſt part of the building that is to be laid thereon: for which cauſe, fear is call'd alſo, *the beginning of wiſdom*, and conſequently alſo, the beginning of our converſion.

Faith and fear two great ſteps to amendment.

But yet theſe two only are not ſufficient, for St. *James* ſays even of the devils themſelves, they believe and fear, and yet will not be ſaved. Wherefore we muſt paſs further unto thoſe other virtues which divines require, together with faith and fear, to wit, hope and charity, and that other which does flow out of all theſe, and is the proper remedy, penance, and repentance for our former faults; with a firm reſolution of true amendment for the time to come.

The excellency of repentance

This I ſay, is the true remedy; this is the ſovereign ſalve and medicine for all our ſores and maladies in this kind. This is the only thing that can prevent all the foreſaid miſeries and calamities, that can avert all perils of God's threats and menaces; that can pacify his wrath, and this the very victory in a certain manner gain'd by a ſinner over God's juſtice and judgments; and finally this the antidote of hell fire it ſelf. For as on the one ſide divines do hold that God never

did, * nor will, nor can, by his ordinary power at leaſt, forgive any ſinner that does not repent; ſo on the other, do they alſo hold, that he never did, nor will, nor can in mercy, deny any ſinner pardon, that truly returns unto him by due repentance. So that in this combat, whenſoever the repentance of an humble ſinner does contend with God's juſtice, it overcomes, and has the victory.

* See St. *Tho.* 3. *p. q.* 86. *art.* 1. & 2. & *qu.* 7. *art.* 1. & 4 *Sot. in* 4. *Sen. diſt.* 14. *qu.* 2. *art.* 5.

Note attentively.

Why then, dear brother, wilt thou not lay hands on this remedy while thou haſt time? hear what St. *Auſtine* ſays in this caſe: "The firſt ſtep to our "ſalvation is, not to ſin; but the ſecond, is not to de- "ſpair of pardon: and he does everlaſtingly deſtroy "himſelf, that will not run to his merciful Judge "by the remedy of penance." And the ſame father in another place talking with one that was ſore troubled with fear, and uſed thoſe words of the Prophet: *Whither ſhall I fly from his face?* St. *Auſtine* anſwers, whither wilt thou fly, my brother, but to his mercy by repentance, whoſe omnipotency thou haſt offended by ſinning; for no man does well fly from him, but unto him, that is to ſay, from his ſeverity to his goodneſs.

Aug. in Sent. 200.

Pſal. 138. *Aug. hom.* 10. *cap.* 14.

If this remedy againſt ſo great evils, and this aſſurance from ſo inexplicable calamities were ſought for, never ſo far off, and with never ſo great labour or charges; yet wiſdom would perſuade us to procure it: but much more, if it be near us, facile and eaſy to be had. If a man condemn'd to die in this world a moſt cruel death, by all ſorts of torments, being brought forth by the juſtice to be led towards his execution, ſhould be told that he might eaſily eſcape, or procure a remedy for all, by ſuch and ſuch means: how glad would he be? how willingly would he hearken? how diligently would he attend to procure the means of obtaining his pardon? how vigilant, how careful would he ſhew himſelf? he would neither eat nor drink, nor take reſt, nor talk of any other matter, until he had obtain'd his ſecurity. And yet our caſe is much more urgent

With what care men ſeek to eſcape temporal death but not eternal.

urgent than this of his; for he was condemn'd but to temporal death, whereas a ſinner is condemn'd to death everlaſting, and is no leſs in the way towards his execution than the other, and may arrive much ſooner, becauſe he has no minute of time ſecure in this life. And how then are we ſo negligent and careleſs in ſo great and important an affair? the mercy of Chriſt our Saviour, as it has foretold us the danger, ſo has it placed the remedy near us, and made it more facile, leaving it in our own choice, will, and power, to uſe the ſame, and receive the benefit thereof, as often as we ſhall have need and deſire to do our ſelves good thereby. For what is more eaſy, than for a man to miſlike his own naughty life, and then to receive remiſſion thereof by the power of Chriſt's Catholick Church? which of his infinite mercy he has left unto her, to this effect, and is open and ready for all; ſo that whoſoever ſhe, by her prieſts and biſhops ſhall abſolve and releaſe on earth, upon their repentance, Chriſt does alſo abſolve in heaven, according to his commiſſion in the Goſpel: whoſe ſins ſoever you forgive on earth, they are forgiven in heaven. Let us hear St. *Auſtine* a little in this matter. Thus then he concludes, after a long diſcourſe in his commentaries upon St. *John*'s Goſpel.

The eaſineſs of the remedy that delivers from hell.

John 20.

" Chriſt therefore gave unto his Church the keys " (in St. *Matthew*'s Goſpel) to bind and looſe ſins, in " ſuch ſort; that, whatſoever ſhe ſhould looſe upon " earth, ſhould be looſed in heaven; and whatſoever " ſhe ſhould bind upon earth, ſhould be bound in " heaven. That is to ſay, that whoſoever will not be- " lieve that his ſins may be forgiven him in Chriſt's " Church his ſins ſhall not be forgiven: but whoſoever " does believe that they may be forgiven, and being " within the lap of the ſaid Church, does turn himſelf " from his ſins; he by that faith and correction of the " Church is heal'd: but he that believes not, that they " are forgiven, is made worſe by deſpair." So he.

Mat. 16.

Aug. tract. 22. *In Joan. & lib. de util pæn. cap.* 3.

And

And the ſame father in another part of his works, conſidering the folly and perverſity of many ſinners in this behalf, becauſe they did not uſe the benefit of this excellent divine remedy while they had time; breaks forth as it were into admiration, and indignation againſt them, ſaying thus: "And is there any man ſo much "his own enemy, who feeling himſelf intangled with "the burden of ſins, after baptiſm, will doubt to "change his life, while time ſerves him.----- For by "his perſevering in ſin, he heaps to himſelf vengeance "in the day of tribulation of God's juſt judgments, "as the Apoſtle teſtifies: and that he yet lives, it is "the patience of almighty God, endeavouring to bring "him to penance. Wherefore is there any man, who "being, as before I have ſaid, entangled with the "deadly chains of ſins, will refuſe, or delay, or doubt "to fly unto the keys of the Catholick Church, thereby "to be abſolved upon earth, to the end he may be "free in heaven? or will any man dare promiſe unto "himſelf ſalvation after this life, only becauſe he is a "Chriſtian?" thus reaſons St. *Auſtine*, and exhorts men every where to eſteem highly, and to uſe to their eternal welfare, this ſingular benefit of the Church's abſolution, left by our Saviour under the name of *Keys:* a ſpiritual authority to bind and looſe ſins, and conſequently alſo to open or ſhut heaven's gates to ſuch as make recourſe unto her.

Aug. hom. 56. *c.* 10.

Rom. 2.

St. *Auſtine*'s exhortation to uſe the Church's benefit of abſolution.

Cypr. lib. 1. *Ep.* 2.

St. *Cyprian*'s eſteem of this benefit.

And all other ancient fathers do concur in this point, with St. *Auſtine*. That bleſſed biſhop and martyr St. *Cyprian*, writing to *Cornelius* biſhop of *Rome* at that time, acknowledges this ſingular privilege of Catholick Chriſtians that live within the unity of the Church, to whom he ſays, that when they die calling upon the Church with ſorrow and prayers; the help of ſalutary hope is not denied: which help he expounds to be this moſt comfortable law of Chriſt, for ſo he calls it, that they may be abſolved in heaven of thoſe ſins, whereof they were firſt abſolved by the Church upon earth.

St.

St. *Hierom* also extols wonderfully the greatness of this benefit and privilege, which we receive by the hands of priests in the Catholick Church, in absolving us from our sins, of whom he says: they having the keys of the kingdom of heaven in their hands, do in a certain sort, by binding and loosing sins, judge before the day of Judgment. Or as the other great Saint, and most ancient father St. *Hilary*'s words are: whose judgment upon earth, to wit, of priests, becomes a precedent authority in heaven; so that whatsoever sins are bound or loosed by them on earth, do obtain a decree of the same nature in heaven. What thing can be spoken more effectually than this!

Hieron. ap. ad Heliod.

Hilar. con 16. *in Mat*

But yet above all other fathers, St. *Chrysostom* exaggerates in a certain sort, this matter, and the singular importance thereof; as also condemns the madness of worldly negligent men and sinners, in not making their profit of this heavenly treasure, which Christ has left them for the forgiveness of sins in this life, and thereby the avoiding of hell fire in the next. Hear his words: "Earthly princes, says he, have power indeed to bind, "but it is only our bodies; but the power of priests, "whereof I have spoken, touches also our very souls: "yea, it reaches even to heaven it self, in such sort, "that whatsoever priests determine hear beneath, that "God ratifies above, confirming the sentence of his "servants on earth. And what will you say then of "this, but that all heavenly power is granted unto "priests also in this world:" whose sins soever *you retain*, says Christ, *they are retain'd*. What greater authority, can there be imagined than this? "God the "Father has given all power to his Son, and I see that "God the Son has given all that power again to priests "upon earth." Thus St. *Chrysostom*, exhorting men exceedingly to make great account of this rare benefit, and thereby to seek to prevent the punishments of the life to come.

Chrys. l. 3. *de Sacred.*

St. *Chrysostom*'s discourse of priests authority in absolving sin.

John 20.

And

And now, dear brother, wilt thou not rather join thy ſelf with theſe holy fathers St. *Cyprian*, St. *Hilary*, St. *Hierom*, St. *Chryſoſtom*, St. *Auguſtine*, and others their equals, for all are of one doctrine, than to adventure thy ſoul with the ignorance, and negligence of careleſs people? thou ſeeſt the infinite benefit here offer'd thee: ſuppoſe it were offer'd to one that is already in hell fire? how would he hearken unto it? thou ſeeſt how eaſy the matter is made unto thy hands; for I ſee only two conditions required by theſe fathers for thee to enjoy the benefit, and to be ſet free from thy ſins, and conſequently alſo from the danger of all thoſe puniſhments before mention'd due unto ſin. The one condition is, that thou be within the lap of the Catholick Church, for that St. *Auſtine* and St. *Cyprian* expreſly before cited require. The other, that the benefit be taken during this life; for after, it is too late; and becauſe we have ſpoken ſufficiently before out of St. *Auſtine*, of the ſecond condition; I will now only tell you concerning the firſt condition, that not only St. *Auſtine*, but all other fathers in like manner do every where ſo greatly inculcate this condition *of being a member of the Catholick Church*, that without this, no remiſſion of ſins can ever be had or hoped for at all. For that except we be within the union and communion of this Church, we can recieve no benefit at all, either by ſacraments, ſacrifices, prayers, merits, alms-deeds, or whatſoever other benefit beſides, which we have alſo ſhew'd and declared * elſewhere more at large, yea altho' we ſhould ſuffer death and martyrdom it ſelf for the name and profeſſion of Chriſtian religion, yet we ſhould not be ſaved. For the common ſentence of the fathers and doctors of Chriſt's Catholick Church is and has always been firmly held by all and every one: *that out of the Church there is no ſalvation.*

Two conditions required for the benefit of delivery from our ſins.

* In the Examin of *Fox*'s Calendar in *præfat.*

Wherefore, dear Chriſtian, to conclude this whole matter, if God move thy heart to amend thy life, and to get thy ſelf out of the dangerous ſtate of ſin wherein thou

thou ſtandeſt, and this by the means here ſet down, for there are no other means, the firſt point which thou haſt to do, is to make thy ſelf capable of this benefit, according to the meaning of thoſe holy fathers before mention'd; and then having received that freedom from the burden of ſin, together with the inward conſolation of God's holy ſpirit, which true repentant people are wont to receive in the church, thou mayſt with more comfortable hope and conſolation, attend unto the exerciſe of good works, which holy Scripture calls, *the worthy fruits of true penance:* and ſo thou ſhalt come, not only to avoid at laſt the danger of thoſe infernal fires before-mention'd, but to gain alſo to thy ſelf that rich and precious crown of juſtice, which St. *Paul*, arrived now at his death, did aſſure, as *Luke* 3. well to himſelf, as to all others that follow his example. Of which crown, and of the glory and riches thereunto belonging, we are now to treat more particularly in the following chapter.

CHAP. XII.

Of the moſt honourable, excellent, and magnificent rewards and payments, ordain'd for ſuch as truly ſerve God, and do employ their time in performance of his moſt holy Commandments.

SECT. I. *That God is a moſt liberal rewarder.*

THE motives, reaſons, and conſiderations laid down before in the precedent chapters, might well ſuffice to ſtir up the heart of any reaſonable Chriſtian, to take in hand this reſolution whereof we at preſent treat, and whereunto I ſo much covet to perſuade thee, gentle reader, for thy own good and profit. But becauſe all hearts are not of one conſtitution in this

this reſpect, nor all wills drawn and moved with the ſame means and inducements: I purpoſe to adjoin here a conſideration of advantage, whereunto commonly each man is prone by nature; and which conſequently may, perhaps, be of greater force to work that effect which we deſire, than any thing elſe that hitherto has been ſaid. I intend therefore in this place, to treat of the benefits which are reap'd by the ſervice of almighty God; of the gain procured thereby; and of the moſt liberal reward, which God renders to his ſervants above all other maſters that can be ſerved. And tho' the juſt fear of being puniſh'd, if we ſerve him not, might be ſufficient to drive us to this reſolution; and the infinite benefits already received, might induce us to the ſame out of gratitude, of both which ſomewhat has been ſaid before; yet if theſe motives were not ſufficient, certainly the advantages that accrue to us from ſerving God, ought forcibly to perſuade us to this reſolution. For as God in all other things is a majeſtical God, full of bounty, liberality, and magnificence; ſo he is in this point above all others; in ſuch ſort, that altho' whatſoever we do, or can do in his ſervice, is truly but a debt and tribute due unto him, and for that reaſon of it ſelf deſerves nothing: yet out of his munificent bounty, he lets paſs no part of our ſervice unrewarded; no, not ſo much as a *cup of cold water beſtowed in his name.*

God the beſt pay maſter

Mat. 10. *Mark* 9.

Gen. 22.

God commanded *Abraham* to ſacrifice unto him his only ſon *Iſaac*, whom he ſo dearly loved: but when he was ready to do the ſame, God ſaid unto him, *Do it not*, it is enough for me that I ſee thy obedience. And for that thou haſt not refuſed to obey me; *By my own ſelf have I ſworn, ſays the Lord, becauſe thou haſt done this thing --- I will bleſs thee, and I will multiply thy ſeed as the ſtars of heaven, and as the ſand that is by the ſea ſhore --- and in thy ſeed ſhall be bleſs'd all the nations of the earth, becauſe thou haſt obey'd my voice.* Was not this, think you, a moſt liberal pay for ſo little

little pains? king *David* diſcourſing with himſelf on a certain time, how his own palace being richly built of cedar timber, the ark of his Lord and Maker was lodged only under a poor tent; reſolved with himſelf to erect a houſe and temple for the ſame. Which thought only, God took in ſo good part, that he ſent *Nathan* the Prophet unto him preſently, to refuſe the thing, but yet to tell him, that becauſe he had determined ſuch a matter, God would build a houſe, or rather a kingdom, to him and his poſterity, which ſhould laſt for ever, and from which he would never take away his mercy, what ſins or offences ſoever they committed. Which liberal promiſe we ſee now fulfilled in the Church of Chriſt, deſcended originally from that noble family. Why ſhould I labour to heap together more examples to this effect? Chriſt himſelf gives a general note hereof, when he calls the workmen, and pays to each man his wages ſo duly; as alſo when he ſays of himſelf, *Behold I come quickly, and my reward is with me.* By which places it is evident, that God ſuffers no labour in his ſervice to be loſt or unpaid. And altho', as hereafter * ſhall be ſhew'd more amply, he pays alſo, and that abundantly, in this preſent life, yet, as by theſe two texts appears, he defers his chief pay until his coming in the end of the day; that is, after this life, *in the reſurrection of the juſt*, as himſelf ſays in another place.

2 *Reg.* 7.

Mat. 20.

Apoc. 22.

*In the ſecond part and ſecond chapter of this book.

SECT. II.

Of the reward and payment in general.

CONCERNING the payment reſerved for God's ſervants in the life to come, we are now to conſider what manner of thing it is, and whether it be worth ſo much labour and pains, as the ſervice of God in this world requires. And firſt of all, if we believe the holy Scripture, calling it a *kingdom*, *a heavenly kingdom*;

kingdom; *an eternal kingdom, a moſt bleſſed kingdom*; we muſt needs confeſs it to be a marvellous great reward: ſeeing that in this world there can hardly be found ſo bountiful a monarch, as will beſtow a kingdom upon his ſervant in recompenſe of his ſervice. And if he would, and were able to perform the ſame; yet would it be neither a heavenly, nor eternal, nor bleſſed kingdom, ſuch as this is which God has promiſed unto his ſervants. Secondly, if we credit that
1 *Cor.* 2. which St. *Paul* ſays of this reward, that neither eye
Iſaiah 64. has ſeen, nor ear heard, nor heart of man conceived how great it is; then we muſt have a greater opinion of it: becauſe we have ſeen many wonderful things in our days; we have heard more wonderful; we may conceive moſt wonderful and almoſt infinite. How then ſhall we come to underſtand the greatneſs, and value of this reward? ſurely no tongue created either of men or Angels, can expreſs the ſame! no imagination conceive, no underſtanding comprehend it! Chriſt
Apoc. 2. himſelf has ſaid, no man knows it, but he that enjoys it. And therefore he calls it *hidden manna* in the ſame place. Notwithſtanding, as it is reported of a learn'd geometrician, who finding the length of *Hercules's* foot upon the hill *Olympus*, drew out his whole body by the proportion of that one part: ſo we by ſome things ſet down in holy Scripture, and ſome other circumſtances agreeing thereunto, may frame a conjecture of the matter, tho' it be far unequal and inferior to the thing it ſelf.

I have before declared how this reward in holy Writ is called *a heavenly, everlaſting, and moſt bleſſed kingdom*. By which words is ſignified, that all who are found worthy of this reward will be kings, and moſt happy kings. To like effect it is call'd in other places, *a crown of glory, a throne of majeſty, a paradiſe or place of pleaſure, a life everlaſting*. St. *John* the Evangeliſt being by a ſpecial privilege, let into ſome knowledge and feeling thereof, as well for his own comfort,

for ours, takes in hand to deſcribe it, by compariſon of a city: affirming, that the whole body thereof was of pure gold, environ'd with a great and high wall of the precious ſtone call'd *Jaſpis*: This wall had alſo twelve foundations, made of twelve diſtinct precious ſtones, which he there names; alſo twelve gates, made of twelve rich ſtones call'd *Margarites*, and every gate was an intire *Margarite*. The ſtreets of the city were paved with gold, interlaid alſo with pearls and precious ſtones. The light of the city was the clearneſs and ſplendor of Chriſt himſelf, ſitting in the midſt thereof; from whoſe ſeat proceeded a river of water as clear as chriſtal, to refreſh the city; and on both ſides of the banks, there grew the tree of life, giving out continual and perpetual fruit. There was no night in that city, nor any defiled thing enter'd thereinto; but they who are within ſhall reign, ſays he, for ever and ever.

The deſcription of paradiſe uſed by St. *John*. *Apoc.* 21, & 22.

By this deſcription of the moſt rich and precious things that this world has, St. *John* would give us to underſtand, the infinite value, glory, and majeſty of this felicity prepared for us in heaven: tho' as I have noted before, it being the princely inheritance of our Saviour Chriſt, the kingdom of his Father, the eternal habitation of the Holy Trinity, prepared before all worlds to ſet out the glory, and to expreſs the power of him that has no end or meaſure, either in power or glory: we may very well think with St. *Paul*, that neither tongue can declare it, nor heart imagine it. When God takes upon him to do a thing for the declaration of his power, wiſdom, and eternal majeſty; imagine you what a thing it will be? It pleaſed him to make certain creatures to ſerve him in his preſence, and to be witneſſes of his glory; and thereupon with a word he created the Angels, both for number and perfection of nature ſo ſtrange and wonderful, that the thought thereof aſtoniſhes our underſtanding. As for their number, they were almoſt infinite, paſſing the number of all the creatures of this inferior world, as divers * learned men,

The magnificency of God expreſſed diverſly.

* See St. *Tho. part* 1. *q.* 50. *art* 3. & *Dionyſ. cæleſti Hier. c.* 14.

and ſome ancient fathers are of opinion: altho' *Daniel*, according to the cuſtom of holy Writ, does put a certain number for an uncertain, when he ſays of Angels: *Dan.* 7. A thouſand thouſands did miniſter unto him, and ten thouſand times a hundred thouſand did ſtand about him to aſſiſt. And as for the perfection of their nature, it is ſuch, being celeſtial ſpirits, that they far ſurpaſs all inferior creatures, in natural knowledge, power, beauty, and all other excellencies, which in *Pſalm* 103. one Angel are more as to the perfection of nature, than in all other creatures of the world put together. What an infinite majeſty then does this argue in the Creator?

After this, when many of theſe Angels were fallen, it pleaſed almighty God to frame another creature, far inferior in nature to theſe, to fill up the places of ſuch as were fallen; and thereupon created man of a piece of clay, appointing him to live in this world, as a place of entertainment and trial for a time; which place, God notwithſtanding determin'd afterwards to deſtroy again. *Apoc.* 1. But yet in creating this tranſitory world (which is but a baſe cottage in regard of his own eternal habitation) conſider, good reader, what power, magnificence, and majeſty he has ſhew'd. What heavens, and how wonderful has he created? what infinite ſtars and other lights has he deviſed? what elements has he framed? and how marvellouſly has he compacted them together? the ſeas toſſing and tumbling without reſt, and repleniſh'd with infinite ſorts of fiſh, the rivers running inceſſantly through the earth, like veins in man's body, and yet never empty, nor overflowing the ſame: the earth it ſelf ſo furniſh'd with variety of creatures, that the hundredth part thereof is not uſed nor imployed by man, but only remains to ſhew the full hand, and ſtrong arm of the Creator. And all this, as I ſaid, was done in an inſtant, with one word only, and that for the uſe of a ſmall time in reſpect of the other future life, which is to laſt for all eternity. What then may we

we imagine that the habitation prepared for that eternity will be? if the cottage of his meaneſt ſervant, made only for a time, to bear off, as it were, a ſhower of rain, be ſo princely, ſo rich, ſo majeſtical, as we ſee this world is; what muſt we think that the king's palace it ſelf is, appointed for all eternity, for himſelf and his friends to reign together? we muſt needs think it to be as great, as the power and wiſdom of the Maker could reach to perform; and that is, incomparably, and above all meaſure, infinite.

The great king *Aſſuerus*, who reigned in *Aſia* over a hundred and twenty ſeven provinces; to diſcover his power and riches unto his ſubjects, made a feaſt as the Scripture ſays, in his great city of *Suſa* for all the princes, ſtates, and potentates of his dominions, for a hundred and fourſcore days together. *Iſaiah* the Prophet ſays, that our God, and Lord of Hoſts, will at the laſt day make a ſolemn banquet to all his people upon the hill and mount of heaven. And this banquet will be ſo ſolemn, that the very Son of God himſelf, chief Lord of the feaſt, will ſerve in the ſame, as by his own words he promiſes. What manner of banquet then will this be; how magnificent and majeſtical? eſpecially ſeeing it is not only to laſt a hundred and fourſcore days, as that of *Aſſuerus* did, but more than a hundred and fourſcore millions of ages; not ſerved by men as *Aſſuerus* feaſt was, but by Angels, and the very Son of God himſelf; not to open the power and riches of a hundred and twenty ſeven provinces, but even of almighty God, the king of kings, and the lord of lords, whoſe power and riches are without end, and greater than all his creatures put together can conceive. How glorious a banquet will this be? how triumphant the joy of this feſtival day? how incomprehenſible a bliſs to be a partaker thereof; O moſt miſerable and fooliſh children of *Adam*, that are born to ſo rare and ſingular a dignity, and yet cannot be brought to conſider, love, or eſteem the ſame. *Heſt.* 1. *Iſaiah* 25.

Many other things there are, whereby to conjecture the exceeding greatneſs of this reward and felicity: as for example, to conſider, that if God has given ſo many pleaſures, and comfortable gifts in this life, which notwithſtanding is a place of baniſhment, a habitation of ſinners, a vale of miſery, and appointed only for a time of repenting, weeping, mourning, and bewailing; what will he do in the life to come, to the juſt, to his friends, in the time of joy and marriage of his Son! This was a moſt forcible conſideration with St. *Auſtine*, who in the ſecret ſpeech of his ſoul with God, ſaid thus: "O my Lord, if thou for this vile "body of ours, haſt given us ſo great and innumerable "benefits, from the firmament, from the air, from "the earth, from the ſea, by light, by darkneſs, by "heat, by ſhadow, by dews, by ſhowers, by winds, "by rain, by birds, by fiſh, by beaſts, by trees, by "multitude of herbs, and variety of plants, and by "the miniſtry of all thy creatures: O ſweet Lord, "what manner of things, how great, how good, and "how innumerable are thoſe which thou haſt prepared "for us in our heavenly country, where we ſhall ſee "thee face to face? if thou do ſuch great things for us "in our priſon, what wilt thou give us in our palace? "if thou giveſt ſo many things in this world, both to "good and evil men, what haſt thou laid up for good "men in the world to come? if both thy enemies and "friends are ſo well provided for in this life, what will "thy friends receive in the life to come? if there be "ſo great ſolaces in theſe days of tears, what joy will "there be in that day of the marriage? if our jail and "priſon contain ſo great matters, what will our country "and kingdom do? O my Lord and God, thou art a "great God, and great is the multitude of thy magni-"ficence and ſweetneſs. And as there is no end of thy "greatneſs, nor number of thy mercies, nor depth of "thy wiſdom, nor meaſure of thy benignity, ſo is "there neither end, number, depth, length, great-"neſs,

Apoc. 19.

Auguſt. ſolil. c. 21.

Pſalm 30. & 47.

" neſs, or meaſure of thy rewards to them that love " thee and do fight for thee." Hitherto St. *Auſtine.*

Another method to conceive ſome part of the reward in the life to come, is, to remember and weigh the manifold promiſes of almighty God, to honour and glorify all thoſe that ſhall love and ſerve him. *Whoſoever ſhall honour me*, ſays he, *I will make him glorious.* 1 *Reg.* 2. And the Prophet *David*, complains as it were, joyfully, *Pſalm* 138. that God's friends were too much honour'd by him. Which he might with much more cauſe have ſaid, if he had lived in the New Teſtament, and had heard that promiſe of Chriſt, of which I ſpoke before, that his ſervants ſhould ſit down and banquet, and that himſelf would ſerve and miniſter unto them in the kingdom of his father. *Luke* 12. What underſtanding can conceive how great this honour can be? but yet in ſome part it may be gueſs'd, by his ſaying, *That they ſhall ſit down with him*; and as St. *Paul* adds, ſhall be judges not only of men but alſo of Angels. It may alſo be conjectured by the exceeding great honour which he at certain times has done to his ſervants even in this life, wherein notwithſtanding they are placed, to be deſpiſed and not to be honour'd.

How great honour was that, think you, which he did to *Abraham* in the ſight of ſo many kings and princes of the earth: as, of *Pharaoh*, *Abimelech*, *Melchiſedech*, and others? how great honour was that he did to *Moſes* in the face of *Pharaoh*, and of all his court, by the wonderful ſigns that he wrought by him? what exceſſive honour was that he did to holy *Joſhua*, when in the ſight of all his army, he ſtop'd the Sun and Moon in the midſt of the firmament, at *Joſhua*'s appointment, obeying therein, as the Scripture ſays, to the voice of a man? what honour was that he did to *Iſaiah* in the preſence and ſight of king *Ezekias*, when he made the Sun to go back ten degrees in the heavens? what honour was that he did to *Elias* in the ſight of wicked *Achab*, when he yielded the heavens into his hands, and bid him to ſay, that neither rain nor dew ſhould

Gen. 12. 14. 22. *Exod.* 5, 6, 7, 8. *Joſhua* 10. *Iſaiah* 38. 3 *Reg.* 17.

fall upon the ground, for ſome years, but only by the words of his mouth? what honour was that he did to *Eliſeus*. *Eliſeus* in the ſight of *Naaman* the noble *Syrian*, whom 4 *Reg.* 15. he cured of the leproſy with which he was infected, whoſe bones alſo after his death, raiſed up the dead to life? Finally, not to allege more examples, what ſingular honour was that he did to all the Apoſtles of The Apoſtles his Son; that as many as ever they laid their hands *Acts* 5. upon were heal'd from all infirmities, as St. *Luke* affirms? nay, which is yet more, the very girdles and *Acts* 19. napkins of St. *Paul* had the ſame effect: and yet more than that alſo, as many as came within the ſhad- *Acts* 5. dow of St. *Peter*, were heal'd from their diſeaſes. Is not this marvellous honour even in this life? was there ever monarch, prince, or potentate of the world, that could vaunt of ſuch points of honour? and if Chriſt did this to his ſervants even in this world, whereof notwithſtanding he ſays, his kingdom was not; what honour can we think he has reſerved for the life to come, where his kingdom will be in all fulneſs, and where all his ſervants will be crown'd, as eternal kings with him.

Laſtly for ſome further declaration of this matter, and for expreſſing the incomparable excellency of heavenly bliſs; ſome divines uſe a conſideration of the three different places, whereunto man by his creation is ordain'd, altho' in all points it is not neceſſary to hold the ſame juſt proportion. The firſt of which places is our mother's womb; the ſecond, this preſent world; the third *Cælum Empyreum*, which is the place of bliſs in the life to come. Now in theſe three places, ſay the learned, we muſt hold ſome like proportion, between the third and ſecond place, as we ſee ſenſibly to be obſerved between the ſecond and firſt. So that in what proportion the ſecond does differ from the firſt; in like meaſure muſt the third be different from the ſecond, or rather much more? for that eternal and heavenly things do exceed all compariſon of tranſitory things among themſelves. By this proportion then we muſt

muſt ſay, that as far as the world does ſurpaſs the womb of one private woman; ſo much in all beauty, delights, and majeſty, does the place of heavenly bliſs ſurpaſs all this whole world with the ornaments, thereof. And as much as a man living in the world, does exceed a child in his mother's belly, for ſtrength of body, beauty, wit, underſtanding, learning, and knowledge; ſo much and far more does a Saint in heaven ſurpaſs all men in this world, in all theſe excellencies, and infinite more beſides. Think then how great horror a man of perfect age would conceive to return into his mother's womb again; and certainly as much and far greater would a glorified ſoul have to come back from that eternal bliſs into this vale of miſery. The nine months alſo of life in the mother's womb, are not ſo little in reſpect of any man's age in the world, as is the longeſt life upon earth, in reſpect of everlaſting life in heaven. Nor the blindneſs, ignorance, and other miſeries of the child in his mother's womb, are any way to be compared to the blindneſs, darkneſs, folly, and other calamities of this life; in reſpect of the clear light, moſt excellent knowledge, divine underſtanding, and other ſingular prerogatives of the Saints in heaven. So that by all theſe reaſons laid together, there may a general conjecture be framed of the moſt infinite and incomprehenſible excellency of this reward whereof we treat.

SECT. III.

Of the two parts of felicity in Heaven; to wit, that of the ſoul, and that of the body.

First of the body.

BUT to conſider the ſame thing ſomewhat more in particular; it is to be noted that this reward or glory of heaven will comprehend in it ſelf two parts or members; the one call'd eſſential, belonging to the ſoul, the other term'd accidental, belonging to the body. The eſſential part conſiſts in the viſion or ſight

of God, as before you have heard, and afterwards ſhall be ſhew'd again. The accidental conſiſts in the change and glorification of our fleſh after the general Reſurrection, whereby this corruptible body of ours will put on incorruption, as St. *Paul* ſays, and mortal, become im-
3 *Cor.* 15. mortal. All this fleſh, I ſay, of ours, that now is ſo cumberſome, and grieves the mind, that now is inveſted with ſo many inconveniencies, ſubject to ſo many mutations, vex'd with ſo many diſeaſes, defiled with ſo many corruptions, repleniſh'd with ſo many miſeries and calamities, will then be made glorious and moſt perfect, to laſt for ever without change or mutation, and to reign with the ſoul everlaſtingly. And for this purpoſe,
*SeeSt. *Th.* 3. *par. q.* 81. *in ſupp. Anſelmus l. de ſimil. c.* 48. & 49. as * divines do prove, the ſame will be endow'd with certain excellent qualities and gifts from God, which St. *Anſelm*, whom in this matter I will follow, does reckon to be ſeven; to wit, beauty, agility, fortitude, penetrability, health, pleaſure, and perpetuity. All which excellencies either are wanting in the damn'd bodies, or elſe their contraries are found therein.

Seven privileges of the glorified bodies.

And firſt of all, concerning the privilege and high excellency of beauty, how ſingular it will be in the glorified bodies, our Saviour himſelf in ſome part declares,
Mat 13. when he ſays: *At that day ſhall the juſt ſhine as the Sun in the kingdom of their Father.* A marvellous ſpeech, and in human ſenſe almoſt incredible, that our putrified bodies being raiſed, ſhould ſhine and become as clear as the Sun; whereas on the contrary, the bodies of the damn'd will be as black, and ugly as filth itſelf. The ſecond prerogative aſſign'd to the bodies of the juſt, is agility, or velocity whereby their fleſh is deliver'd from all lumpiſh heavineſs, wherewith it was incumber'd in this life, and made as light as the Angels themſelves, which are ſpirits, and paſs from place to place with infinite ſwiftneſs; as alſo deſcend and aſcend of themſelves, againſt the nature of corruptible bodies: whereas in the mean time, the
Mat. 22. damn'd bodies will be bound both hand and foot, not able once to move, as the Scripture expreſly notes.

The

The third gift and quality is ſupernatural ſtrength, wherewith the glorified body will ſo abound, as *Anſelm* ſays, that it will be able to move the whole earth; and on the contrary, the damn'd body will be ſo weak and impotent, that it will not be able to remove the very worms from its own face and eyes. The fourth quality is penetrability, or free power of paſſage, whereby the glorified body will be enabled to pierce and penetrate any other bodies whatſoever; as walls, doors, the earth or firmament, without any reſiſtance, quite contrary to the nature of a corruptible body. So we ſee that Chriſt's Body glorified, after his Reſurrection, enter'd the houſe where his Diſciples were, the doors being ſhut, and penetrated alſo the heavens at his Aſcenſion. The fifth quality, is moſt abſolute health, whereby the glorified body will be deliver'd from all diſeaſes and pains of this life, and from all troubles and incumbrances belonging to the ſame: as are, eating, drinking, ſleeping and other like; and will be ſet in a moſt perfect and flouriſhing ſtate of health and freedom, never decayable again. Whereas the damn'd bodies on the contrary, will be fill'd and wearied with innumerable pains and torments, which no tongue of man is able to expreſs. *Mat.* 25. *John* 20.

The ſixth perfection is delight and pleaſure, wherewith the glorified body above all meaſure, will be repleniſh'd, all its ſenſes finding their peculiar and proper objects in much more excellency than ever they could in this world. Every part, ſenſe, member and joint, will be fill'd with exceeding delectation and pleaſure; as in the damn'd, each part and ſenſe will be afflicted and tormented. I will allege St. *Anſelm*'s words, becauſe they expreſs unto us this matter moſt lively. "All "the whole glorified body, ſays he, will be fill'd with "abundance of all kind of comfort; the eyes, the "ears, the noſe, the mouth, the hands, the throat, "the lungs, the heart, the ſtomach, the back, the "bones, the marrow, and the very entrails themſelves, "and every part thereof, will be repleniſh'd with ſuch "unſpeakable *Anſel cap.* 17. *ubi ſupra.*

" unſpeakable ſweetneſs and pleaſure, that truly it may " be ſaid, that the whole man is made to drink of the " river of God's divine delights, and made drunk with " the abundance of God's houſe." On the contrary, the damn'd body will be tormented in all its parts and members; each ſuffering in the ſame proportion, in which they were ſubſervient to the ſoul in offending God.

The ſeventh and laſt excellency of a glorious body, is call'd perpetuity or ſecurity of life, whereby it is made aſſured never to die, or ever alter from its felicity; according to the ſaying of holy Scripture: *The* Sap. 5. *juſt ſhall live for ever.* And this is one of the chief prerogatives and moſt excellent dignities of a glorified body, whereby all care, doubt, and fear, all danger of hurt and annoyance is taken away. For if all the world ſhould fall together upon ſuch a body, it could not hurt nor harm it any thing at all; whereas the damn'd body lies always dying, and is ſubject to the grief of every blow and torment laid upon it, and muſt remain ſo for all eternity.

Theſe ſeven moſt excellent qualities, prerogatives, dignities, and pre-eminencies will adorn and beautify the bodies of the juſt in the life to come. And altho' this univerſal happineſs is but accidental, as I have ſaid, and nothing if compared to the eſſential felicity of our ſoul: yet is it a matter of no ſmall importance, as you ſee, but ſuch, that if any body in this life had but the leaſt part thereof, we ſhould eſteem him moſt happy. And to obtain ſo much in this world moſt men would uſe all their endeavours; whereas to get them altogether in the life to come, no man almoſt will move his finger.

The ſecond part of felicity, call'd eſſential, pertaining to the ſoul.

But now to leave this, and come to the moſt excellent and eſſential point of this felicity, that is, the part which pertains to the ſoul; it is to be underſtood, that altho' there are many things that concur in this felicity, for the accompliſhment and perfection

of full happineſs: yet the fountain of all is but one only thing, call'd by divines *Viſio Dei beatifica:* the ſight or viſion of God that makes us happy. This only ſight of God is our entire happineſs, ſays St. *Auſtine:* which Chriſt alſo affirms when he ſays to his Father, *This is life everlaſting, that they know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* St. *Paul* alſo puts our felicity, *In ſeeing God face to face.* And St. *John, in ſeeing God as he is.* And the reaſon of all this, is, that all the pleaſures and delights, of this world, wherein mortal men do ſolace themſelves, being nothing elſe but little pieces and crumbs of God's incomprehenſible felicity: the ſame are contain'd much more perfectly and excellently in God himſelf, from whom they are derived, than they are in their own natures imparted unto man; as all the perfections of God's creatures are more fully in him, than they are in them. Whence it follows, that whoſoever is admitted to the viſion and preſence of almighty God, the Creator and fountain of all delights; will there find all the goodneſs and perfection of worldly things united together, and preſented unto him at once. So that whatſoever may delight either body or ſoul, there he will enjoy it, all together, and with the preſence thereof, will be raviſh'd in all parts both of mind and body, in ſuch ſort, that he will not be able to imagine, think, or wiſh for any joy whatſoever, but there will find the ſame in its full perfection. There he will find all knowledge, all wiſdom, all beauty, all riches, all nobility, all pleaſure, and whatſoever beſides may deſerve either love or admiration, or cauſes any pleaſure or ſatisfaction unto man.

Aug. l. de Trin. c. 13

Joan. 17. Cor. 13.

How the viſion of God will make men happy.

All the powers of our mind will be fill'd with this ſight, preſence, and fruition of God: all the ſenſes of our body will be ſatisfied and fully contented with the ſame. God will be the univerſal felicity of all his Saints; containing in himſelf alone all particular felicities, without end, number or meaſure. He will be light

God to the ſaved ſhall be all in all.

light to our eyes, muſick to our ears, honey to our mouths, moſt ſweet and pleaſant balm to our ſmell. He will be knowledge to our underſtanding, content to our will, continuation of eternity to our memory. In him we ſhall enjoy all the variety of things that delight us here; all the beauty of creatures that allure us here; all the pleaſure and joys that content us here.

Hug. l. 4. *de anima.* c. 15. *Pſalm* 53. Knowledge.

"In this viſion of God, as *Hugo* ſays, we ſhall know, "we ſhall love, we ſhall rejoice, we ſhall praiſe. We "ſhall know the very ſecrets and judgments of God "which are a depth without bottom: as alſo the cauſes, "natures, beginnings, off-ſprings, and ends of all "creatures. We ſhall love incomparably, both God, "for the infinite cauſes of love that we ſee in him, and "our brethren, and companions, as much as our ſelves, "for that we ſhall ſee them as much loved by God as "our ſelves, and for the ſame cauſe for which we are "loved: whence enſues, that our joy will be without "meaſure; both becauſe we ſhall have a particular joy "for every thing we love in God, which things are in- "finite; and alſo for that we ſhall rejoice, at the fe- "licity of every one of our brethren as much as at our "own: and by that means we ſhall have as many "diſtinct felicities, as we ſhall have diſtinct companions "in our felicity; who being without number, it is "no marvel that Chriſt ſaid, Go into the joy of thy "Lord, and not, let thy Lord's joy enter into thee: "becauſe no created heart can receive the fullneſs, and "greatneſs of this joy. And hereof finally it does "enſue, that we ſhall praiſe God without end or weari- "neſs, with all our heart, with all our ſtrength, with "all our powers, with all our parts, according to what "the Scripture ſays: Happy are they that live in thy "houſe, O Lord, for they will praiſe thee eternally "without end." Hitherto this learned doctor.

The greatneſs of joy in Heaven.

Of this moſt bleſſed viſion, ſight, poſſeſſion, and fruition of almighty God, whereunto in heaven the elect are admitted, the learned father St. *Auſtine* writes thus:

thus: " Our Saviour in the Goſpel ſaid unto his " Diſciples, Happy are the clean of heart, for they " ſhall ſee God. By which words we are let to under- " ſtand, that there is a ſight and viſion of God, which " is ſufficient of it ſelf to beatify men, and make them " happy. A viſion which neither eye has ſeen in this " world, nor ear has heard, nor heart conceived. A " viſion, dear brethren, that paſſes all the beauty of " earthly things; of gold, of ſilver, of woods, of fields, " of ſea, of air, of ſun, of moon, of ſtars, of Angels: " becauſe all theſe things have their beauty from thence. " We ſhall ſee him face to face, ſays his Apoſtle, and " we ſhall know him as we are known. That is, we " ſhall know the power of the Father, we ſhall know the " wiſdom of the Son, we ſhall know the goodneſs of " the Holy Ghoſt, we ſhall know the indiviſible nature " of the Bleſſed Trinity. And this very ſeeing of the " face of God, is the joy of Angels, and of all other " Saints and celeſtial Spirits in Heaven. This is the " reward of life everlaſting; this is the glory of all " bleſſed Cherubims; their everlaſting pleaſure; their " crown of honour; their term of felicity; their rich " repoſe; their beautiful quietneſs; their inward and " outward conſolation; their divine paradiſe; their " heavenly *Jeruſalem*; their happineſs of life; their " fulneſs of bliſs; their eternal triumph; their precious " peace of God, which paſſes all underſtanding. The " ſight of God is the full beatitude, the total glorifica- " tion of men and Angels: to ſee and behold him, I " ſay, that made both heaven and earth; to ſee and " behold him, dear brother, that made thee, that " glorified thee. For in ſeeing him, thou wilt know " him; in knowing him, thou wilt love him; in " loving him, thou wilt poſſeſs him; in poſſeſſing " him, thou wilt praiſe him; and in praiſing him, " thou wilt ſpend thy whole eternity. For he is the " inheritance of his people, he is the poſſeſſion of their " felicity, he is the reward of their expectation. I will

" be

The ſpeech of St. *Auſtine* touching the viſion of God. *Tract.* 4. *in en poan* & 36. *ſoliloq.* *Mat.* 5. 1 *Cor.* 3. 1 *Cor.* 13.

Phil. 5.

Gen. 11. " be thy great reward, ſaid he to *Abraham*, O Lord, thou
" art great, and therefore no marvel, if thou be a great
" reward. The ſight of thee therefore is all our reward
John 17. " all our joy and felicity that we expect: ſeeing thou
" haſt ſaid, that this is life everlaſting, to ſee and know
" thee our true God, and Jeſus Chriſt whom thou haſt
" ſent." Thus utter'd St. *Auſtine* his feeling in theſe affairs.

SECT. IV.

Of circumſtances increaſing the joys of Heaven.

AND now having thus declared the two general parts of the heavenly felicity, the one appertaining to our ſoul, the other to our body; it is not hard to eſteem what exceſs of joy both of them join'd together, will work in us, at the moſt happy day of our glorification. Which the foreſaid holy St. *Auſtine* conceived and expreſs'd in theſe moſt zealous and affectuous words:

St. *Auſtine*'s apprehenſion of the joys of Heaven.

" O joy above all joys, and without which there is
" no joy, when ſhall I enjoy thee, to ſee my God that
" dwells in thee? O everlaſting kingdom! O king-
" dom of all eternity! O light without end! O peace of
" God that paſſes all underſtanding, wherein the ſouls of
" Saints do reſt with thee, O Lord; and everlaſting
" joy is upon their heads, and they do poſſeſs joy and
" exultation, and all pain and ſorrow is fled from them.
" O how glorious a kingdom is thine, O Lord, where-
" in all Saints reign with thee, adorn'd with light, as
" with precious apparel, and have crowns of precious
" ſtones upon their heads! O kingdom of everlaſting
" bliſs, where thou art preſent, O Lord, the hope of
" all Saints, and the diadem of their everlaſting glory,
" repleniſhing them with joy on every ſide by thy bleſ-
" ſed ſight! O Lord in this kingdom of thine, there is
" infinite joy, and mirth without ſadneſs; health with-
" out ſorrow; life without labour; light without dark-
" neſs; felicity without abatement; all goodneſs with-
" out evil. Here youth flouriſhes that never grows old;
" life

" life that knows no end; beauty that never fades; love " that never cools; health that never diminiſhes; joy " that never ceaſes. Here ſorrow is never felt, com- " plaint is never heard, matter of ſadneſs is never ſeen, " nor evil ſucceſs is ever fear'd. For that they poſſeſs " thee, O Lord, who art the perfection and crown of " their felicity." Hitherto bleſſed St. *Auſtine.*

Of the joyful mutation at a juſt man's death.

And now, Chriſtian brother, if we that live in theſe days, and read theſe things would enter ſeriouſly into theſe conſiderations, as this holy man, and others did, no doubt, but we ſhould be more inflamed with the love of this heavenly felicity prepared for us, than we are; and conſequently, ſhould ſtrive more to gain it, than, alas, we do. And to the end thou mayſt conceive ſome more feeling in the matter, conſider but a little with me, what a joyful day will that be at thy houſe, when having lived in the fear of God, and finiſh'd in his ſervice the end of thy peregrination; thou ſhalt come, by the means of death, to paſs from miſery and labour, to the life of immortality; and in that paſſage, when other men begin to fear, thou ſhalt lift up thy head in hope, according to thy Saviour's promiſe: for that the time of thy ſalvation comes on. Tell me, I ſay, what a day of joy will that be to thee, when thy ſoul ſtepping forth of priſon, and conducted by the Angels to the tabernacle of heaven, will be received there with the honourable companies and troops of that place? with all thoſe hierarchies of bleſſed ſpirits that are mention'd in Scripture: as *Principalities*, *Powers*, *Virtues*, *Dominations*, *Thrones*, *Angels*, *Archangels*, *Cherubims*, and *Seraphims*: with the holy *Apoſtles* and *Diſciples* of Chriſt; with *Patriarchs*, *Prophets*, *Martyrs*, *Virgins*, *Innocents*, *Confeſſors*, holy *Biſhops*, *Prieſts*, and other Saints of God? all who as they did rejoice at thy converſion from ſin: ſo will they triumph now at thy coronation and glorification. What joy and jubilee will thy ſoul receive at that day, dear brother, when ſhe ſhall be preſented by her good Angel

Luke 21. *Epheſ.* 1. *Col.* 1. 1 *Theſ.* 1. *Iſaiah* 6. *Luke* 15.

Angel, in the preſence of all the princely ſtates, before the ſeat and majeſty of the Bleſſed Trinity, with recital and declaration of all thy good works done, and labours ſuffer'd for the love and ſervice of almighty God; when, I ſay, thoſe bleſſed ſpirits will lay down in that honourable conſiſtory all thy virtuous acts, with their particularities: all thy alms-deeds, all thy prayers, all thy faſtings, all the innocencies of thy life, all thy patience in bearing injuries, all thy conſtancy in adverſities, all thy temperance in meats and drink, all the virtues of thy whole life: when all, I ſay, will be recounted there, all commended, all rewarded? And wilt thou not ſee the value and profit of living virtuouſly? wilt thou not confeſs from the bottom of thy heart, that the ſervice of God is gainful, and honourable? wilt thou not be moſt joyful, and bleſs the hour ten thouſand times, wherein firſt thou reſolvedſt thy ſelf to leave the ſlavery of this miſerable world, to ſerve only ſo bountiful a Lord? ſhalt thou not think thy ſelf now beholden moſt deeply to him, or her, that perſuaded thee firſt to take this reſolution?

But moreover; when thou wilt look about thee, and conſider into what a port and haven of ſecurity thou art arrived, and wilt caſt back thy eyes upon the danger which thou haſt paſs'd, and wherein other men are yet in hazard, the cauſe of thy joy will greatly be increaſed. For thou wilt ſee evidently, how often thou wert in danger of periſhing in that journey, if God had not held his ſpecial hand over thee. Thou wilt ſee the dangers wherein other men are; the death and damnation whereinto many of thy friends and acquaintance have fallen; the eternal pains of hell, incurr'd by many that uſed to laugh and be merry with the world. All which will augment the unſpeakable felicity of this thy ſo fortunate lot. And for thy ſelf, thou mayſt be ſecure, thou art out of all danger for ever and ever. There is no more need now of fear, of watch, of labour, or of care. Thou mayſt now

now lay down all armour, as the children of *Iſrael* did, when they came into the land of promiſe, for there is no more enemy to aſſail thee; there is no more wily ſerpent to beguile thee: all is peace, all is ſecurity. St. *Paul* has no more need now to faſt, to watch, or to puniſh his body: holy St. *Hierome* may now ceaſe to afflict himſelf both night and day to conquer his ſpiritual enemy. Thy only exerciſe muſt be to rejoice and triumph, and to ſing *Allelujah* to the Lamb, who has brought thee to this felicity, and will continue thee therein for an everlaſting eternity.

1 *Cor.* 9.

Hierom. Ep. 22. *ad Euſto.*

The ſeeing of Chriſt in glorified fleſh.

O dear Chriſtian, and moſt loving brother! what exceſſive joy and comfort will it be at that day to ſee that holy Lamb ſitting in majeſty upon his ſeat of ſtate? if three wiſe men of the Eaſt came ſo far, and ſo rejoiced to ſee him lying in a manger: what will it be to ſee him now triumphing in his glory? if St. *John Baptiſt* in his mother's womb did leap at his approaching towards him; what will his preſence do in this his royal and eternal kingdom? "It ſurpaſſes all other "joy and glory, that Saints have in heaven, ſays bleſ- "ſed St. *Auſtine*, to be admitted to the ineſtimable "ſight of Chriſt's face, and to receive the beams of "glory from the ſplendor of his majeſty. And if we "were to ſuffer torments every day, yea, to tolerate "the very pains of hell for a time, thereby to gain "the ſight of Chriſt in heaven, and to be join'd in "glory to the number of Saints: it were nothing in "reſpect of the worth of the reward." O that we made ſuch account of this matter, as this holy and learned man did! we ſhould not live as we do, nor loſe the ſame for ſuch vain trifles as moſt men in the world do daily.

Mat. 2.

Luke 1.

Serm. 37. *De Sanctis.*

Meeting with our friends in heaven.

But to go forward in this conſideration. Imagine beſides all this that hitherto has been ſaid, what a joy it will be to thy ſoul at that day, to meet with her friends in the kingdom of heaven; with father, with

mother, with brethren, with ſiſters, with wife, with husband, with maſters, with ſcholars, with neighbours, with kindred, with acquaintance; imagine the welcomes, the mirth, the ſweet embraces, that will be there; the ineſtimable joy whereof, the holy ancient martyr and bleſſed Father St. *Cyprian* expreſſes in theſe words: "Who is there in peregrination abroad, ſays he, "that rejoices not exceedingly at the very thought of "his return to his friends and country: O dear bre- "thren! heaven is our country, and the inhabitants "of that place are our friends, and kinsfolks: why "make we no more haſte to ſalute and embrace them? "An infinite multitude of our parents, brethren, "children and acquaintance do expect us in heaven: "what a joy will it be both to them and us, to meet "and ſolace our ſelves together? how ineſtimable "will the delight of thoſe heavenly kingdoms be, "and how extream the felicity, where eternity of life, "will be void of all fear of death?" thus far St. *Cypriau*: adding further a moſt vehement exhortation to encourage us to haſten to the attaining this happineſs.

The ſaying of St. *Cyprian l. de mortali in fine.*

This then will be a moſt incomprehenſible joy. But yet further, add to this the triumphant exultation that daily will be in that place at the freſh arrival of new brethren and ſiſters coming thither from time to time, with the ſpoils of their enemies conquer'd and vanquiſh'd in this world: O what a comfortable ſight will it be, to ſee thoſe ſeats of fallen Angels fill'd again with our fellow creatures? To ſee the crowns of glory ſet upon their heads, and that in all variety, according to the infinite variety of their combat and conqueſts? One for martyrdom, or confeſſing Chriſt before the perſecutor; another for virginity or chaſtity, by which he overcome the allurements of the fleſh; another for poverty or humility by which he triumph'd over the vanities of the world; another for many victories over the devil? "There the glo- "rious choir of Apoſtles ſays the foreſaid St. *Cyprian*, "there

The daily arrival of new brethren to heaven. *2 Tit. 4. Apoc. 2. 3. 4.*

" there the number of rejoicing Prophets, there the " innumerable multitude of holy martyrs will receive " the crowns of their deaths and ſufferings. There " triumphing virgins, who have overcome concupi- " ſcence with the ſtrength of continency; there the " almſ-givers, who have liberally fed the poor, and " according to our Lord's commandment, have made " over their earthly riches to the ſtore-houſe of hea- " ven, will receive their due and peculiar reward? " So he. O how will virtue ſhew her ſelf at this day! how will good deeds bring content to thoſe that perform them. And among all other joys and ſatiſfactions, this will not be the leaſt, to ſee how poor ſouls that come thither either from the pains and miſeries of this life, or from the torments of the purging fire, will be raviſh'd, remain aſtoniſh'd, and as it were, beſides themſelves at the ſudden mutation, and exceſſive honour done them. *Lib. de mortal.*

If a poor afflicted man that was out of his way, wandering alone in a deep, miry, and dirty lane, in the midſt of a dark and tempeſtuous night, far from any company, and deſtitute of money, beaten with rain, terrified with thunder, ſtiff with cold, wearied out with labour, almoſt famiſh'd with hunger and thirſt, and near brought to deſpair with a multitude of miſeries; ſhould upon the ſudden, in the twinkling of an eye, be taken out of that affliction, and placed in a goodly large and rich palace, furniſh'd with clear light, comfortable ſweet ſavours, dainty meats, ſoft beds, pleaſant muſick, delicate apparel, and honourable company, all prepared for him alone; and all attending his coming, receive and embrace him, ſerve and honour him, crown him king for ever: what would this poor man think? how would he look? what would he ſay? ſurely he would be able to ſay little; but rather breaking forth into tears, would for joy remain mute and dumb, his heart being not able to contain

A ſimilitude expreſſing the ſudden joy of the juſt after their departure.

the ſudden and exceeding greatneſs of ſo ineſtimable comfort.

So, dear brother, it will be, and much more with theſe twice happy ſouls, that come to heaven from the troubles of this life. For never was there cool ſhadow ſo pleaſant in a hot ſunny-day; nor the ſpring to the poor traveller in his greateſt thirſt; nor the repoſe of an eaſy bed to the wearied ſervant after his labour: as this reſt of heaven will be to an afflicted ſoul who comes thither. O that we could conceive this! that we could imprint this in our hearts, that we had a feeling of this which I ſay; ſhould we follow vanities as we do? ſhould we neglect this matter as we do? no doubt, but that our coldneſs in purchaſing theſe joys, proceeds from the ſmall opinion we conceive of them. For if we made ſuch account and eſtimate of this jewel of heavenly bliſs, as other merchants before us more skilful and wiſer than our ſelves, have done, we ſhould bid for it as they did, or at leaſt ſhould not let paſs ſo negligently, what they ſought after ſo carefully. St. *Paul* ſays of our Saviour, *Propoſito ſibi gaudio ſuſtinuit crucem:* He laying before his eyes the joys of heaven, ſuſtain'd the croſs. A great eſtimation of the happineſs he would buy at ſo dear a rate. But what counſel gives he to other men about the ſame? ſurely no other, *Than to go and ſell all they have, to purchaſe this treaſure.* What ſays St. *Paul* of himſelf? verily, that *he eſteem'd all the world as dung* in reſpect of the purchaſing of this jewel. What does St. *Paul*'s ſcholar *Ignatius*, bid for it? hear his words: "Fire, gallows, beaſts, breaking of my bones, quartering of my members, cruſhing of my body, all the torments of the devil together, let them come upon me, ſo I may enjoy this treaſure of heaven." What does St. *Auſtine*, that learned father, offer? you have juſt now heard, that he would be content to ſuffer torments every day, yea, the very torments of hell it ſelf, to gain this

The value of heaven and the account that old Saints made thereof.

Heb. 22.

Mat. 13.

Phil. 3.

Hierom. in catal.

Serm. 31. *De Sanctis.* & 37.

this joy. Good Lord, how far did theſe holy Saints differ from us? how contrary were their judgments to ours in theſe affairs: who will now marvel that the world is judged folly by almighty God, and that the wiſdom of God is judged folly by the world? *O children of men*, ſays the Prophet, *why do ye love vanity, and ſeek after a lye?* why do ye embrace ſtraw, and condemn gold? ſtraw, I ſay, and moſt vile chaff, and ſuch as finally will ſet your own houſes on fire, and be your ruin and eternal perdition? 1 *Cor.* 1. 2 & 3. *Pſalm* 4.

SECT. V.

To what a Chriſtian is regenerated in baptiſm. With a concluſion of this firſt part, containing motives to reſolution.

BUT now to draw towards an end of this matter, tho' there be no end of the thing it ſelf, let the careful Chriſtian conſider to what he is born, and what he may be, if he will. He is born heir apparent to a kingdom without end; a kingdom void of limitation; a kingdom of eternal bliſs; the kingdom of almighty God himſelf. He is born to be joint-heir with Jeſus Chriſt the Son of God to reign with him; to triumph with him; to ſit in judgment, in majeſty with him; to judge the very Angels of heaven with him. What greater glory can be imagined, except that of God himſelf? all the joys, all the riches, all the glory that heaven contains, will be pour'd forth to make him happy. And to make this honour, and triumph yet greater, the glorious Lamb that ſits upon the throne of majeſty, more ſhining than the precious diamond; from whoſe ſeat there proceeds thunder and lightning without end; and at whoſe feet the four and twenty elders lay down their crowns: this Lamb, I ſay, this

this glorious God and Man, will himſelf honour him and miniſter unto him. Who then would not eſteem this royal inheritance? who would not make greater account thereof than we do? eſpecially ſeeing the gaining and winning of the ſame is now, by the benefit of our redemption, and grace purchaſed thereby, brought to be in our own hands? according to the expreſs words of our Saviour, ſaying: *The kingdom of heaven ſuffers violence, and the violent bear it away.* That is to ſay, by the force of God's covenant made with Chriſtians, they that live virtuouſly will obtain the ſame; and whatſoever Chriſtian leads this virtuous life, takes heaven, as it were, by force and by violence. "The "matter is put in the power of the doer, ſays St. *Au-* "*guſtine*, for the kingdom of heaven ſuffers violence. "This thing, O man, that is the kingdom of hea- "ven, requires no other price but thy ſelf: it is ſo "much worth, as thou art worth; give thy ſelf, and "and thou ſhalt have it." By which he ſignifies, that every man, how poor or needy ſoever he is in this world, may gain this inheritance to himſelf; may make himſelf a prince, a king, an emperor, if he will; even the meaneſt and moſt miſerable man, I ſay, upon earth. O moſt wonderful bounty and liberality of our Saviour! O princely heart and unſpeakable mercy! O incredible prodigality, as I may ſay, of treaſures ſo ineſtimable as the moſt infinite and endleſs riches of heaven.

Mat. 11.

Serm. 17. *De Sanctis.*

Tell me now, gentle reader, and moſt loving and dear brother, why wilt thou not accept of this offer of thy Saviour? why wilt thou not make account of this kingdom? why wilt thou not buy this endleſs glory of him, for ſo little labour as he requires for it? hear how earneſtly he perſuades thee to bargain with him: I do give thee counſel to buy of me pure and tried gold, to the end thou mayſt be rich. Why wilt thou not follow this counſel, of one that means not

The buying of heaven.

Apoc. 3.

not to deceive thee? nothing can grieve this thy Saviour more, than that men will ſeek with ſuch pains to buy ſtraw and chaff in *Ægypt*, whereas he would ſell them fine gold at a lower price at home: and that they will needs purchaſe puddle-water with more labour and coſt, than he would require for ten times as much pure liquor, out of the very fountain of life it ſelf. There is not the wickedeſt man that lives in the world, but takes more pains to go to hell, as will be declared more largely hereafter, than the moſt laborious ſervant of God does in purchaſing heaven and eternal bliſs. O folly! O madneſs! *Exodus* 5. *Jere.* 2. *Apoc.* 21.

Follow not then, this fantaſtical frenzy of earthly wiſdom, make not your ſelf partaker of their error. For the day will come when you will ſee them do heavy penance for their folly; at what time your heart will be truly joyful, that you had never any part or portion among them. Let them go now and beſtow their time in tranſitory vanities, in ſinful pleaſures and delights of this world; let them now build their pleaſant palaces, let them purchaſe dignities, hoard up money, and buy a little earth: let them hunt after honours, and frame caſtles in the air; the time will come ere long, if you believe Chriſt himſelf, wherein you will have ſmall cauſe to envy their felicity. If they do think and talk baſely now of the glory and riches of God and of his Saints in heaven; not eſteeming them in compariſon of their own, or contemning them rather, becauſe carnal pleaſures are not found there: make little account of their words; *for the ſenſual man underſtands not the things which are of God.* If horſes were promiſed by their maſters a good feaſt and banquet, moſt evident it is, that they could imagine nothing elſe but provender and water to be their beſt chear, for they have no knowledge of dantier diſhes: ſo fares it with theſe men, who being accuſtom'd only to carnal pleaſures can mount with their minds no higher than to brutiſh ſenſuality. The folly of ſeeking worldly vanities. 1 *Cor.* 2.

ſuality. But I have ſhew'd to thee before, gentle reader, ſome ways and conſiderations to conceive greater matters; altho', as I have advertiſed thee often, we muſt confeſs ſtill with St. *Paul* that no human heart
1 *Cor.* 2. can conceive the leaſt part thereof. For which cauſe
2 *Cor.* 12. alſo, it is not unlike that St. *Paul*, himſelf was forbid to utter the things which he had ſeen and heard, in his moſt wonderful miraculous aſſumption to the third heaven.

The concluſion with the application of all that has been ſaid.

Wherefore to conclude at length this whole chapter, you have to conſider, dear and loving brother, that this heavenly bliſs, which hitherto I have endeavour'd to deſcribe unto you, is only for them that will ſtrive for it, as St. *Paul* well notes; and no man is crown'd in this glory *but ſuch only as will fight for it*, according as the ſame Apoſtle does teach and forwarn us; for not every one that ſays to Chriſt, Lord, Lord, ſhall enter into the kingdom of heaven: but they only who do the will of Chriſt's eternal Father who is in heaven. And altho' this kingdom of Chriſt is ſet out to all men; yet every man will not arrive to reign with Chriſt; but ſuch only as will be content to ſuffer with Chriſt. Tho' the kingdom of heaven is ſubject to violence, as has been ſaid, yet no man can enter there by force, but he only whoſe good deeds will follow him to open the gates: that is, *who enters*
Pſalm 14. as the Prophet ſays, *without ſpot, and has wrought juſtice.* My meaning then is, that as I have ſhew'd the exceeding greatneſs and worth of this treaſure, gentle reader, ſo you being a Chriſtian, ſhould alſo conceive the right way of gaining the ſame; which is no other by the teſtimony of Chriſt himſelf, than only by a holy and virtuous life, in keeping his commandments. You are therefore to ſit down and conſider, according to our Saviour's counſel, what you will do and determine herein; whether you have ſo much ſpiritual money, as is ſufficient to build this tower, and to make this heavenly

heavenly war or no; that is, whether you have ſo much good-will and courage in you, as to live the virtuous life required for the gaining of this eternal kingdom. This is the queſtion, this is the principal point, this is the whole iſſue of all the matter. And whatſoever has been ſpoken in this book before, either of your Creator and creation; of your particular end; of the majeſty, bounty, and juſtice of your God and Saviour; as alſo of the account he will demand of you, and of the puniſhments or rewards reſerved for the life to come; has been meant by me, to this only end and purpoſe, that conſidering all that has been ſaid, you ſhould finally reſolve what to do, and not paſs over your time in careleſs negligence, as many are accuſtom'd to do, never ſeeing their own errors, till it be too late to mend them.

The final end of all that has been ſaid.

For the love of God then, dear Chriſtian, and for the love you bear to your own ſoul and eternal welfare, ſhake off this moſt dangerous ſecurity, wherein fleſh and blood is wont to lull the careleſs people of this world. Make ſome earneſt reſolution to ſecure your ſtate in the life to come. Recall to mind oftentimes, that this is the moment whereon depends all eternity of bliſs, or wo hereafter. If it be but a moment, and yet a moment of ſo great conſequence and importance; how is it paſs'd over by earthly men with ſo little care and thought! what reaſon may be alleged for your ſo dangerous negligence? what cauſe may be aſſign'd for ſo extream a folly? all the creatures of earth, heaven, and hell, even from the very firſt to the laſt if you examine them all, may be arguments and motives unto you, to leave this perillous courſe wherein you are: all are, or may be books, or leſſons, and ſermons to you, preaching and proteſting, ſome by their puniſhment, ſome by their glory, ſome by their beauty, and all by their creation, that you ought without delay, to make reſolutions of another kind of life; and that all

An exhortation.

A ſaying to be remembred.

is

is vanity, all is folly, all is iniquity, all is misery, except only to serve your Lord and Maker. And so with this, will I make an end of this first part, reserving some other things to be spoken of in the second, for the removing of such impediments, as our spiritual adversary is wont to lay against this good work of resolution, as against the first step and degree to our salvation. Our Lord and Saviour Jesus Christ, who was content to shed his own precious blood to purchase this noble inheritance of his kingdom for us; give us his holy grace, to esteem it, as the importance of the matter requires, and not to lose our title thereunto by our own neglect.

The End of the First Part.

THE

THE
SECOND *Part of this* BOOK;

Which treats of the obſtacles and impediments that hinder RESOLUTION; *and how they may be removed.*

The ARGUMENT.

IN the former part of this book there have been laid down ſundry reaſons and conſiderations, whereby to ſtir up men to a firm reſolution of ſerving God; and, if the nature of virtue which in it ſelf is ſo amiable, was to be conſider'd, they would undoubtedly be ſufficient to that effect, were not the ſubtilties of our ſpiritual enemy very great and dangerous in this behalf, and his endeavours moſt diligent againſt our purpoſe. For ſo it fares, that when he ſees that the judgment of man is convinced by the former reaſons and demonſtrations, and that it can no longer reſiſt or deny, but that the only true wiſdom is to break off from the vanities and ſinful life of this world, and to betake our ſelves to the moſt honourable and advantageous ſervice of almighty God, then this infernal foe being not able further to delude our judgment, or to blind our underſtanding, employes himſelf by all means poſſible to hinder us from following our own judgment;

The ſubtility of the devil.

judgment; alledging either the difficulty of obtaining pardon, or the pains and hardſhip of a virtuous life, or the loſs of worldly honours and earthly commodities, or ſome other ſuch like fraud and trifle: whereby to hinder our reſolution, or at leaſt to defer it ſo long that he may hope, we ſhall never make it afterwards to our gain or comfort.

To prevent this malicious and moſt perilous endeavour of our ghoſtly adverſary, this ſecond part is adjoin'd, containing the chief and principal impediments that uſually do riſe againſt reſolution, either out of our own corrupt nature, or infirmity, or ſuggeſted by our mortal foe: the removal and confutation of which obſtacles and impediments, will bring no ſmall light, I hope, to the ſtudious reader, for the true underſtanding of both his own ſtate, and the deceits and illuſions uſed by his ſaid enemies. Read then this part alſo, dear Chriſtian brother, with no leſs diligence than the former: for the profit thereof will be equal, and your content perhaps far greater, in reſpect of the variety of matters handled therein, and of the manifold comforts which your ſoul in peruſing the ſame, will thereby receive.

THE

A CHRISTIAN DIRECTORY.

PART. II.

CHAP. I.

Of the first impediment that hinders sinners from resolution; which is mistrust and diffidence in God's mercy, by reason of the multitude and grievousness of their offences.

AMONG all other grievous and most perillous thoughts, which in this world are accustom'd to offer themselves to a mind entangled and loaden with great sins, this usually is the first (through the nature of sin it self, and crafty suggestions of our ghostly enemy) to fall into distrust and despair of God's mercy. Such was the thought of the most unhappy *Cain*, one of the first inhabitants of mankind upon earth; who after the murder of his own brother, and other sins by him committed, burst forth into that horrible and desperate speech, so greatly offensive to his Lord and Maker: *My iniquity is greater than that I may deserve pardon.* Such was, in like manner, the desperate conceit of wicked *Judas*, one of the first of them that were chosen to the particular service of our Redeemer; who seeing his conscience oppress'd with

Despair an ordinary temptation to great sinners.

Cain. Gen. 4.

with manifold enormous iniquities, and moſt of all with the betraying of his own Lord and Maſter; took no other way of amendment or redreſs, but to deſtroy himſelf both in body and ſoul; ſaying only thoſe words full of miſerable diſtruſt and deſpair: *I have* *Mark 27.* *ſinn'd in betraying juſt blood*, not asking forgiveneſs, nor hoping for pardon. By which words, and his moſt wretched end, he more grievouſly offended and injured his moſt loving and merciful Saviour, than by all his former iniquities committed againſt him.

The Shipwreck of ſouls overladen with ſins.

This then, is the firſt and greateſt rock, on which a ſinful ſoul over burthen'd with the charge of her iniquities, and toſs'd in the waves of deſpairing thoughts, by the blaſts and ſtorms of God's threats againſt ſinners, does commonly loſe herſelf. This is the moſt horrible depth and dungeon, whereof the holy Scripture ſays: *Prov.* 18. *The impious, when he ſhall come into the depth of ſins, contemns.* This is that incurable wound of which God almighty ſpeaks by the Prophet *Jeremiah*, when he ſays, *Jere.* 30. *thy wound is incurable, thy ſtripe is very ſore.*

The miſery of deſperation.

This is that great and main impediment that ſtops the conduits of God's holy grace from flowing into the ſoul of a ſinful man. This is the knife that cuts in ſunder all thoſe heavenly bleſſed cords, wherewith our ſweet Lord and Saviour endeavours to draw to repentance the hearts of ſinners, ſaying by his Prophet: *I* *Hoſea* 11. *will draw them in the bands of charity.* For by this means every ſinful conſcience comes to almighty God, as did *Jeruſalem*, when being admoniſh'd of her ſins, and exhorted by his Prophet to amendment of life; *Jere.* 2. ſhe ſaid, I am become deſperate, I will never think of any ſuch thing. To which lamentable ſtate, when a ſinful man is once arrived; the next ſtep he takes, is to ingulf himſelf into the depth of all deteſtable enormities, and to abandon his ſoul to the very ſink of all filth and abominations, according as St. *Paul* ſaid of the *Epheſ.* 4. *Gentiles* in like caſe: *Who deſpairing have given up* *Rom.* 1. *themſelves to impudicity unto the operation of all uncleaneſs.*

Which

Which deſperate reſolution of the impious, is the thing, as I have noted before, that moſt of all other offences upon earth, exaſperates the indignation of almighty God, depriving his divine majeſty of that moſt excellent property, wherein he chiefly delights and glories, which is his infinite and unſpeakable mercy. This might be declared by divers examples of holy Writ; tho' two will ſuffice at preſent. The firſt is, of the people of *Iſrael*, not long before their baniſhment into *Babylon*; who being threaten'd from God by the Prophet *Jeremiah*, that manifold puniſhments were impendent over their heads, for the grievous ſins committed by them againſt his majeſty, began, inſtead of repentance, to fall into deſpair, and conſequently reſolved to take that impious courſe of a diſſolute life, alleged before out of St. *Paul*. For thus they anſwer'd God who exhorted them by his threats to reform their wicked lives: *We are deſperate, for we will go after our cogitations, and we will do every one the perverſity of his evil heart*. Whereat God was infinitely incenſed, and broke forth into this vehement interrogation: *Interrogate Gentes: quis audivit talia horribilia?* Ask and enquire of the very *Gentiles*, whether ever among them were heard any ſuch horrible blaſphemies? And after this, to expreſs more emphatically the intolerable injury herein offer'd to his majeſty, he commanded the Prophet *Jeremiah* to go forth of his own houſe, to a potter's ſhop, who was framing his veſſels upon the wheel. Which *Jeremiah* having done, he ſaw before his face a pot cruſh'd and broke all in peices upon the wheel by the potter, and thinking thereby that the veſſel had been altogether unprofitable, and to be caſt away; he ſaw the ſame clay preſently fram'd again by the potter, into a new veſſel more excellent than before. Whereat God ſaid unto him, *Why, ſhall I not be able to do unto you, as this potter, O houſe of* Iſrael? *behold ſays our Lord, as clay in the hand of the potter, ſo are you in my hand, O houſe of* Iſrael. *I will*

The thing wherein God moſt delights is mercy.

Jere. 18.

A deſperate reſolution.

A marvellous example of God's clemency. *Ibid.*

will ſuddenly ſpeak againſt nation and againſt kingdom to root out, and deſtroy and waſte it. If that nation ſhall repent them of their evil, againſt whom I have ſpoken: I alſo will repent me of the evil, that I have thought to do to it. And then he proceeds forward, declaring unto *Jeremiah* the exceeding grief and indignation which he conceives, that any ſinner whatſoever, ſhould deſpair of mercy and pardon at his hands.

Another example of God's wonderful mercy.

The ſecond example is of the ſame people of *Iſrael* during the time of their baniſhment in *Babylon*, at which time being afflicted with many miſeries for their ſins, and threaten'd with many more to come, becauſe they changed not the courſe of their former wicked converſation: they began to deſpair of God's mercy, and to ſay to the Prophet *Ezekiel*, that lived baniſh'd among them, and exhorted them to amendment, upon aſſured hope of God's favour towards them: *Our iniquities and our ſins are upon us, and in them we fade away; how then can we live?* at which thought God greatly moved, ſpake thus by *Ezekiel*. *Live I, ſays our Lord God, I will not the death of the impious, but that the impious convert from his way and live --- Why will ye die, O houſe of* Iſrael? and then he makes a large and vehement proteſtation, that how grievouſly ſoever any perſon offends him, and how great puniſhments ſoever he denounces againſt him; nay, if he had given expreſs ſentence of death and damnation upon him: yet, if he repent himſelf of his ſin, and exerciſe * judgment and juſtice for the time to come: all his ſins that he has committed ſhall be forgiven him, becauſe he has done judgment and juſtice.

Ezek. 33.

* Judgment and juſtice to be uſed in true repentance; that is judgment upon our ſelves and juſtice to others.

And this might be ſufficient, altho' nothing elſe were ſaid, to remove this firſt obſtacle and impediment of true reſolution, which is to deſpair of God's infinite goodneſs and mercy. Nevertheleſs, for a more evident clearing and demonſtration of this matter, and for the greater comfort of ſuch as feel themſelves burthen'd with the heavy weight of their iniquities, committed againſt

againſt his divine majeſty: I have thought expedient in this place to declare more at large this abundant ſubject of God's mercy towards all ſuch as will truly return to him; in what time, ſtate and condition or age ſoever in this life; which ſhall be ſhew'd and ſet down by theſe four points and parts that follow.

SECT. I.

What manner of love God bears to man.

FIRST of all then, this endleſs mercy may be comprehended by the infinite and incomprehenſible love that almighty God bears man; which love is always the mother of favour, grace, and mercy. If you demand of me in what ſort I prove that the love of God is ſo exceeding great towards man: I anſwer, as the coſmographer is wont to do, who by the greatneſs and multitude of the ſtreams and rivers, frames a conjecture of the fountain from which they flow. The proper rivers which are derived and run forth of love, are favours and benefits; which being infinite, endleſs, and ineſtimable, beſtow'd by God on man (as in another place has been declared, and the whole univerſal frame of this world does abundantly witneſs) it follows moſt evidently, that the origin, fountain, and ſpring of all theſe favours, graces and good turns, muſt needs be infinite and immeaſurable, and far ſurpaſſing all compaſs of man's underſtanding.

If you require of me the cauſe and reaſon, why almighty God ſhould ſo wonderfully be affected towards man; I can directly yield none at all, but rather marvel with holy *Job*, why ſo ſovereign a majeſty ſhould ſet his heart upon ſo baſe a ſubject. Notwithſtanding, the holy Scripture ſeems to allege one principal reaſon of this love, where it is ſaid, thou, O Lord, canſt not hate thoſe things which thou haſt made, but doſt uſe mercy towards all, becauſe they are thine. And the like manner *Job* 7. *Sap.* 11.

Ezek. 18. The first cause why God loves us, for that he is our Creator, and we are his own works.

of reasoning God uses himself, when he says by his Prophet *Ezekiel*: *Behold, all souls are mine*: and hereupon he infers a little after: Can I have then the will to damn a wicked man, seeing that his soul is mine, created and redeemed by me? as tho' he would say, this would be against all order and equity. And the reason of this manner of speech and argument, is, because every man naturally is inclined to love the things that are of his own making. So we see, that if a man has an orchard wherein he has great variety of trees and plants, yet if there be but one of his own peculiar grafting, that flourishes and prospers well, he takes more delight therein, than in any of the rest, because it is his own workmanship. So in like manner, if a man has a vineyard of his own planting and trimming. For which respect the holy Prophet *David* finding himself and the whole kingdom of *Jury* in great affliction and calamity, thought no other means so forcible to draw God to compassion, and commiseration of their case, as to cry out to him in this manner,

Psalm 79. Thou who governest *Israel*, look towards us, and be attentive: thou hast brought forth a vineyard out of *Ægypt*, thou hast purged the same from *Gentiles*, and hast planted it. Thou, O God of all power, turn towards us, look upon us from heaven, and visit this thy vineyard which thy own right hand has planted. The holy Prophet *Isaiah* used the like manner of persuasion to move God, when he said,

Isaiah 64. *Lord, thou art our Father, and we clay: and thou art our Maker, and we the works of thy hands.*

Job 10. The confidence of *Job* in that God had made him.

But above all others, the blessed man *Job* stands, as it were, disputing with God about this matter, saying, Have not thy hands made me? have they not fram'd me of clay and earth? hast not thou compacted me as cheese is made of milk? hast thou not knit my bones and sinews together, and cover'd my flesh with skin? hast not thou given me life, and conserved my spirit, with thy continual protection? howsoever thou seemest

ſeemeſt to diſſemble theſe matters and hide them in thy heart, yet I know that thou remembreſt them all, and art not unmindful of them. By which words this holy man ſignified, that altho' God ſuffer'd him to be tempted and afflicted in this life, ſo that he might ſeem to have forgotten him; yet he was well aſſured that his divine majeſty could not forſake or deſpiſe him, becauſe he was his creature, and the work of his own hands. In which very name of workmanſhip, holy *David* took ſo great comfort, conſidering that the workman cannot chuſe but be favourable to his own work, (eſpecially ſo excellent and bountiful a workman as almighty God is, towards a work made to his own figure and likeneſs) that in all his neceſſities, nay, even in his greateſt infirmities of fleſh, and moſt grievous offences committed againſt his majeſty, he conceives moſt aſſured hope of mercy and pardon, upon this conſideration: *That he was his workmanſhip*; and conſequently, that it was well known to his divine wiſdom, of how brittle and infirm a metal he was made. For thus once he particularly reaſons upon this matter: Look how far diſtant the Eaſt is from the Weſt, ſo far off has God removed our iniquities from us. Even as a father takes compaſſion of his own children, ſo does our Lord take mercy upon us: for he well knows the mould whereof we are made, and remembers that we are nothing elſe but duſt.

The aſſured hope *David* had in this, that he was God's workmanſhip.

Pſalm 102.

In which diſcourſe the holy Prophet makes mention of two things that did aſſure him of God's mercy; the one, that God was his Creator and Maker, and thereby privy to the frailty of his conſtitution and nature: the other, that he was a Father, whoſe property is to have compaſſion on his children: and this is a ſecond reaſon, more ſtrong and forcible perhaps than the former, why every man may be aſſured of pardon, that heartily turns to almighty God; conſidering that it has pleaſed his divine majeſty, not only to be Creator of man, as he is of all other things, but alſo

The ſecond reaſon of aſſurance of God's love, becauſe he is our Father.

alſo a Father, which is a title of the greateſt love and union that nature has left to things in this world. Whereof a certain philoſopher ſaid well, that no man could conceive the love of a parent's heart but he only that had a child of his own. For which reſpect our Saviour *JESUS*, to put us in mind of this moſt fervent love, and thereby as it were, by one fire to kindle another within our hearts, uſed oftentimes and ordinarily to repeat this ſweet name of Father, in his ſpeeches to his followers, and thereupon founded divers moſt excellent and comfortable diſcourſes; as once when he diſſuaded them from over much care and worldly ſolicitude, he adds this reaſon: *Your Father in heaven knows that you have need of theſe things:* as if he ſhould ſay, he knowing your wants and being your Father, you need not trouble your ſelves with great anxiety in theſe matters: for a father's heart cannot but be provident and careful for his children. He makes the like deduction in the ſame place, to the ſame effect, by compariſon of the birds in the air, and other irrational creatures. For which, if God makes, ſays he, ſo abundant proviſion, as all the whole world may witneſs that he does; much more careful will he be to provide for men that are his own children, which are more dear to him than any other created terreſtrial thing.

Mat. 5, 6, 8, &c.

Mat. 6.

All which ſpeeches and reaſons of our Saviour, are derived from the nature and property of a parent, who cannot but affect and love his children; eſpecially ſuch a Father whom Chriſt calls celeſtial, who in this perfection of true fatherly love, as far exceeds all earthly parents; as in power, clemency, and goodneſs, almighty God ſurpaſſes the infirmity of his feeble creatures. Such a Father, as has not only given life and being to his children; but alſo, as St. *Paul* ſays, has pour'd into their hearts the divine ſpirit of his only eternal Son, ſtirring them up to moſt aſſured confidence and invincible hope in his fatherly goodneſs and

What a Father God is.

Gal. 4.

and protection. And upon aſſurance of this hope, ſinners as well as Saints have from the beginning, fled to him confidently under this title of Paternity and Fatherhood, and never were deceived. So the Prophet *Iſaiah*, as well in his own name, as in the name of the ſinful people of *Iſrael*, doubted not to cry: *Thou art our Father*; Abraham *has not known us, and* Iſrael *has been ignorant of us. Thou, O Lord, art our Father, our Redeemer, from the beginning is thy name.* And to confirm this aſſurance unto us, Chriſt ſent that moſt ſweet and comfortable ambaſſage to his Diſciples, preſently upon his Reſurrection; *Go to my brethren, and ſay to them, I aſcend to my Father and your Father; my God, and your God.* By which two words of Father and God, the one of love, and the other of power; the one of infinite good-will, the other of endleſs ability, he took away from each man that ſhould have recourſe to this merciful Lord and Father, all doubt of ſucceſs.

Iſaiah 63.

Chriſt's comfortable ambaſſage. *John* 20.

God himſelf alſo, after many threats uſed by the Prophet *Jeremiah* againſt the people of *Iſrael* for their ſins, in the end, leſt they ſhould deſpair, changes his ſtyle, aſſuring them of many graces and favours, if they would return to him; telling the houſe of *Iſrael* that he had loved her from the beginning, and had ſought to draw her to him by threats, to the end that he might have mercy upon her: and that now he intended to build her up again, to adorn her with joy and exultation, to gather her children from all corners of the earth, to refreſh them with the waters and river of life. And all this, ſays he, *Quia factus ſum Iſraeli Pater:* becauſe I am become now a Father to *Iſrael*. And in the ſame place to wicked *Ephraim*, the head city of the rebellious kingdom of *Samaria*, that was to receive mercy, he ſays: *Ephraim* is become my honourable ſon, my delicate and dearly beloved child: therefore my bowels are moved with compaſſion upon him, and in abundance of mercy will I take pity of him. So much God attributed to this reſpect of

How greatly the reſpect of a father moves God *Jer.* 31.

being a Father to *Iſrael* and *Ephraim*, and of their being his children, that for this cauſe only, notwithſtanding their infinite and enormous ſins, his bowels of endleſs mercy were moved with love and compaſſion towards them.

Luke 1. And theſe are the tender bowels of mercy, which holy *Zachary*, father to St. *John Baptiſt*, proteſts to be in almighty God towards mankind that had offended *Luke* 16. him. Theſe are thoſe entrails of true and tender commiſeration, which were in that good old father mention'd in the Goſpel, who being not only offended, but alſo abandon'd by his younger ſon, yet after he ſaw him return home again, notwithſtanding he had waſted all his goods and ſubſtance, and wearied out his body with his wicked life: he was ſo far from diſdaining to receive him, that he came forth to meet him, fell upon his neck, and kiſs'd him for joy, adorn'd him with new apparel and rich jewels, provided a ſolemn banquet for him, invited his friends to be merry with him, and ſhew'd more joy for his return, than if he had never departed from him.

The father's liberal heart to the prodigal ſon.

By which parable, our Saviour *JESUS* endeavour'd to ſet forth unto us, the incomprehenſible mercy 2 *Cor.* 1. of his heavenly Father towards ſinners: in which reſpect *Bern. ſer.* 1. *de Nata.* he is truly call'd by his Apoſtle *Pater miſericordiarum*, *Pſalm* 35. the Father of mercies. Becauſe as St. *Bernard* well notes, this ſea and ocean of mercies flows peculiarly from the heart of a father, which cannot be ſaid ſo properly of the gulf and depth of his judgments. For which cauſe he is call'd in Scripture, *the God of juſtice and revenge*, and not the Father. And finally, this bleſſed name of Father does import to us by God's own teſtimony, all ſweetneſs, all love, all friendſhip, all comfort, all fatherly providence, care, and protection, all certainty of favour, all aſſurance of grace, all ſecurity of mercy, pardon and remiſſion of our ſins, whenſoever unfeignedly we turn unto him. And in this point his divine majeſty is ſo forward and vehement in giving

What the name of Father does import.

us

us aſſurance, that not being content to ſet forth his love for us, by the love of a Father's heart; he goes further and proteſts to us, that his heart is more tender towards us in this behalf, than the heart of any mother can be to the only child and infant of her own womb. For thus he ſays to *Sion*, when for her ſins ſhe began to doubt leſt he had forſaken her: *Can a woman forget her infant? that ſhe will not have pity of the ſon of her womb? and if ſhe ſhould forget, yet will not I forget thee: behold, I have written thee in my hands.* And thus much for God's being call'd our Father. *Iſaiah* 43.

There remains yet a third conſideration, which ſets forth God's ineſtimable love, more than any of the other foregoing demonſtrations. And it is, that he gave the life and blood of his only begotten, and eternal Son for the purchaſing and redeeming us when we were loſt. A price ſo infinite and inexplicable, that without doubt, his divine wiſdom would never have given it, but for a thing which he had loved above all meaſure. Which our Saviour himſelf, that was to make the payment, does plainly ſignify; and therefore alſo ſeems, as it were, to wonder at ſuch a bargain, when he ſays in the Goſpel: *So God loved the world, that he gave his only begotten Son.* In which words, he aſcribes this moſt wonderful dealing of his Father, to the vehemency and exceeding abundance of love; as does alſo his deareſt Diſciple and Apoſtle St. *John*, ſaying: in this appears the great love and charity of God towards us, that he has ſent his only begotten Son into the world to purchaſe life for us. In this, I ſay, is made evident his exceeding charity; that we not loving him, he loved us firſt; and gave his own Son to be a ranſom for our ſins. Whereunto alſo the holy Apoſtle St. *Paul* agrees, admiring in like manner the exceſſive love of God in theſe words: God does marvelouſly commend and ſet forth his great love unto us, in that we being yet ſinners, he gave his Son to death for our redemption. And in another place framing, as it were,

The third argument of God's love.

The giving his Son for us.

John 3.

1 *John* 4.

Chriſt was given for love. *Rom.* 5.

Ephes. 2. a meaſure of God's mercy by this abundance of his love, he ſays thus: God, who is rich in mercy, through the exceeding love which he bore unto us, we being dead in ſin, revived us in Chriſt, and raiſed us up even unto heaven, making us to ſit down there with him, to the end he might declare to all ages and worlds enſuing, the moſt abundant riches of his grace and goodneſs towards us.

This was the opinion of that noble Apoſtle St. *Paul*, and of all his co-equals, Apoſtles, Evangeliſts, Diſciples, and Saints, That this work of our redemption proceeded only from the inflamed furnace of God's immeaſurable love. And therefore to make no other concluſion from hence, than that which St. *Paul* himſelf does make: if God has not ſpared his own only begotten Son, but has given him up to death, for gaining us unto him; how can it be, that with him he has not given unto us all other things? if when we were his enemies and thought not of him, he ſent to ſeek us ſo diligently, by ſuch a meſſenger whom he loved ſo dearly, allowing him to lay down a price for us which he ſo infinitely eſteem'd; what ſhall we think that he will do to us now, we being made his own by redemption, if we return willingly to him, when receiving us will coſt him nothing elſe but only a merciful look upon us, which is not ſo much from the infinite bowels of his bottomleſs mercy, as is one drop of water from the vaſt gulf of the main ocean. And this ſhall ſuffice for this firſt point of God's love, declared to us by the three moſt ſweet and comfortable names, of Creator, Father, and Redeemer.

The concluſion of this point made by St. *Paul*. *Rom.* 8.

SECT. II.

How God expreſſes his love towards ſinners.

NEXT to this, we are to conſider in what manner God is accuſtom'd to expreſs and declare this love of his, in his dealings and proceedings with ſinners, for

for their converſion and ſalvation. And firſt of all, the wiſe man, having had long experience of this matter, begins to deſcribe and ſet it forth in this ſort, ſaying to God himſelf: *Thou diſſembleſt the ſins of men for repentance.* And then when they will not make profit of this his forbearance, but will needs force him to puniſh and correct them, he ſays, *Thoſe that err, by parts thou doſt chaſtiſe: and doſt admoniſh and ſpeak to them, concerning the things wherein they ſin: that leaving naughtineſs they may believe in thee O Lord.* Theſe two points then of exceeding clemency, by the teſtimony of the wiſe man, are found in almighty God. Firſt to wink at the wicked life of men, and to expect their converſion, with unſpeakable patience and longanimity, according as the Prophet *Iſaiah* bears witneſs, adjoyning the cauſe thereof in theſe words: *Therefore our Lord expects that he may have mercy on you, and therefore ſhall he be exalted, ſparing you.* And ſecondly, for the ſame reaſon, when he is forced by his juſtice, to chaſtiſe them, yet he does it with ſuch moderation and mildneſs, that he always reſerves place of pardon in this life.

Sap. 11.

Sap. 12. Two rare points of clemency in God.

Iſaiah 30.

And to theſe two we may adjoin a third property of his mercy, more admirable perhaps, than the former; which is, as *Tertullian* excellently notes, that he being the party offended, yet firſt, and principally deſires reconciliation, he having received the wrong and injury yet does moſt earneſtly entreat for amity and atonement. And whereas in all right and equity he might deny us pardon, and in his power take revenge of us at his pleaſure; yet he does not only offer us peace of his own accord, but alſo urges us by all means poſſible to accept of it, humbling, in a certain manner his divine majeſty and greatneſs, to our baſeneſs and vileneſs, as tho' he had need of us; and behaving himſelf in this reſpect as a prince inamoured with his bondſlave and abject ſervant.

Tertul. in Apol. c. 2.

God that is offended, ſeeks, atonement with us.

This

This might be declared by many of his own ſpeeches and doings in holy Scripture; but one place out of the *Iſaiah* 27. Prophet *Iſaiah* ſhall ſerve for all, where almighty God ſhews ſuch an earneſt deſire, of the converſion of *Jeruſalem*, that no lover in the world could utter more ſigns and teſtimonies of a heart inflamed and ſet on fire with tender affection, than he does towards that city which ſo often and grievouſly had offended him. For firſt, after many threats pour'd out againſt her, if ſhe did not return, leſt ſhe might perhaps fall into deſpair, he makes this proteſtation in the beginning of his ſpeech: God's wooing of *Jeruſalem* Angry I am not, but whatſoever I have ſpoken, I have ſpoken out of good-will and love. Secondly, he enters His proteſtation. into this diſpute and doubt with himſelf about puniſhing her ſins: What ſhall I do? ſhall I tread her under His heſitation. my feet, and put her to the fire? or elſe will ſhe ſtay my puiſſant hand and make peace with me? will ſhe, I ſay, make atonement with me? after which doubt and heſitation, he reſolves with himſelf to change the manner of his ſtyle, and to fall a little to chide with her, and then ſays, Hearken, O ye deaf inhabitants of His chiding. *Iſaiah* 42. *Jeruſalem*; look about you, ye blind folks that will not ſee: who is blind and deaf but my ſervant, that will not regard or liſten to the meſſengers which I ſend? O thou who haſt open ears, wilt thou not hear? And then a little after, he begins to ſmooth and ſpeak fair His fair ſpeech. *Iſaiah* 43. again, ſaying, Ever ſince thou haſt been gracious and glorious in my eyes, I have loved thee; and for thy ſoul will I give whole nations. Fear not, for I am with thee. Wherewith ſhe being little or nothing moved, he turns to a ſweet manner of complaint, ſaying, Thou haſt enthrall'd me by thy ſins, and with thy iniquities thou haſt greatly afflicted me. Which being His kind ſpeech. ſaid, and ſhe ſomewhat won thereby to love him, as it ſeems, he turns to her with this moſt comfortable and His kind ſpeech. kind ſpeech: I am he who cancels thy iniquities for my own ſake, and will never think any more upon thy ſins.

All which being done, and God and ſhe now reconciled, and made friends: his divine majeſty begins a very loving conference, as it were, and ſweet expoſtulation with her, ſaying in theſe words: Call thou to memory the things that are paſt, and let us judge our ſelves here together. Tell me if thou haſt any thing whereby thou mayſt be juſtified. Thy firſt parent was a ſinner, *&c.* Whereat ſhe being aſhamed, and having nothing in the world to anſwer for her ſelf, almighty God comforts her, and makes up the whole matter in this moſt kind and amiable ſort. Fear not, for I will pour out my ſpirit upon thee, and upon thy ſeed, and my benediction ſhall be upon thy off-ſpring; thy children ſhall bud up and flouriſh like willows planted by the water ſide. Thus ſays the Lord and King of *Iſrael*, the Lord of Hoſts, that is thy Redeemer; I am the firſt, and the laſt, and beſides me there is no other God. Be mindful of this, thou houſe of *Jacob*, I have diſſolved and diſſipated thy ſin, as a cloud is diſſolved in the air; be mindful of this, and have an aſſured confidence. Thus far continues the treaty between God and his city of *Jeruſalem*.

His conference.

His ſweet concluſion.

And now tell me, dear Chriſtian, whether it be poſſible for any heart or tongue in this world, to conceive or expreſs more ways or ſignifications of a moſt vehement good-will and burning affection, than has been declared by God in this treaty. What lover or enamour'd perſon upon earth, what paſſionate heart could ſeek more earneſtly, ſue more diligently, ſolicite more artificially, complain more tenderly, expoſtulate more amiably, remit offences more readily, offer benefits more abundantly, conclude more ſweetly, and give more pregnant teſtimonies of unfeign'd love, or more aſſured certainty of eternal league and amity, than almighty God does to this nation, which had ſo grievouſly offended him? who will not confeſs now with the Prophet *David: That our Lord is ſweet all, and his commiſerations are over all his works.* *Pſal.* 144.

A conſideration upon the former treaty of God with *Jeruſalem*

Who

Pſalm 88. Who will wonder, if the ſame Prophet reſolves, that his everlaſting ſong ſhould be of the mercies of this his Lord and Maker?

God's tender love to *Jeruſalem* when he was to deſtroy it.

But yet this thing is made much more apparent, by that which his divine majeſty did afterwards to the ſame people in the days of *Jeremiah* the Prophet, above a hundred years after this treaty we ſpoke of in the time of *Iſaiah*. For when God was reſolved to deſtroy them and their city, for their obduration in their ſins; when the hour of execution drew near, his bowels of mercy were ſo touch'd with commiſeration towards them, that he call'd to *Jeremiah*, and commanded him once again to go up to the temple-gate, where all the people paſs'd in and out, and there with a loud voice

Jere. 7. to cry as follows: Hear ye the word of God. O all you of *Judah* that do paſs in and out by theſe gates; thus ſays the Lord of Hoſts, the God of *Iſrael*: yet do you amend your ways, and I will dwell in this place with you, *&c.* And when this exhortation, and endeavour of almighty God could not prevail with them: then his unſpeakable goodneſs began with ſharp threats

Ibid. in this manner: My fury and indignation is gather'd together upon this city; and upon the inhabitants, and upon the very beaſts and cattle thereof; as alſo upon the fruit and trees of this region. The carcaſes of this people ſhall be food to the birds of the air, and to the beaſts of the field; their enemies ſhall come and caſt forth of their ſepulchres, the bones of the kings and princes of *Judah*; the bones of their prieſts,

Jere. 8. prophets and inhabitants, and ſhall dry them in the Sun, and caſt them out upon the dunghil. After all which long and dreadful commination, he alters his ſpeech preſently again, and ſays in a lamentable voice. And will not he that is fallen, notwithſtanding all this, riſe up again? will not he that is departed from me, return

A pitiful complaint. to me again? O why does my people run from me obſtinately?

By which loving complaint, and infinite other means of mercy that God uſed with that people, when no amendment at all could be procured: his divine majeſty was forced to call *Nabuchodonoſor* king of *Babylon* before the walls of *Jeruſalem*, to deſtoy it. But even then alſo conſider the bowels of his unſpeakable mercy. For hoping that by this terror they might perchance be ſtirred up to a converſion; he ſent *Jeremiah* the Prophet to them again, with this embaſſy: Tell the inhabitants of *Jeruſalem*, will ye not receive diſcipline, and obey my words? whereat that graceleſs people was ſo little moved, that they took *Jeremiah* and caſt him into priſon for his meſſage, and thereby exaſperated moſt grievouſly God's further indignation againſt them. Notwithſtanding all which, his incomprehenſible clemency would not thus abandon them; but commanded holy *Jeremiah* to write out all his threats and promiſes in a book together, and ſend them to them from the priſon, where he lay, by his ſervant *Baruch*, to be read in their hearing; which was done. Whereupon *Joachim* the king commanded *Baruch* to be brought into his preſence, and there to read the book by the fire-ſide, as the Scripture notes. And when he had heard but three or four pages thereof, he cut them out with a penknife, and threw the whole book into the fire, and ſo conſumed it. At which obſtinate and impious dealing, altho' almighty God was extreamly offended; yet he commanded this ſame book to be written again, in much more ample manner than before, thereby, if poſſible, to have ſtirr'd up, and gain'd that people to him. But when this by no means could be brought to paſs; then his divine majeſty permitted the whole to be deſtroy'd according to his former threat, and that rebellious people to be led away captive to *Babylon*. In which place and miſery, notwithſtanding their demerits, his infinite mercy could not forſake them, but ſent his Prophet *Ezekiel*, as alſo *Baruch* to them with grievous complaints of their obduration; yet

The wonderful proceedings of God with *Jeruſalem*

Jere. 35.

Jere. 36.

The obſtinacy of the *Jewiſh* nation.

yet offering them mercy and pardon, even then, if they would repent.

An epithet given by God to the people of *Iſrael.*

And what more wonderful clemency than this, can poſſibly be imagin'd, dear Chriſtian? can any one now in reaſon ever enter into doubt, or deſpair of God's mercy, how great and grievous ſoever the burden of his ſins is, when he conſiders this proceeding of his eternal majeſty with the people of *Iſrael*, for ſo many years and ages together; whom himſelf calls notwithſtanding, an apoſtatiſing nation, of a ſhameleſs countenance and incorrigible diſpoſition? can God deviſe any more effectual and forcible means, to erect and animate a ſinner to return confidently unto him, than theſe are? and yet for our further comfort and encouragement in this behalf; I will add one thing more, which exceeds all reaſon and reach of human imagination: which is, that God promiſes a ſinner that faithfully returns to him, not only to forget and utterly extinguiſh all memory of his former iniquities; but alſo to rejoice and triumph more at his converſion, and to love and cheriſh him more tenderly at his return, than if he had never fallen or departed from his ſervice.

Ezekiel 2.

A wonderful point.

Iſaiah 40. What joy there is made at a ſinner's converſion.

This God himſelf ſignifies by the Prophet *Iſaiah*, when he ſays: Call unto *Jeruſalem*, ſpeak unto her heart, that is, comfortably, becauſe her iniquity is forgiven; ſhe has received double at God's hands for all her ſins committed. And more plainly in another place by the ſame Prophet: *The light of the Moon ſhall be as the light of the Sun, and the light of the Sun ſhall be ſevenfold, as the light of ſeven days in the day, when our Lord ſhall bind up the wound of his people and ſhall heal the ſtroke of their wound.* And to this purpoſe are thoſe moſt wonderful parables of our Saviour in the Goſpel, as for example, the extraordinary joy and feaſting, the careful woman had made, when ſhe had found her groat that was loſt, and the good ſhepherd, when he brought back the ſheep that went aſtray and the merciful father, when he received his ſon home

Iſaiah 30.

Luke 15.

that before had abandon'd him. And it is to this purpoſe that in the Prophet *David*, God glories, eſpecially in the ſervice of thoſe people that before had not known him. And this ſhall ſuffice for this ſecond point, to ſhew, what wonderful means almighty God does uſe, in ſetting forth his mercy to allure ſinners to repentance. *Pſalm* 57.

SECT. III.

What aſſurance of pardon God gives to them that repent, and return to him.

HAVING declared what exceeding great love and mercy God bears towards man, and how effectually he expreſſes the ſame by his inviting ſinners to their converſion: it follows that we ſhould in this third place examine ſomewhat more in particular, what certain aſſurance his divine majeſty gives of undoubted pardon and full remiſſion of their ſins, to all ſuch as unfeignedly reſolve to make their recourſe to him. Which altho' every man by what we have ſaid before, may ſufficiently conceive, yet becauſe of the importance of the matter, it will not be amiſs in this place alſo to add a word or two, for a more plain and evident demonſtration thereof. And this I will do by ſhewing, what God almighty has ſaid and done, promiſed and perform'd, as to this point, in regard to ſuch as have offended him.

The promiſes of God to ſinners that repent.

And as to the firſt, which are his promiſes: it is moſt apparent, as well by the things which before have been diſcuſs'd, as alſo by the whole courſe, body, and drift of holy Scripture; that the promiſes of mercy and pardon which his divine majeſty has made to ſinners, whereunto by his ſacred word he has, in a certain manner, obliged himſelf; are both manifold, vehement, abſolute, and univerſal: Whoſoever ſhall depart from his wicked ways, and turn unto me, ſays almighty God, I will receive him. Behold the univerſality *Ezek.* 18.

ſality of all people and perſons, without excluding any. And again: At what day ſoever an impious man ſhall return to me from his impiety, his wickedneſs ſhall not hurt him, ſays the ſame Lord God of Hoſts: ſee the univerſality of all times and ſeaſons, without exception. But yet hearken what God ſtill adds: *Leave off to do perverſly*, ſays he to the *Jews*, &c. *And come and accuſe* *Iſaiah* 1. *me ſays our Lord. If your ſins ſhall be as ſcarlet, they ſhall be made as white as ſnow*, &c. Conſider how univerſally he ſpeaks of all kind of ſins; be they never ſo grievous, ſo horrible, or heinous. And finally, God talking to a ſoul that has oftentimes fallen, and moſt infinitely offended him, he ſays thus: *It is commonly ſaid* *Jere.* 3. *if a man put away his wife, and ſhe departing from him, marry another man, will he return to her any more? ſhall not the woman be polluted and contaminated? But thou haſt committed fornication with many other lovers neverthelеſs return unto me, ſays our Lord, and I will receive thee.*

The promiſe of pardon extends to all repenting ſinners.

Which words contain all ſtates, qualities, and conditions of men, how many ways, or how contemptuouſly ſoever they have ſinned againſt his divine majeſty. And what can be added to this? was there ever prince that made ſo large an offer to his ſubjects? or was there ever father that gave ſo ample, and univerſal promiſe of pardon to his children? Who can miſtruſt himſelf to be excluded from this aſſurance of mercy wherein all ſorts of people, all kind of ſins, and times and ſeaſons, all ſtates and qualities of ſinners are comprehended? O moſt miſerable and unfortunate man who excludes himſelf, whom God does not exclude. What is there in this general and univerſal promiſe wherein any man in the world can pretend to make the leaſt doubt or queſtion? he cannot doubt of the meaning, and intention of him that promiſes, his intention is only love and charity, and conſequently he cannot deceive us. He cannot doubt of the truth and ſurety of his promiſes, it is infallible, and more certain

Three points of great comfort.

certain than heaven and earth put together. He cannot doubt of the power that he has to perform his promiſe; it is infinite, and not reſtrain'd by any bounds or limitation. Of what then can we doubt? or in which of theſe three points ought we not to find a moſt ſingular comfort? Hear the comfortable meditation that bleſſed St. *Bernard* made upon theſe three particulars which we have now mention'd: "Conſider three "things, ſays this holy man, wherein all my hope "conſiſts, and whereby it is made invincible. Firſt, "the exceeding love and charity of him that calls me "to him by repentance: ſecondly, the infallible truth "and certainty of the promiſe he makes to me of par- "don and mercy: thirdly, the endleſs power and abi- "lity he has to perform whatſoever he promiſes. This "is that triple or threefold cord and chain which holy "Scripture ſays is hardly broken: for that by this "cord, let down unto us from heaven which is our "country, into this world which is our priſon; we "may aſcend and mount up, if we will, even unto "the ſight and poſſeſſion of God's eternal king- "dom and heavenly glory." Thus far that bleſſed father.

Bern. Serm. in vertaPſal. Miſericordias domini in ætern. Cantab.

Eccleſ. 4.

But now as to the ſecond point: if we conſider how faithfully almighty God has put in execution thoſe promiſes of his from time to time, and how no one upon earth, tho' the world has continued ſo many ages, was ever yet fruſtrated of his hope, when he return'd to his divine majeſty, if he return'd from his heart; we ſhall find ſtill greater reaſon of comfort. Becauſe it is not probable, or to be imagin'd, that he who never failed in times paſt, will break his promiſe for the time to come; eſpecially ſeeing that now, as Chriſtians, we have this advantage above former times, as St. *John* alſo notes, that he, who was and is our judge, is become alſo our patron and advocate to plead our cauſe.

How God has perform'd his promiſes to ſinners that have repented.

1 *John* 2.

Let us caſt back our eyes then, and take a view of all ages, times, and ſeaſons paſt and gone. Let us

Never ſinner repented that was not pardoned.

begin from the firſt creation of the world; and come downwards even unto this day? and examine indifferently, whether in all this wide compaſs of times, perſons, places, and moſt grievous offences committed againſt his divine majeſty, there was ever yet any one ſinner upon earth, that truly return'd, and was not received. The ſin of our firſt parents was preſently forgiven them, upon their firſt ſignification of their grief and ſorrow for the ſame. And moreover our Saviour *JESUS CHRIST* was promiſed as a Meſſias to reſtore them and their poſterity to the glory and felicity which by their fall they had loſt. After this, to the time of *Abraham*, and of the people of *Iſrael*, as ſome works of God's juſtice that were exerciſed upon irrepentant offenders, are recorded in holy Writ; ſo there are many more, celebrated of his mercy: and only two or three perſons in particular are mention'd, who, notwithſtanding ſome ſorrow which they ſeem'd to have of their offences, were rejected. The firſt was the murderer *Cain*, who at the beginning denied his wickedneſs to God, and then being convicted, deſpair'd of pardon. The ſecond was *Eſau*, whom St. *Paul* calls a prophane fornicator, who found no place of repentance, tho' with tears he ſought the ſame. Whereof St. *Chryſoſtom* gives the reaſon in theſe words: "*Eſau* obtain'd not pardon, becauſe he did not repent "as he ſhould have done, his tears proceeding rather "out of anger and temptation, than out of true ſor-"row;" the third was *Judas*, in the New Teſtament; who made ſhew of ſorrow and ſome repentance, but it was not true, as proceeding from deſpair. Wherefore let us look upon them that repented truly indeed.

Gen. 3. *Adam* and *Eve.*

The rejection of *Cain*, *Eſau*, and *Judas*. *Heb.* 12.

Chryſoſt. Hom. 80. *de pœnit. ad pop. Anti.*

When the people of *Iſrael* came to be a diſtinct nation, and govern'd by God's appointment, how grievouſly did they offend his divine majeſty daily, and almoſt hourly? and how graciouſly did he remit and pardon their manifold innumerable ſins and treſpaſſes done againſt him? the whole Scripture

ſeems

ſeems to be nothing elſe but a perpetual narration of God's incredible patience and infinite mercies towards them. And if I would ſpeak of particular perſons among them, whom he received to his favour after great and manifold offences committed; there would be no end. Let *Manaſſes* that moſt impious and wicked king be an example for all, with whoſe enormous life and moſt deteſtable acts, whole pages are fill'd, both in the books of *Kings* and *Chronicles*, and yet afterwards, the ſame man falling into miſery and calamity among the *Babylonians*, (a fortunate ſchool oftentimes for princes, who in their proſperity contemn all admoniſhments) he began to be ſorrowful for his former life and actions, and to do great penance, as the Scripture ſays, in the ſight of God for the ſame. Whereat his divine and incomprehenſible mercy was ſo much moved, that he received him to favour, and brought him back from his priſon and fetters, to his kingdom and imperial throne of majeſty again.

The infinite ſins of the *Jewiſh* people, and how often pardon'd by God. The example of *Manaſſes*. 4 *Reg.* 21. 2 *Par.* 33. *Jere.* 15.

The example alſo of the *Ninivites* is very notable and ſingular in this behalf: againſt whom almighty God having decreed a ſentence of death to be executed within a certain time; he commanded *Jonas* the Prophet to go and denounce that ſentence to them. But *Jonas* well knowing the nature and diſpoſition of God towards mercy, foreſaw, as afterwards he ſignifies, that if he ſhould go upon that ambaſſy to them, and they thereupon make change of their lives; God would preſently pardon them, and ſo he ſhould be taken for a falſe, and lying Prophet. He therefore choſe rather to fly away by ſea, to the city of *Tharſis*, and there to hide himſelf. But almighty God raiſed a tempeſt in that journey, and diſpoſed things ſo, that *Jonas* was caſt into the ſea, there received and devoured by a whale, from whoſe belly he was commanded afterwards to repair to *Ninive*, and to do his former meſſage, which he perform'd. The tenor of which was, that

The example of the *Ninivites*. *Jonas* 1, 2, 3, 4.

within forty days that great city of *Ninive* ſhould be deſtroy'd. Which he having denounced to them, the ſequel fell out, as *Jonas* before had ſuſpected. For the *Ninivites* believing the meſſage, and betaking themſelves to repentance, God forgave them preſently; whereat *Jonas* was exceedingly griev'd and offended, and complain'd ſweetly to God of his ſtrange dealing herein, demanding why he had forced him to come and preach deſtruction to them, knowing before-hand, that he would pardon them. But God anſwer'd him fully to this point, in a manner that *Jonas* was not able to reply one word.

For *Jonas* ſitting without the walls of *Ninive*, under an ivy buſh, that in one night by God's appointment was ſprung up to cover him from the Sun: the ſame ivy by God's order periſh'd upon the ſudden, and was conſum'd by a worm, leaving the Prophet deſtitute of the comfort he received by that ſhade. Wherewith he being not a little diſquieted and afflicted; God ſaid unto him: Thou, *Jonas*, art ſorrowful and much griev'd for the loſs of the ivy-tree, which notwithſtanding thou didſt not plant nor make to grow, nor took'ſt any labour at all about it, but the ſame grew up in one night, and in one night, it periſh'd again. Shall not I then be careful to pardon my great city of *Ninive*, wherein there are above a hundred and twenty thouſand innocent people, who cannot diſtinguiſh between the right hand and left? this was the anſwer from almighty God to *Jonas*, ſhewing his ſingular inclination to mercy, becauſe that the *Ninivites* were his own workmanſhip, and labour of his own hands, as other people alſo are. Of which reaſon for his ſo mercifuliy dealing with us, we have ſpoke before, in the firſt part of this chapter, and in confirmation of what was there ſaid, alleged theſe examples out of the Old Teſtament.

Conſider this ſpeech of almighty God. *Jonas* 4.

But if we look into the time of grace, when God incarnate came himſelf in perſon, to ſhew the riches of his endleſs

endleſs mercy unto mortal men upon earth: we ſhall ſee more examples without compariſon, of this exceeding clemency. For then our Creator and Shepherd, overcome, as it were, with extream compaſſion, came down into this vale of miſery, with reſolution not only to offer pardon and forgiveneſs to all his ſheep that were aſtray, and would return: but alſo to follow and ſeek them out; and being found, to lay them on his own ſhoulders, and ſo to carry them back unto the fold again, and there to give his life and blood for their defence againſt the wolf. O ſweet Lord! what greater love can be imagined than this? what more pregnant ſignification of inflamed charity can man's heart conceive or apprehend? can it ſeem ſtrange now if he who deſcended unto us with this heart, and with theſe bowels of burning affection, did ſet open the gates of all his treaſures, favours and graces unto us? can we wonder if the holy Apoſtle St. *Paul* ſays of this time: that grace did over abound. And in another place, that the grace of our Saviour has appear'd to all men.

Examples of mercy in the New Teſtament

Luke 15.

Rom. 5. *Titus* 2.

Hence it proceeds that his delight and pleaſure upon Earth, was to converſe with ſinners, and to give them comfort, courage and confidence in him. Which he did ſo manifeſtly in the ſight of all the world, that he thereby offended the Scribes and Phariſees, and other principal rulers among the *Jewiſh* nation. Hence alſo proceeds his ſo movingly inviting wicked men to have acceſs to him. As for example, when he cried out in publick: *Come to me all that labour and are burden'd, and I will refreſh you.* And at another time, going into the temple of *Jeruſalem* upon a high feſtival day, when all the people were gather'd together: he ſtood up in the midſt of them all, and broke forth into this vehement invitation, with a loud voice, as St. *John* Evangeliſt records: *If any man thirſt, let him come unto me, and drink.* Hence it came to paſs, that his divine

The wonderful clemency of Jeſus our Saviour.

Mat. 9. 11. *Mark* 2. *Luke* 5.

Mat. 11.

John 7.

majeſty was call'd, a friend of Publicans and ſinners. And hence it proceeded, that he received all, embraced all, and forgave all that repair'd to him, were they Scribes, Phariſees, Soldiers, Publicans, Uſurers, Harlots, Thieves, Perſecutors, or whatſoever moſt grievous offenders (whereof particular examples in each kind might be alleged;) aſſuring us alſo, that after his Reſurrection, and bleſſed Aſcenſion to the right hand of his Father, he would be more bountiful yet in this manner of proceeding, *and draw all unto himſelf*, he being both our Judge and Advocate, our King and Mediator, our God and Redeemer, our Father and Brother, our Prieſt and Sacrifice, and he who both pleads, and determines our cauſe at the ſame time.

John 12.

Great and many cauſes of hope.

What then may we not hope at the hand of this our Lord and Maſter, who has left ſuch words, ſuch deeds, ſuch evidences of his infallible love and abundant mercies towards us! why ſhould not his dealings with other men before us, give us heart and courage to confide in him, for the time preſent and to come? why ſhould not his former infinite ſweet mercies be as ſo many odoriferous, and fragrant ſavours and ointments, to make us, as they did the ſpouſe in the *Canticles*, *follow and run after him?* hear what devout St. *Bernard* meditates upon this paſſage of Chriſt's fragrant ointments. "O ſweet *JESUS*, ſays he, the "freſh and odoriferous ſmell of your wonderful cle- "mency, allures us to run after you, when we hear "you ſay, you deſpiſe not beggars, nor abhor ſinners. "We know right well, O Lord, that you rejected "not the thief that confeſſed you; nor the ſinful wo- "man that wept upon you; nor the *Cananean* that "humbled herſelf before you; nor the wicked adul- "treſs brought to you: nor the tribute-gatherer that "follow'd you; nor the Publican that repair'd to you; "nor the Diſciple that denied you; nor *Saul* that did "perſecute you, nor the tormentors that nail'd your "ſacred

Cant. 1. *Bern. Serm.* 22. *in Cant.*

" ſacred body to the Croſs. O Lord, all theſe are " fragrant ſmells and ſavours of your moſt ſweet " mercy; and at the ſent of theſe your ointments, we " do follow and run after you?" Thus far St. *Bernard.*

SECT. IV.

Containing the application of all that has been ſaid.

TO come then to the fourth and laſt part of this chapter, and to apply all that has been ſaid of God's mercy, to our preſent purpoſe, what man is there who reading and believing theſe things, can doubt or miſtruſt of pardon for his ſins? *If God be for us, who is againſt us? ----- God that juſtifies, who is he that ſhall condemn us?* ſays the holy Apoſtle St. *Paul.* If God has a mind to deliver us, who can take us out of his hands? if God proteſts that he will pardon us, why ſhould we doubt or queſtion it? Why ſhould not we join rather with that confident and faithful ſervant of his, St. *Paul*, who ſays to us, and all other ſinners, in his maſter's name: Let us repair unto him with a true heart, in fulneſs of faith, having purged our hearts from an evil conſcience: let us hold faſt an immoveable confeſſion of our hope, ſeeing he is faithful who has given us his promiſe, and let us conſider how one of us may provoke another to charity and good works. By which words the holy Apoſtle ſignifies, that what ſinner ſoever will reſolve with himſelf to purge his conſcience from wickedneſs for the time to come, and to employ the reſt of his life in charity and good works; he may confidently and boldly repair to God, with moſt certain aſſurance of receiving pardon and remiſſion. And alas, why then ſhould any man deſpair? wherefore ſhould any one caſt away his own ſoul, that God ſo much deſires to ſave? what a lamentable caſe is it, to behold ſo many

Rom. 8.

Heb. 20.

Chriſtians languiſhing in their ſins, and giving themſelves over to all kind of careleſs, and diſſolute ſenſuality, upon this ſad imagination, that now they are gone ſo far, and ſo deeply rooted and habituated in this kind of life; that either it is impoſſible, or in vain for them to think of change or amendment? O let theſe men hearken to this excellent diſcourſe of holy *Chryſoſtom* who ſpeaks thus.

An excellent diſcourſe and exhortation of St. *Chryſoſtom. Hom.* 2. *in Pſal.* 50.

" If you are a wicked man, ſays he, think of the " publican: if unclean of life, conſider the harlot: if " a murderer remember the thief: if a ſwearer, call " to mind the blaſphemer. Caſt your eyes upon *Saul* " or *Paul*, firſt a perſecutor, and then a preacher; " firſt a violent robber, afterwards a good ſteward and " diſpenſer; firſt chaff, afterwards good corn; firſt " a wolf, afterwards a ſhepherd; firſt lead, after gold; " firſt a diſperſer, afterwards a gatherer; firſt a " breaker down of God's vineyard, afterwards a planter; firſt a deſtroyer, afterwards a builder. Thou " haſt ſeen many wickedneſſes, but behold unſpeakable " mercy. Thou haſt heard the pride of the ſervant; " conſider now the love and clemency of the Maſter. " I will not have you tell me, I am a blaſphemer, I " have been a perſecutor, I have led an unclean and " abominable life, and therefore I doubt, I ſhall not " have pardon: ſay not ſo to me, for here thou haſt " examples to the contrary, in every one of theſe and " many other ſins. Thou mayſt ſafely fly to what re" fuge thou wilt, and that either in the Old or New " Teſtament. For in the Old thou haſt *David*; in " the New thou haſt *Paul*. I will not have thee there" fore allege excuſes to cover thy own cowardiſe. " Haſt thou ſinned? do penance. Haſt thou ſinned a " thouſand times? repent ſincerely a thouſand times. " This is the only ointment that may be poured into " a wounded conſcience, the torment whereof I well " know. For the devil ſtands by, ſharpening the " ſword of deſpair and ſaying: thou haſt lived wickedly

" all

" all thy youth, and in all thy former years thou haſt " haunted plays and ſpectacles with thy companions, " and haſt follow'd looſe and laſcivous women: thou " haſt taken other mens goods from them wrong- " fully: thou haſt been covetuous, diſſolute, and effe- " minate: thou haſt forſworn thy ſelf: thou haſt " blaſphem'd, and committed many other hainous and " enormous crimes; and therefore what hope canſt " thou have of ſalvation? truly none at all. Thou art " a meer caſt-away, and canſt not now go back; and " therefore my counſel is, that now thou uſe the " pleaſures and commodities of this world, and paſs " over thy time in mirth of heart, without any " thought of other affairs for the preſent, *&c.*" Hitherto are St. *Chryſoſtom*'s words, uttering the deſpair of ſinners, and the devil's counſel unto them. But let us hear his anſwer, which thus immediately follows in the ſame homily.

The ſpeech of the devil to a ſoul loaden with ſin.

Theſe are the words of the devil, ſays he. " Theſe " are the counſels and perſuaſions of our enemy. But " mine are quite contrary. If thou haſt fallen, thou " mayſt riſe again: if thou haſt been a loſt companion, " yet thou mayſt be ſaved: if thou haſt committed " fornication, and adultery in time paſt; thou mayſt be " continent for the time to come: if thou haſt haunted " plays and games; thou mayſt draw back thy foot " from henceforth: if thou haſt delighted in lewd and " evil company; thou mayſt hereafter acquaint thy ſelf " with good. Thou haſt free-will to chuſe either part. " This only is neceſſary to begin thy converſion out " of hand, and repent and take in hand to reform thy " ſelf, tho' it be at the firſt but a little. Let thy eyes " begin but to ſhed one tear, enter into thy conſcience, " conſider thy ſelf but indifferently: examin thy " actions and what they deſerve, lay before thy face " the day of judgment, with the torments of hell on " the one ſide, and the joys of heaven on the other: " repent, confeſs, amend thy life, ſeek a medicine for " thy

St. *Chryſoſtom*'s counſel againſt the devil's temptations.

No time too late to repent.

" thy wound out of hand, whilſt thou art in this life, " in what ſtate or condition ſoever thou art: yea if " upon thy death bed, ready to breathe out thy ſoul " and ſpirit; fear not to repent: for God's mercy is " not reſtrain'd by the ſhortneſs of time. Which I " ſay to you, my dear brethren, not to make you " thereby the more negligent, but only to ſtir you up " to confidence in God's mercy, and thereby to avoid " the moſt dangerous gulf of deſpair." Hitherto this holy and learned father.

In which long diſcourſe of his, we are to note, that (together with the excellent encouragement which he gives to all ſinners of what ſtate and condition ſoever they are, in all times and ſeaſons, to confide in God's mercy, and never to deſpair:) he alſo gives a wholſom admonition, that we ſhould not by this confidence become more negligent in reforming our lives, but rather do it out of hand, without delay or procraſtination. Whereunto, in like manner the holy father St. *Auguſtine* in a like exhortation againſt deſpair, endeavours moſt vehemently to ſtir us up in theſe words: " Let no man, " ſays he, after a hundred ſins, nor after a thouſand, " deſpair of God's mercy; but yet ſo let him not " deſpair, as to ſeek preſently without all ſtay, to re- " concile himſelf to God by amendment of life; leſt " perhaps after that, by cuſtom, he has got a habit of " ſin, he be not able to deliver himſelf from the ſnares " of the devil, altho' he would, *&c.*" So he.

An exhortation and admonition of St. *Auguſtine. Serm.* 58. *de Temp.*

And in the very ſame ſermon, the ſame doctor diſcourſes yet more at large upon the ſame matter, as follows: " Not every man that has ſinn'd, but he that " perſeveres in ſin, is hateful and abominable in the " ſight of God. Becauſe no man muſt diffide of God's " mercy towards him that will amend and leave his " ſins. For God himſelf as a moſt ſweet comforter has " ſaid by his Prophet: *That the impiety of a wicked* " *man ſhall not hurt him, in what day ſoever he ſhall* " *turn from the ſame.* But yet this great mercy of

Ezek. 11.

" our

" our Lord, is then only profitable to us when we " delay not our converſion, nor multiply ſins upon " ſins. Which I will declare to you by the example of " wounds and ruptures of our body, by which the in- " firmities alſo of our mind and ſoul may be conceived. " Thus then we ſee, if a man's foot, leg, or arm be " broken, with how great pain the ſame is reſtored to " its accuſtom'd ſtrength again. But if any member of " our body be broken twice, or three times, or oftener " in one and the ſelf ſame place: your charity can " imagine, how hard a thing it would be for that part " to recover perfect health again. So fares it, dear " brethren, in the wounds and ruptures of our ſoul. " If a man commits a ſin once or twice, and un- " feignedly, without diſſimulation, has recourſe to the " medicine of penance, out of hand he obtains health " again, and that ſometimes without any fear or mark " of the paſt diſeaſe. But if he begins to add ſins " upon ſins, ſo that the wounds of his ſoul rather " putrify within him, by covering and defending " them, than heal by repentance and confeſſion: it is " to be fear'd, leſt that heavy ſpeech of the Apoſtle be " fulfill'd in him, to whom he ſays: Doſt thou not " know, that the benignity of God is uſed to bring " thee to repentance? but thou by thy obdurate and " impenitent heart, doſt heap to thy ſelf wrath in the " day of vengeance, of the revelation of God's judg- " ment." Thus far St. *Auguſtine*.

A ſimilitude of the body to expreſs the miſery of the ſoul, by multiplying ſin.

Rom. 2.

And now, dear Chriſtian, what can be ſpoken more effectual, either to raiſe our hope and confidence in God's mercy, or to terrify us from preſumption in delaying our amendment, than what has been utter'd here by theſe noble pillars, and fathers of Chriſt's Church, and moſt excellent inſtruments and temples of his holy ſpirit? The divine wiſdom of almighty God in a certain place ſays: That the words of wiſe men ought to be ſpurs to us, and as it were nails driven into the depth of our hearts; meaning thereby, that we ſhould be

Godly men's word ought to move us greatly. *Eccleſ* 12.

be ſtirr'd up and moſt vehemently moved, when we hear ſuch wiſe men as the Holy Ghoſt there means, (which indeed are only they that have the knowledge and true fear of God) make ſuch exhortations unto us, and give us ſuch wholſom admonitions, as theſe godly fathers in this great affair have done. And how is it then, dear brother, that we are nothing ſtirr'd up thereby, nothing quickned, nothing awaked? I will conclude this whole chapter and treatiſe, with another exhortation and admonition of St. *Auguſtine*; for beſides the grave authority of the man, which ought to move us much, I think nothing can be ſpoken more excellently, or more agreeing to our preſent purpoſe.

A notable diſcourſe of St. *Auguſtine* touching our converſion. *Serm.* 181. *de Temp. cap.* 16.

" Almighty God, ſays he, never deſpiſes the repen-
" tance of any man, if it be offer'd him ſincerely:
" nay, he accepts the ſame moſt willingly, embraces
" the penitent and endeavours to reduce him to his
" former ſtate wherein he was before he fell. And that
" which is yet more, if a man be not able to fulfil the
" whole order of his ſatisfaction; yet God does not
" refuſe the leaſt penance that is, tho' it be done in
" never ſo ſhort a ſpace. Neither does he ſuffer the
" reward to periſh of any little converſion. And this
" the Prophet *Iſaiah* ſeems to me to ſignify, when he
Pſalm 54. " ſays in God's perſon to the people of *Iſrael*: *For a*
" *moment, a little while have I forſaken thee. In a*
" *moment of indignation have I hid my face a little*
" *while from thee, and in mercy everlaſting have I had*
" *mercy on thee, ſaid the Redeemer our Lord.* Having
" theſe examples of penance, dear brethren, before
" our eyes, let us not perſevere in our wickedneſs, nor
" deſpair of reconciliation; but rather let us ſay with
" a confident heart, we will return home to our fa-
" ther, and preſent our ſelves to our God. For truly, my
" brethren, he will never turn away from the man,
" that turns to him. He himſelf has ſaid, that he is
" a God that draws near unto us, were it not that
" our ſins make a ſeparation between him and us.

" Let

" Let us then take away the ſeparation and obſtacle, " and ſo nothing will hinder our conjunction with him, " which he greatly deſires. For to this end did he " create us, that he might beſtow upon us eternal bliſs " in his kingdom of heaven. He did not make us " for hell, but he made his kingdom for us, and hell " for the devil. So he ſays in the Goſpel, *Come ye bleſſed of my Father, poſſeſs the kingdom prepared for you from the beginning of the world:* and to the damn'd, *depart from me, ye curſed, into everlaſting fire, which is prepared for the devil and his angels.*

Hell not made for man. *Mat.* 25.

" If then hell fire was prepared for the devil, and " the kingdom of heaven for man, from the beginning " of the world; it remains only, that we take care not " to loſe our inheritance by perſiſting in ſin. As long " as we are in this life, how many or great ſoever our " ſins may be, it is poſſible to waſh them away by pe- " nance; but when we ſhall be once departed from " this world, altho' then we repent, as no doubt but " we ſhall from the bottom of our hearts, yet it will " avail us nothing. And altho' our teeth do gnaſh, " our mouth cry out, our eyes guſh forth into tears, " and our hearts lament with innumerable complaints " and ſupplications: yet no man will hear us, no man " aſſiſt us, nor ſo much as with the tip of his finger give " us a drop of water to cool our tongue amidſt our tor- " ments; but we ſhall receive that lamentable anſwer " which the rich glutton received from the mouth of " *Abraham:* there is between us and you a great di- " ſtance, ſo that none may paſs from us to you, nor " from you to us." Hitherto laſts St. *Auguſtine*'s exhortation; which being ſo full as it is, and directly to our purpoſe, againſt deſpair of God's mercies, and the other extream delay of our amendment, upon preſumption or negligence; I ſhall not need to add any thing to it at all, but end this firſt chapter with it.

In this life all penance is available, but not after.

CHAP.

CHAP. II.

The ſecond hindrance of reſolution, which are certain pretended difficulties of the hardneſs and aſperity of a virtuous life: the fallacy whereof is diſcover'd, and the manifold helps, that make the ſame moſt eaſy, ſweet, and pleaſant, declared.

SECT. I. *That the way of virtue is not ſo hard as ſinners generally apprehend.*

THE everlaſting and irreconcilable enemy of our heavenly bliſs and ſalvation, having received by the former reaſons and conſiderations of God's infinite goodneſs, a very ſtrong encounter and contradiction againſt his firſt and greateſt aſſault of deſpair (himſelf alſo being forced to confeſs, tho' with endleſs grief and envy, that the mercy of almighty God is without meaſure towards man) he retires himſelf back many times from the purſuit of that point (in ſuch eſpecially as have yet ſome time to live in this world, and ſeem not to be near their laſt days) and undertakes, to perſuade ſuch ſinners as he cannot bring to deſpair, at leaſt to ſtand off, and keep themſelves from all reſolution to put in uſe and fulfil the precepts of a Chriſtian life, becauſe they are hard, unſavoury, painful, and troubleſome; full of melancholy and ſadneſs; void of comfort and recreation; oppoſite to all mirth, content, and joy; ſubject to continual affliction and vexation of mind; and finally, not ſupportable to ſuch bodies, ſuch minds, ſuch education, ſuch cuſtoms, ſuch courſe of life, as theirs are.

Two aſſaults of our ghoſtly enemy.

This is an ordinary ſlight and ſtratagem of our adverſary, which he makes ſo plauſible, flattering our ſenſuality, that moſt men of the world receive this perſuaſion for ſound counſel and perfect wiſdom; eſteeming all

all thoſe, either ſimple or ſottiſh, or at leaſt far inferior in judgment, and diſcretion to themſelves, that embrace or perſuade the contrary. By which means it comes to paſs, that the fear of difficulties in a virtuous life, is a very great, ſtrong, ordinary, and univerſal impediment, which hinders infinite ſouls from embracing the means of their ſalvation, conſequently not to be paſſed over in this place, without a full examination and a perfect anſwer.

If a virtuous life were hard, yet worthy our labour.

Firſt then, altho' we ſhould ſuppoſe that the way of virtue was ſo hard indeed, as the enemy would make it ſeem: yet I might well ſay with St. *John Chryſoſtom*, that ſeeing the reward is ſo great and infinite, as before we have declared, no labour ſhould ſeem great for the gaining thereof. Again, I might ſay with holy St. *Auguſtine*, that ſeeing we daily take ſo great pains in this world to avoid leſſer inconveniencies, as of ſickneſs, impriſonment, loſs of goods and life, and the like; what pains ſhould we refuſe for the avoiding the eternity of hell fire, the torment of which is inſupportable? the firſt of theſe conſiderations St. *Paul* uſed, when he ſaid, The ſufferings of this life are not worthy of the glory which ſhall be revealed in the next. The ſecond, St. *Peter* uſed, when he writ, That ſeeing the heavens muſt be diſſolved and Chriſt come in judgment to reſtore to every man according to his works, what manner of men ought we to be in all holy converſation? as if he would ſay, no labour, no pains, no penance, ought to ſeem hard or great to us, to avoid the terror of that dreadful day. St. *Auguſtine* demands this queſtion, What we think the rich glutton in hell would do now to avoid his torments, if he were in this life again? would he take pains or no? would he beſtir himſelf, rather than return into that place of calamity again? I think he would, and that after another manner from what he did when he was here. I might add to this the infinite pains that Chriſt took for us; the infinite benefits he has beſtow'd upon

Lib. de compunct. cord.

Hom. 26. 59.

Rom. 8.

upon us; the infinite ſins we have committed againſt him; the infinite examples of Saints that have trod this path before us, tho' ſome of them perhaps were of a more delicate conſtitution of body than we are. In reſpect of all which points well conſider'd, we ought not to boggle at a little pains and labour, tho' it were true that God's ſervice were as troubleſome as many do eſteem it, and as the devil repreſents it to us.

But now in reality there is nothing of this, and this is but a ſubtle deceit of the enemy for our diſcouragement. The teſtimony of Chriſt himſelf is clear in this point, ſaying, *Jugum meum ſuave eſt, & onus meum leve:* my yoke is ſweet, and my burden light. And his dearly beloved Diſciple St. *John*, ſays plainly, *Mandata ejus gravia non ſunt:* his commandments are not grievous. What is the reaſon why ſo many men think there is ſuch an inſuportable difficulty in this affair? ſurely one is, beſides the fallacy of the devil, which is the chief, that men feel the diſeaſe of concupiſcence in their bodies, but do not conſider the ſtrength of the medicine given us againſt the ſame: they cry out with St. *Paul*, that they find a law in their members, repugning to the law of their mind: (which is the rebellion of concupiſcence left in our fleſh by original ſin) but they confeſs not, or conſider not with the ſame Apoſtle: That the grace of God by Jeſus Chriſt, ſhall deliver them from the ſame. They remember not the comfortable ſaying of our Saviour to St. *Paul*, in the midſt of his greateſt temptations: *Sufficit tibi gratia mea.* My grace is ſufficient to ſtrengthen thee againſt them all. Theſe men, I ſay, do as *Eliſeus* Diſciple did, who caſting his eye, only upon the number of his enemies, that is, upon the huge army of the *Syrians* ready to aſſault him, thought himſelf loſt and utterly unable to ſtand in their ſight, till by the prayers of his maſter the holy Prophet, he was permitted by God to ſee the Angels that ſtood there preſent to fight on his ſide, and then he well perceived that his party was the ſtronger.

The way of virtue is not hard indeed.

Mat. 12.

1 *John* 5.

The cauſe of pretended difficulties.

Rom. 7.

Ibid.

4 *Reg.* 5.

So

The ſingular aſſiſtance of God for overcoming difficulties.

So it fares with weak and diſtruſtful people, who feeling and conſidering only the miſeries and infirmities of their own nature, account the battle painful, and the victory impoſſible; having not taſted indeed, nor ever, through their own fault and negligence, experienced the manifold helps of heavenly and ſpiritual ſuccours, which almighty God never fails to ſend ſuch as are content to undertake the conflict for his ſake. St. *Paul* who had experienced that aid, having reckon'd up all the hardeſt encounters and impediments that could occur, ſays notwitſtanding: *But in all theſe things we overcome, becauſe of him that has loved us.* And then he makes that moſt wonderful proteſtation, whereof both heaven, earth, and hell may ſtand in admiration: that neither death, nor life, nor Angels, nor any other power, ſhould be able to ſeparate him from Chriſt, or to make him abandon his ſervice; and all this upon the confidence of that ſpiritual aid from his Saviour, in virtue of which he affirms: That he could do all things without exception. The Prophet *David* alſo had experienced the force of this aſſiſtance, when he ſaid: *I run the way of thy commandments, when thou didſt dilate my heart.* This dilatation of heart was by ſpiritual conſolation of internal attraction, whereby a man's heart, ſtraiten'd by anguiſh and ſorrow, is open'd and dilated, when God's holy grace is poured into it. So that he who without God's aſſiſtance is able to do nothing: with the aid thereof, is made able to conquer and overcome all difficulties.

Rom. 8.

Phil. 4.

Pſal. 118.

I would gladly ask thoſe men who imagine the way of God's holy law to be ſo hard and full of difficulty; how that holy Prophet could ſay, *I have taken pleaſure in the way of thy teſtimonies, as in all riches?* and in another place: *That the judgments of our Lord be true, juſtified in themſelves, to be deſired above gold and much precious ſtone; and more ſweet than honey, or the honey-comb?* by which words he gives a virtuous life, not only due eſtimation of honour and value above

Pſal. 118.

all treaſures in the world: but alſo of pleaſure, delight, and ſweetneſs; thereby to confound all thoſe that abandon and forſake the ſame, upon idle, pretended, and feign'd difficulties. And if king *David* could ſay thus much in the Old Teſtament, and of the Old Law, which was infinitely more hard than is the New: with how much more reaſon may we ſpeak it now in the time of grace, when not only the ſervice of God in it ſelf, is without all compariſon more ſweet and eaſy: but alſo the peculiar helps and aſſiſtances of almighty God, are much more effectual and abundant!

John 5. *Rom.* 5. *Heb.*

The end of Chriſt's coming to make the way eaſy.

To make this more evident, I would demand of thee, poor unfortunate Chriſtian, that deceiveſt thy ſelf with theſe appearances of imaginary difficulties, why Chriſt our Saviour came into this world? why he took our fleſh upon him? why he labour'd and took ſo much pains among us? why he ſhed his blood? why he pray'd to his Father ſo often for us? why he appointed the Sacraments as conduits, to communicate his moſt holy grace unto us? why he ſent the Holy Ghoſt into the world? what ſignified Goſpel or good tidings? what means the words Grace and Mercy, brought with him? what imports the comfortable name of *JESUS?* is not all this to deliver us from ſin? from ſin paſt, by his death? from ſin preſent and to come; by the ſame death, and the aſſiſtance of his grace beſtow'd on us more abundantly than before? was not this one of the principal effects of Chriſt's coming, as the Prophet noted: That craggy paths ſhould be made ſtraight? was not this the cauſe, why he endow'd his Church with the ſeven bleſſed gifts of the Holy Ghoſt, and with the infuſed virtues; to make the yoke of his ſervice, ſweet, the exerciſe of a good life, eaſy, the walking in his commandments pleaſant, ſo that men might now ſing in tribulations, have confidence in perils, ſecurity in afflictions, and aſſurance of victory in all temptations? is not this the beginning, middle, and end of the Goſpel?

Iſaiah 40.

Goſpel? were not theſe the promiſes of the Prophets, the tidings of the Evangeliſts, the preachings of the Apoſtles, the doctrine, belief, and practice of all Saints? and finally, is not this *Verbum abbreviatum*, the word of God abbreviated, or made ſhort, wherein do conſiſt all the riches, and treaſures of our Chriſtian profeſſion? *Iſaiah* 10.

But becauſe this matter is of exceeding great weight, to the ſtrengthening of Chriſtians in their vocation, againſt the temptations of puſillanimity and dejection, which are very ordinary and dangerous to moſt men in the world; it will not be amiſs, to treat and diſcuſs the ſame more at large in this place, laying down the particular means and helps which every man has, or may have in this concern, if he want not will to uſe and apply the ſame to his aſſiſtance and advantage. And becauſe the fieſd is large, and the matters are many which appertain to this point: I have thought convenient for more plainneſs and perſpicuty of the reader, to reduce the whole ſum to two general heads and parts. In the firſt whereof, I will ſhew the manifold and ſundry helps that almighty God does lend to man for the facilitating the way of his holy commandments: and in the ſecond, I will lay down certain inſtructions, admonitions, and examples, how to make our advantage of the helps that are lent us. The ſum of this chapter, with the two general parts thereof.

SECT. II.

Of the helps that are given to Chriſtians to make a virtuous life eaſy.

IT would be a very hard and difficult matter for any one to take upon him to ſet forth all the particular ways and means whereby our moſt merciful Lord and Saviour does comfort, ſtrengthen, and cheriſh the ſoul that reſolves to live faithfully in his ſervice. Theſe are infinite ſecrets that do paſs between them, infinite privy tokens and ſignifications of love, that none elſe The infinite helps and comforts of a ſoul reſolved to ſerve God.

can expreſs or conceive: but as to thoſe publick and ordinary ways, whereby it is evident in holy Writ, that almighty God is accuſtom'd to work this effect of making his commandments ſweet and eaſy; I ſhall here recount the chief and principal, for our common conſolation and encouragement.

First of all, we muſt reckon in this number, the infuſion of God's moſt holy and precious grace into our minds and ſouls, whereby they are beautified, and ſtrengthen'd againſt all difficulties and temptations, as St. *Paul* was againſt the tribulations and temptations of the fleſh. And this grace is of ſuch efficacy and force in the ſoul where it once enters, that it alters the whole ſtate thereof, making thoſe things clear, which were obſcure before; thoſe things pleaſant, which were bitter before; thoſe things eaſy, which were difficult before. And for this cauſe alſo it is ſaid in Scripture, that it makes a new ſpirit, and a new heart, where it is beſtow'd by almighty God; which his divine majeſty ſignifies by the Prophet *Ezekiel* in theſe words, when he treats of the graces that ſhould be given at the coming of Chriſt in fleſh: *I will give them one heart, and I will give them a new ſpirit in their bowels, that they may walk in my precepts, and keep my commandments and do them.* What can be ſpoken more effectually of the power of God's holy grace, enabling us to the performance of good works?

2 *Cor.* 12.

Ezek. 11. 19.

The force of grace in reſiſting temptations.

In like manner concerning the force and efficacy of the ſame grace to reſiſt, mortify, and conquer the paſſions of our fleſh and ſenſuality, which by their rebellion againſt virtue, make the way of God's commandments unpleaſant. St. *Paul* writes thus to the *Romans: Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, to the end that we may ſerve ſin no more.* In which words, by *the old man*, and *the body of ſin*, St. *Paul* underſtands our rebellious appetite and concupiſcence which is ſo crucified

Rom. 6.

cified and deſtroy'd by the moſt noble Sacrifice of Chriſt our Saviour; * that we may, by the grace purchaſed unto us in that holy Sacrifice, reſiſt and conquer this appetite, and ſo keep our ſelves from the ſervitude of ſin: that is, from any conſent to mortal ſin, if we will our ſelves. And this is that noble and entire victory which God promiſed ſo long ago to every Chriſtian ſoul by the means of Chriſt, when he ſaid, Be not afraid, for I am with thee: ſtep not aſide, for I thy God have ſtrengthen'd thee, and have aſſiſted thee; and the right hand of my juſt, man, has taken thy defence. Behold, all that fight againſt thee, ſhall be confounded and put to ſhame; thou ſhalt ſeek thy rebels, and ſhalt not find them: they ſhall be as tho' they were not, for that I am thy Lord and God. *Iſaiah* 41.

* So proves St. *Aug. l.* 2. *de pec. mor. cap.* 6.

Behold here a full victory promiſed over our rebels, by the help of the right hand of God's juſt man; that is, a full conqueſt over our diſordinate paſſions and temptations, by the aid of the grace of *JESUS CHRIST*. And altho' it is not here promiſed that theſe rebels will be taken quite away, but only be conquer'd and confounded; yet it is ſaid, *That they ſhall be as though they were not.* Whereby is ſignified, that they ſhall not hinder us in the way of our ſalvation, but rather advance and further the ſame, if we will. For as wild beaſts, which of their own nature are fierce, and would rather hurt than help mankind, being maſter'd and made tame, become very ſerviceable and neceſſary for our uſes: ſo theſe rebellious paſſions of ours, which of themſelves would utterly overthrow us, being once ſubdued and mortified by God's grace, and our own diligence, ſtand us in ſingular ſtead towards the practice and exerciſe of all kinds of virtues. As for example, choler or anger to the kindling of zeal; hatred, to the extirpation of ſin; a haughty mind, to the contemning of the world; love, to the embracing of all great and heroical attempts, in conſideration of the benefits received from God. Beſides this,

A ſimilitude, ſhewing how paſſions, when they are moderated, may be profitable.

the very conflict and combat it self in ſubduing theſe paſſions, is left us for our greater good: that is, for the exerciſe of our patience, humility, merit, and victory in this life; and for our glory and crown in the life to come, as St. *Paul* affirm'd of himſelf, and confirm'd to all others by his example.

Excuſes of ſlothful Chriſtians.

Now then let the ſlothful Chriſtian ſay, *A lion is in the way, and a lioneſs in the paſſage*, for which he dares not ſtir out of doors. Let him cry, *becauſe of the cold, he will not plow.* Let him excuſe himſelf, that it is uneaſy to labour, and therefore cannot purge his vineyard from nettles and thiſtles, nor build any wall about the ſame: that is, let him ſay, that his paſſions are ſtrong, and therefore he cannot conquer them: his body is delicate, and therefore he dares not put it to labour: the way of a virtuous life is hard and uneaſy, and therefore he cannot apply himſelf to it. Let him ſay all this and much more, which idle and ſlothful Chriſtians are accuſtom'd to bring for their excuſe. Let him allege the ſame as much, and as often as he will; it is but an excuſe, and a falſe excuſe, moſt diſhonourable to the force of Chriſt's holy grace, purchaſed by his bitter paſſion, that now his yoke ſhould be unpleaſant, ſeeing he has made it ſweet; that now his burden ſhould be heavy, ſeeing he has made it light; that now his commandments ſhould be grievous ſeeing his divine majeſty affirms the contrary; that now we ſhould be in ſervitude of our paſſions, ſeeing he has by his grace deliver'd us, and made us truly free. *If God be for us, who is againſt us?* ſays the Apoſtle? *Our Lord is my illumination and my ſalvation*, ſays holy *David*, *Whom ſhall I fear? our Lord is the protector of my life, of whom ſhall I be afraid? ----- If camps ſtand together againſt me, my heart ſhall not fear.* And what is the reaſon? Becauſe thou art with me, O Lord, thou fighteſt on my ſide; thou aſſiſteſt me with thy grace; by help and aſſiſtance whereof, I ſhall have the victory, tho' all the ſquadrons of my enemies, that is, of the fleſh,

Prov. 24, 26.
Ibid. 20.
Ibid. 24.
Mat. 11.
Rom. 8.
Pſalm 26.
Pſalm 22.

fleſh, the world and the devil, ſhould at once riſe againſt me. Nay, I ſhall not only have the victory, but I ſhall have it alſo moſt eaſily, and with all pleaſure, comfort and delight. For thus much ſignifies St. *John:* when having ſaid, that the commandments of Chriſt are not grievous, he infers preſently, as the cauſe thereof, *Becauſe all that is born of God, overcomes the world:* that is, the grace and heavenly aſſiſtance which is derived and ſent us from God above, does both conquer the world, with all the difficulties and temptations thereof; as alſo make the commandments of almighty God moſt eaſy unto us, and a virtuous life very ſweet and pleaſant. And thus much of the firſt principal help that makes the path of a virtuous life eaſy; I mean God's holy grace inherent in man's ſoul, which is the off-ſpring and fountain of all other helps that enſue. 1 *John* 5.

The ſecond thing that makes this yoke ſo ſweet, this burden ſo light, and this way of God's commandments ſo pleaſant to reſolute men, is vehemency of love; love, I mean, of God whoſe commandments we take in hand. For every man can eaſily tell, that has experienced in himſelf, what an irreſiſtible force the paſſion of love contains, and how it makes the very greateſt pains that are in this world moſt eaſy. What makes, for example, the mother take ſuch inceſſant pains in the bringing up her child, and undergo with comfort ſo much labour, as ſhe does, but only love? what cauſes the wife to ſit ſo attentive at the bed's ſide of her husband, when he is ſick, but only love? what moves the beaſts and birds of the air, to ſpare from their own food, and to indanger their own lives, to feed and defend their little ones, but only the great force and puiſſance of love? St. *Auguſtine* proſecutes, this point at large by many other examples; as of merchants who expoſe themſelves to the dangers of the ſea for love of gain; of hunters, who ſuffer the inclemency of the weather for love of game; of ſoldiers, that refuſe The ſecond help is vehemency of love. See St. *Auguſtine* of this matter. *Serm.* 9. *de verb. dom.*

no danger for love of ſpoil. And he adds in the end: "That if the love of man can be ſo great towards "creatures, as to make great labours eaſy, and ſeem "not labours, but rather pleaſures; how much more "ought the love of good men towards God, make all "the pains and labours they take in his ſervice, appear "comfortable."

The great force of love between Chriſt and his ſervants.

This extream love was the cauſe and reaſon, why all thoſe intolerable pains and afflictions which our Saviour Chriſt ſuffer'd for our ſake, ſeem'd nothing to him. And this love alſo was the reciprocal cauſe, why the numberleſs labours and tribulations, which zealous Chriſtians from the beginning have ſuffer'd for him their Lord and Maſter, ſeem'd nothing to them. Impriſonments, torments, loſs of honours, goods and life, have ſeem'd meer trifles to innumerable ſervants of God in reſpect of this fervent and burning love. This love drew multitudes of virgins, and tender children, to offer themſelves in time of perſecution to all kind of dreadful torments, out of a zealous affection towards him, who in the cauſe was perſecuted. This love cauſed holy *Apollonia* of *Alexandria*, being brought to the fire, to ſlip out of the hands of thoſe that led her, and joyfully to run into the ſame, of her own accord. This love forced bleſſed *Ignatius*, the Martyr (when he was condemn'd to beaſts, and fear'd leſt they ſhould refuſe to tare his body, as they had refuſed to hurt divers Martyrs before him) to ſay, that he would rather provoke them to pull and tare his body in pieces.

Euſeb. lib. 6. cap. 34.

The love of God's commandments.

Such are the effects, of fervent love, which even makes the things that in this world, are moſt difficult and dreadful of themſelves, to appear very eaſy, ſweet and pleaſant; and much more the laws and commandments of almighty God, which in themſelves are moſt juſt, reaſonable, holy, and eaſy. *Da amantem*, ſays St. *Auguſtine* ſpeaking of this matter, *& ſentit quod dico: Si autem frigido loquor, neſcit quod loquor:* give me a man that is in love with God, and he feels this

Tract. 26. in Joan.

to

to be true; but if I talk to a cold Chriſtian, he underſtands not what I ſay. And this is the reaſon why our bleſſed Saviour talking of the keeping of his commandments, repeats ſo many times this word Love, as the only ſure ground whereon their whole regard, reverence, and obſervation depends; for want of which love among men in this life, the moſt part of the world neither reſpects, nor keeps them. And hence it is, that our ſame Saviour uſed theſe and other like ſpeeches: *If you love me, keep my commandments:* and again, *He that has my commandments, and keeps them, he it is that loves me.* And yet further, *If one loves me, he will keep my word.----- He that loves me not, keeps not my words.* In which laſt place ſome note, that to him that loves, he ſaid, *He will keep my word*, in the ſingular number; becauſe to ſuch a one, all his commandments are but one commandment, according to the ſaying of St. *Paul: Love therefore is the fulneſs of the law*, becauſe it comprehends all in all. But to him that loves not, Chriſt ſays, *Keeps not my words* in the plural number, ſignifying thereby, that they are both many and heavy to him: becauſe he wants love, which ſhould make them few and eaſy. The effect of which point, St. *John* alſo expreſſes, when he ſays: *This is the charity of God, that we keep his commandments, and his commandments are not heavy.* That is to ſay, they are not heavy to him, who has love; otherwiſe no marvel they appear moſt heavy: for every thing appears burdenſom, and intolerable, which we do againſt our liking. And by this alſo, dear brother, thou mayſt make a conjecture, whether the true love of thy Lord and Saviour be in thee or not.

John 14.

An obſervation.

Rom. 13.

1 *John* 5.

The third help is peculiar light of underſtanding.

And theſe are two means, whereby the life of virtuous men is made eaſy in this world. There follow divers others, to the end that theſe negligent excuſers may ſee, how unjuſt and untrue their excuſe is, concerning the pretended hardneſs of living in God's ſervice:

ſervice: which on the contrary is fill'd with infinite priviledges of comfort, above the life of the moſt proſperous ſinners in this world. Whereof one is a certain ſpecial and peculiar light of underſtanding, ap-
Prov. 9. pertaining to the juſt, and call'd in Scripture, *Prudentia Sanctorum*, the wiſdom of Saints; which is nothing elſe but a certain ſparkle of heavenly wiſdom, beſtow'd by ſingular priviledge upon the virtuous for the direction of their life, whereby they receive moſt comfortable light and underſtanding in ſpiritual affairs, concerning their own and other men's ſalvation, and things neceſſary thereunto. Of which knowledge the Prophet
Pſalm 16. *David* meant when he ſaid: *Thou haſt made the ways of life known to me.* As alſo when he ſaid of himſelf:
Pſal. 118. *Above ancients, I have underſtood.* And again in an-
Pſalm 50. other place: *The uncertain and hidden things of thy wiſdom, thou haſt made manifeſt unto me.* This is that moſt
John 1. excellent light wherewith St. *John* ſaid, that Chriſt our
1 *John* 1. Saviour enlightens his true ſervants; as alſo that unction of the Holy Ghoſt, which the ſame Apoſtle teaches to be given to the godly, thereby to inſtruct them in all things requiſite for their ſalvation. This in like manner is that writing of God's law in mens hearts, which he
Jer. 31. promiſed ſo long ago by the Prophet *Jeremiah*, and is perform'd in the time of grace; as alſo the inſtruction of men, immediately from God himſelf, foretold by
Iſaiah 54. the Prophet *Iſaiah*. And finally, this is that ſovereign underſtanding of the law, commandments, and juſtifications of almighty God, which holy *David* ſo much deſired, and ſo often demanded in that moſt divine *Pſalm*, which begins with this vehement proteſtation:
Pſal. 118. *Bleſſed are the immaculate in the way* (that is, in this life) *who walk in the law of our Lord.*

The great comfort of internal light.

By this heavenly light of underſtanding, and by this ſupernatural illumination imparted to the good for their direction; the way of virtue is made very eaſy and exceeding comfortable. For as in bodily ſight and in

in voyages of this world, it falls out, that he who has good eyes and ſees perfectly, goes on his way with far greater alacrity, joy and ſecurity, than does another that either wants that ſenſe, or has it very dim: ſo in the courſe of our ſoul in this life, it is of no leſs importance and comfort, but rather of much more, for a man to have this celeſtial underſtanding for the governing of himſelf in order to his ſalvation; that is, to know what he does, ſee where he walks, diſcern whither he goes, conceive what he expects, and to be in that happy ſtate whereof St. *Paul* ſays: *The ſpiritual man judges all things.* Whereas in the mean time the carnal and ſenſual man, as the ſame Apoſtle teſtifies, is ſo blind, that he can *perceive not thoſe things that are of the ſpirit of God.* Of which ſort of men the Prophet *Iſaiah* ſays in their own perſon expreſſing their miſery: *We have groped as blind men for the wall:---We have ſtumbled at mid-day as in darkneſs.* By which words the exceeding great calamity of wicked men, who ſee not where they go, what ſtate they are in, how far off, or how near they are to perdition, but do live in continual darkneſs and moſt uncomfortable blindneſs, is declared to us. Which they confeſs alſo in another place of holy Scripture, ſaying: *The light of juſtice has not ſhined to us and the ſun of underſtanding roſe not to us; we are wearied in the way of iniquity.* The want then of this heavenly light is tireſom and miſerable to the wicked, and conſequently the enjoying thereof moſt comfortable to the virtuous.

1 *Cor.* 2.

Iſaiah 59.

Sap. 5.

Now then to proceed, another principal matter which makes the way of virtue eaſy, and pleaſant to them that walk therein, is a certain hidden and ſecret conſolation which God infuſes into the hearts of them that truly ſerve him. I call it *ſecret and hidden*, becauſe it is known to none but ſuch only as have felt and received part thereof. For which cauſe, Chriſt himſelf calls it: *Hidden manna*, known to them alone that do enjoy it. To which effect alſo the Prophet

The fourth help is internal conſolation.

Apoc. 2.

Pſalm 30. phet *David* ſaid to almighty God: *How great is the multitude of thy ſweetneſs, O Lord, which thou haſt hid for them that fear thee.* And again in another place: *Voluntary rain ſhalt thou ſeparate, O God, to thine inheritance.* And almighty God himſelf promiſes to a devout *Hoſea.* 2. ſoul by the Prophet *Hoſea: I will lead her aſide into the wilderneſs, and will ſpeak unto her heart:* that is I will comfort her. By all which ſayings is ſignified to us, that this conſolation is a ſecret priviledge beſtow'd only upon the virtuous, that the carnal hearts of wicked men have no part or portion therein.

The force and ſweetneſs of this conſolation *Pſal.* 35. and 64.

But now, how exceeding great and ineſtimable the ſweetneſs of this heavenly wine is to them that taſte it, no tongue of man or Angels can expreſs. A certain conjecture only may be made by the words of holy *David*, who attributes to it ſufficient force to inebriate all that taſte thereof; that is to ſay, to take from them all ſenſe and delectation in terreſtrial pleaſures, as it did from St. *Peter*, who when he received but a drop or two thereof upon mount *Thabor*, at his Maſter's transfiguration, forgot himſelf preſently, and talked like a man diſtracted, touching the building of tabernacles there, and reſting in that place for ever. This is, that torrent of pleaſure, as the Prophet calls it, which coming from the mountains of heaven, waters, by ſecret ways and paſſages, the hearts and ſpirits of the godly, and inebriates them with the unſpeakable joy, which it derives to them. This is a kind of taſte of the very joys of heaven in this life, beſtow'd upon good men, to comfort and encourage them in their way, and to keep them from fainting. For as merchants deſirous to ſell their goods, are content oftentimes to let you ſee and handle, and ſometimes alſo taſte the ſame, if the nature thereof ſo require, thereby the ſooner to induce you to buy: even ſo almighty God, being very careful, and willing to ſell us the joys of heaven, is content to impart a certain taſte beforehand to ſuch as he ſees are willing to buy,

A ſimilitude expreſſing the cauſe why God gives this conſolation *Apoc.* 3.

buy, thereby to make them willing to lay down the price, and not to ſtick to pay, even more labour than he requires. This is that exceeding joy and jubilee in the hearts of juſt men, which the Prophet ſpeaks of when he ſays: *The voice of exultation and of ſalvation in the tabernacles of the juſt.* And again; *Bleſſed is that people that knows jubilation.* That is, that people which has experienced this exceeding joy and pleaſure of internal conſolation. St. *Paul* had taſted it when he writ theſe words, amidſt all his labours for *JESUS CHRIST: I am repleniſh'd with conſolation; I do exceedingly abound in joy, in all our tribulation.* What can be ſpoken, dear brother, more effectually than this, to ſhew the divine force of this ſpiritual conſolation? *Pſal.* 117. *Pſalm* 88. 2 *Cor.* 7.

The way to come to ſpiritual conſolation

But thou wilt here ask me perhaps, if this be ſo, why being a Chriſtian as others, thou haſt never yet taſted of this conſolation? whereunto I anſwer, that, as it has been ſhew'd before, this is a choſen dew, provided for God's inheritance only. This is wine of God's own cellar, laid up for his ſpouſe alone; that is, for the devout ſoul dedicated to God's ſervice. The ſoul that is drown'd in ſinful pleaſures and delights of this world, cannot be partaker of this rare benefit, nor the heart that is repleniſh'd with carnal cares and worldly thoughts. For as God's ark and the idol *Dagon* could not ſtand together upon one altar; ſo cannot Chriſt and the world ſtand together in one heart. God ſent not the pleaſant manna to the people of *Iſrael* as long as their flour and chibbols of *Ægypt* laſted: neither will he ſend this heavenly conſolation to thee, dear brother, until thou haſt rid thy ſelf, at leaſt in part, of the vanities of the world. He is a prudent merchant, tho' liberal. He will not give a taſte of his treaſure, where he knows there is no will to buy or purchaſe. Reſolve thy ſelf once to ſerve him, and thou ſhalt then feel this heavenly joy, whereof I talk, as many thouſands before thee have done, and never yet any man was herein deceived. *Moſes* firſt ran out of *Ægypt* to the hills of *Madian*, *Pſalm* 67. *Exod.* 16.

Worldly conſolations and heavenly, ſtand not well together.

Exod. 2.

Madian, before God appear'd to him; and ſo muſt thy ſoul leave the vanities of the world before ſhe can hope for theſe conſolations.

But if thou wouldſt reſolve thy ſelf effectually, and once offer thy ſelf throughly to his divine ſervice; then, no doubt, but thou wouldſt find moſt ſweet and merciful entertainment above all expectation, notwithſtanding thy former evil life and ſins whatſoever. For ſuch is the abundant goodneſs of his divine majeſty, for the encouraging all men to repair unto him; that he always ſhews more particular and tender love towards them that come newly to his ſervice, than to others who have ſerved him a longer time. Which is moſt evidently ſignified by the parable of the prodigal ſon, whom the good father cheriſh'd with much more tenderneſs and ſolicitude, than he did the elder brother, who had ſerved him continually. And the cauſes hereof are two: the one for joy of the new gotten ſervant, as is expreſs'd by St. *Luke* in the Goſpel; the other, leſt he finding no conſolation at the beginning, ſhould turn back to *Ægypt* again; as God by a figure in the children of *Iſrael* declares moſt manifeſtly, in theſe words: When *Pharaoh*, had permitted the people of *Iſrael* to depart out of *Ægypt*, God brought them not by the country of the *Philiſtines*, which was the neareſt way, thinking with himſelf, leſt perhaps it might repent them, if they ſhould ſee wars ſtraightways riſe againſt them, and ſo ſhould return into *Ægypt* again. Behold here the cauſe why almighty God would not preſently permit war and deſolation to fall upon his people, after they were departed out of *Ægypt*, leſt they ſhould repent them, and ſo turn back again. What fatherly heart can expreſs a more tender and inflamed love than this?

Beginners chiefly cheriſh'd by God.

Luke 15.

Exod. 13.

The fifth help is the peace of conſcience.

Yet to go forward: after this priviledge of internal conſolation, enſues another, making the ſervice of God alſo pleaſant; and this is the teſtimony of a good conſcience, whereof, bleſſed St. *Paul* made ſo great account,

2 *Cor.* 1.

that

that he call'd it his glory. And the Holy Ghoſt ſays of it further, by the mouth of the wiſe man: A ſecure mind and a good conſcience, is as it were a perpetual feaſt. Out of which we may infer, that the virtuous man having always this ſecure mind and peace of conſcience, lives always in feſtival joy and joyful feaſting. Now then how is this life hard or unpleaſant, as you imagine? on the contrary, the wicked man having his conſcience vex'd with the privity and guilt of many ſins, is always a torment to himſelf; as we read that the conſcience of wicked *Cain* was, after he had ſlain his own brother; and of *Antiochus*, for his wickedneſs done to *Jeruſalem*; and of *Judas*, for his treaſon againſt his Maſter: and this is generally true in regard to all wicked men. The reaſon whereof the holy Scripture gives in another place, when it ſays, All wickedneſs is full of fear, giving teſtimony of damnation againſt it ſelf; and therefore a troubled conſcience always preſumes cruel matters. That is to ſay, preſumes cruel things to be imminent over it ſelf, as it makes account to have deſerved. *Eliphas* one of the friends of holy *Job*, ſets forth moſt lively, this miſerable ſtate of wicked men's conſciences: A wicked man ſays he, is proved all the days of his life, tho' the time be uncertain how long he ſhall play the tyrant. The ſound of each terror is always in his ears, and altho' it be in time of peace, yet he always ſuſpects ſome treaſon againſt him. He believes not that he can riſe again from darkneſs to light, expecting on every ſide the ſword to come upon him. When he ſits down to eat, he remembers that the day of darkneſs is ready at hand for him: tribulation terrifies him, and anguiſh of mind environs him, even as a king is environ'd with ſoldiers when he goes to war. Thus he.

Prov. 15.

Sap. 17.

Job 15.

The trouble of an evil conſcience.

Can any thing be expreſs'd more effectually, loving brother, than this matter is here ſet down in holy Writ it ſelf? what creature can be imagined more miſerable than this man, who has ſuch a butchery and ſlaughter-

ſlaughter-houſe within his own breaſt and heart? what fears, what anguiſhes, what deſpair is here declared? St. *Chryſoſtom* diſcourſes moſt excellently upon this point. "Such is the cuſtom of ſinners, ſays he, "that they ſuſpect all things, inſomuch that they fear "their own ſhadows; they are afraid at every little "noiſe, and they think every man that comes towards "them, comes againſt them. If men talk together; "they think they ſpeak of their ſins. Such a thing is "ſin, that it betrays it ſelf, tho' no man accuſe it: it "holds a ſinner always in extream fear, altho' there "is no appearance of any danger nigh him. Hear "how notably holy Writ deſcribes this fear of ſinners, "and the juſt man's liberty: The wicked man flies, "tho' no man purſues him; becauſe he has within his "own conſcience an accuſer that purſues him, which "accuſer he always carries about with him. And as "he cannot fly from himſelf, ſo he cannot fly from "his accuſer, that reſts within his conſcience; where-"ſoever he goes, he is purſued, beaten, and whipp'd "by the ſame, and his wound is incurable. But the "juſt man is not ſo: The juſt, ſays *Solomon*, is as "confident as a lion." Hitherto are the words of St. *Chryſoſtom*.

The ſaying of St. *Chryſoſtom* of a wicked conſcience. *Hom. l.* 8. *Ad pop. Antioc.*

Prov. 28.

Ibid.

SECT. III.

Of five other helps and comforts to the ſame effect.

The ſixth help is confident hope

BUT beſides what has been alleged before, we will take notice of another prerogative of a virtuous life, which is a moſt lively hope and confidence of eternal ſalvation, this being one of the greateſt treaſures and richeſt jewels that Chriſtians have left them in this life. For by this we paſs through all afflictions, tribulations and adverſities moſt joyfully. By this we ſay with St. *Paul*, *We glory in tribulations, knowing that tribulation works patience, and patience probation,*

Rom. 5.

and

and probation hope, and hope confounds not. This is our moſt ſtrong and mighty comfort: this is our ſure anchor in all our moſt tempeſtuous times and ſtorms, according to what the ſame holy Apoſtle aſſures, when he ſays, That it is a moſt ſtrong ſolace and comfort to us, when we make our refuge to the hope that is propoſed by God that cannot lie, which hope we hold as the ſure and infallible anchor of our ſoul. This is that noble helmet of ſalvation, as the ſame Apoſtle calls it, which bears off all the blows that this world can lay upon us. And finally, this is the only comfort to the heart of a virtuous man; that, come life, or come death, come health, or come ſickneſs, come wealth, or come poverty, come proſperity, or come adverſity, come never ſo violent ſeas and waves of perſecution; he ſits down quietly, and ſays calmly with the Prophet: My truſt is in God, and therefore I fear not what fleſh can do to me. Nay further with holy *Job*, amidſt all his miſeries, he utters this moſt confident ſpeech: if God ſhould kill me, yet would I put my truſt in him. And this is as the Scripture ſaid before, to be as confident as a lion: whoſe property is to ſhew moſt courage when he is in greateſt peril, and near to moſt troubles.

Heb. 6. *Epheſ.* 6. 1 *Theſ.* 5. *Pſalm* 55. *Job* 13.

But now as the Holy Ghoſt ſays: the wicked man cannot ſay thus, they have no part in this confidence, no intereſt in this conſolation, becauſe the hope of wicked men is vain, and ſhall periſh. And the expectation of wicked men is fury. And the reaſon hereof is two-fold. Firſt, becauſe wicked men, tho' they ſay the contrary in words, they do not indeed put their truſt and confidence in God, but in the world, in their riches, in their ſtrength, friends, authority, and finally in the deceitful arm of man: even as the Prophet expreſſes in their perſons when he ſays: *We have made lying our hope, and with lying we are protected:* that is, we have put our hope in tranſitory things which have deceived us. And this is yet more clearly expreſs'd by

Pſalm 1. *Prov.* 10. *Prov.* 11. *Jere.* 17. *Iſaiah* 28.

Sap. 5. the Scripture, ſaying: The hope of wicked men is as chaff, which the wind blows away: and as a bubble of water which a ſtorm diſperſes, and as the ſmoke which the wind blows about: and as the remembrance of a gueſt that ſtays not one day in his inn. By all which metaphors, the Holy Ghoſt expreſſes to us, both the vanity of things wherein the wicked put their truſt; and how the ſame fails them after a little time, upon every ſmall occaſion of adverſity that happens.

Iſaiah 30, & 36. This is what God means, when he threatens ſo terribly againſt thoſe who go into *Ægypt* for help, and put their confidence in the ſtrength of *Pharaoh*, accurſing them for the ſame; and promiſing, that it *Jere.* 17. 48. ſhall turn to their confuſion; which is properly to be underſtood of all thoſe, who put their chief confidence in worldly helps; as all wicked men do, whatſoever they ſay or diſſemble to the contrary. For which cauſe alſo of diſſimulation, they are call'd hypocrites by *Prov.* 11. *Job*: for whereas the wiſe man ſays, *The hope of the* *Job* 27. *impious ſhall periſh. Job* ſays, *For what is the hypocrite's hope --- will God hear his cry when diſtreſs ſhall come upon him?* calling wicked men hypocrites: becauſe they ſay, they put their hope in God, whereas indeed, they put it in the world. Which thing, not only Scripture, but alſo experience teaches. For whom does the wicked man conſult in his affairs and doubts? with God principally, or with the world? whom does he ſeek in his afflictions? whom does he call upon in his ſickneſs? from whom hopes he to receive comfort in his adverſities? to whom does he give thanks in his proſperities? When a worldly man takes any work of importance in hand, does he firſt conſult with God about the event thereof? does he fall down on his knees and ask his aid? does he refer it wholly or principally to his honour? If he does not, how can he hope for aid from him? how can he repair to him for aſſiſtance in the dangers and difficulties that fall out about the ſame?

The wicked man's hope is not in God.

how

how can he have any confidence in him, who has no part at all in that work? It is hypocriſy then, as *Job* truly ſays, for this man to affirm, that his confidence is in God, whereas indeed it is in the world, it is in *Pharaoh*, it is in *Ægypt*, it is in the arm of man, it is in a lie. He builds not his houſe with the wiſe man upon a rock: but with the fool upon ſands: and therefore as Chriſt well aſſures him: *The rain fell and the floods came, and the winds blew, and they beat againſt that houſe and it fell:* (which will be at the hour of death) *and the fall thereof was great.* Great, for the great change which he will ſee; great, for the great horror which he will conceive; great, for the great miſery which he will ſuffer; great, for the unſpeakable joys of heaven loſt; great, for the eternal pains of hell incurr'd: great every way, aſſure thy ſelf, dear brother, or elſe the mouth of God would never have uſed this word, great. And this is ſufficient for the firſt reaſon, why the hope of wicked men is vain; becauſe indeed they put it not in God, but in the world.

The fall of a wicked man's houſe.

The ſecond reaſon is, becauſe altho' they ſhould put their hope in God, yet, living wickedly, it is vain, and rather to be call'd preſumption than hope. For the underſtanding whereof, it is to be noted, that as there are two kinds of faiths recounted in holy Scripture, the one a dead faith without good works, that is, which believes all you ſay of Chriſt, but yet obſerves not his commandments: the other a lively and juſtifying faith, which not only believes, but alſo works by charity, as St. *Paul*'s words are: ſo there are two hopes following theſe two faiths: the one of the good, proceeding from a good conſcience, whereof I have ſpoke before: the other wicked, reſting in a guilty conſcience, which is indeed no true hope, but rather preſumption. This St. *John* proves plainly, when he ſays: *If our heart reprehend us not, we have confidence towards God:* That is, if our heart be not guilty of a wicked life. And the words immediately follow-

Wicked men cannot hope in God.

1 *John* 3.

ing more plainly expreſs the ſame, which are theſe: *Whatſoever we ask, we ſhall receive of him; becauſe we keep his commandments, and do thoſe things which are pleaſing before him.* St. *Paul* affirms the ſame, when
1 *Tim.* 1. he ſays: *The end of the precept is charity, from a pure heart, and a good conſcience.* Which words St. *Auguſtine* expounding in divers places of his works,
St. *Auguſtine*'s ſaying of hope, *l.* 1. *de doct. Chriſt. c.* 40. proves at large, that without a good conſcience, there can be no true hope conceived. " St. *Paul*, ſays he, " adds, *from a good conſcience*, becauſe of hope: for " he who has the contradiction of an evil conſcience, " deſpairs to attain that which he believes." And again, " Every man's hope is in his conſcience, ac- " cording as he feels himſelf to love God." And
In præfat. Pſalm 31. again, in another book. " The Apoſtle puts a good " conſcience for hope; for he only hopes who has a " good conſcience: and he whom the guilt of an evil " conſcience pricks, retires back from hope, and hopes " nothing but his own damnation."

The ſeventh help, is, freedom of mind. *John* 8. I might here repeat a great many privileges and prerogatives of a virtuous life, which make the ſame eaſy, pleaſant and comfortable, but that this chapter grows long: and therefore I will only touch (as it were by the by) two or three of the moſt principal points, which notwithſtanding would require large diſcourſes, to declare the ſame according to their dignity.

The firſt whereof is the ineſtimable privilege of liberty and freedom, which the virtuous enjoy above the wicked, according to what Chriſt promiſes in theſe words: *If you will abide in my words, you ſhall be my Diſciples indeed, and you ſhall know the truth, and the*
2 *Cor.* 3. *truth ſhall make you free:* which words St. *Paul*, as it were expounding, ſays: *Where the ſpirit of our Lord is, there is liberty.* To wit, liberty from tyranny and thraldom of our corrupt ſenſuality and concupiſcence, call'd by divines, the inferior part of our ſoul; whereunto the wicked are ſo enſlaved, that never was any bond-ſlave more, to a moſt mercileſs, cruel, and bloody

bloody tyrant. This in part may be conceived by this one example. If a man had married a rich, beautiful, and noble gentlewoman, adorn'd with all endowments which can be desired in that sex; and yet notwithstanding should be so besotted and entangled with the love of some foul and dishoneſt beggar, or servile maid of his house, as to abandon for her sake, the company and friendship of his said wife, to spend his time in dalliance and service of this base woman: to run, to go, stand still at her appointment: to put all his livings and revenues into her hands, for her to consume and spoil at her pleasure: to deny her nothing, but to wait and serve her at a beck, yea, and to compel his said wife to do the same; would you not think this man's life miserable and most servile? and yet surely the manner of servitude whereof we talk, is far greater and more intolerable than this. For no woman, or other creature in this world, is or can be so beautiful or noble as reason is, to whom man by his creation was espoused; which notwithstanding we see abandon'd, contemn'd, and rejected by him for the love of sensuality, her handmaid, and a most deform'd creature: in whose love notwithstanding, or rather servitude, we see wicked men so drown'd that they serve her day and night with all pains, perils, and expences; and also constrain reason her self to be subject to all the becks and commands of this new tyrannical and vile mistress. For why do they labour? why do they heap riches together, but only to serve their sensuality and her desires? wherefore do they beat their brains, but only to satisfy this cruel tyrant and her passions?

An example expressing the bondage of wicked men given to sensuality.

And if you will see how cruel and pitiful this servitude truly is, consider only some particular example of the same. Take a man whom she over-rules in any passion: as for example, in the lust of the flesh, what pains does he take for her? how does he labour? how does he drudge in servitude? how potent and strong does he feel her tyranny? remember the strength

The misery of a man ruled by sensuality.

2 *Reg.* 12. *Jud.* 14. 3 *Reg.* 11. of *Sampſon*; the wiſdom of *Solomon*; the ſanctity of of *David*, overthrown by tyranny. *Jupiter*, *Mars*, and *Hercules*, who for their valiant acts, otherwiſe were accounted gods of the heathens; were they not overcome, and made ſlaves by the inchantment of this tyrant? and if you will further ſee of what ſtrength ſhe is, and how cruelly ſhe executes the ſame upon thoſe that Chriſt has not deliver'd from her bondage; conſider, for example, the ſad caſe of ſome diſloyal wife, who tho' ſhe knows that by committing adultery, ſhe runs into a thouſand dangers and inconveniencies; as the loſs of God's favour, the hatred of her husband, the dangers of puniſhment, the offence of her friends, the utter diſhonour of her perſon, if it be known; and finally, the ruin and peril of body and ſoul: yet to ſatisfy this tyrant, ſhe will venture to commit the ſin, notwithſtanding any dangers or perils whatſoever. Neither is it only in this one point of carnal luſt wherein ſenſuality has ſuch a tyrannical dominion over them that inthral themſelves to her, but alſo in every other paſſion. Look upon an ambitious or vain-glorious man; ſee how he ſerves his miſtreſs, with what care and diligence he attends her commands; which is nothing elſe, but to run after a little wind, to purſue a little feather flying before him in the air. You will ſee that he omits nothing, no time, no circumſtance for the gaining thereof. He riſes early, goes late to bed, works by day, ſtudies by night; here he flatters, there he diſſembles, here he ſtoops, there he looks big: here he makes friends, prevents enemies, and refers all his actions to this only end, and applies all his other concerns, all the order of his life, his converſation, his apparel, his houſe, his table, his horſes, his ſervants, his talk, his behaviour, his jeſts, his looks, and his very walking in the ſtreets, to this ſame purport.

An ambitious man.

In like manner he that ſerves his ſenſuality in the paſſion of covetouſneſs, what a miſerable ſlavery does he

A covetous man.

he endure; his heart being ſo mured in priſon with money, that he can only think, talk, dream thereof, and imagine new ways to get the ſame, and nothing elſe! if you ſhould ſee a Chriſtian in ſlavery amongſt the *Turks*: tied in the galley by the legs with chains, there to ſerve by rowing for ever, you could not but take compaſſion of his caſe? and ſhall we not take compaſſion of the miſery of this man, who is captive to a more baſe creature than is the *Turk*, or any other rational creature; that is, to a piece of metal, in whoſe priſon he lies bound, not only by the feet, ſo that he cannot go any where againſt the commodity and command of the ſame, but alſo by the hands, by the mouth, by the eyes, by the ears, and by the heart; ſo that he can neither ſpeak, ſee, hear, or think, but in ſervice of this mammon? Was there ever ſervitude ſo great as this? Does not then Chriſt very truly ſay, *every one that commits ſin, is the ſervant of ſin.* Does not St. *Peter* ſay well, *For wherewith a man is overcome, of that he is the ſlave alſo?* *John* 8. 2 *Peter* 2.

The liberty a man has by ſerving God.

From this ſlavery the virtuous are deliver'd, by the power of Chriſt, and by his aſſiſtance; ſo that they rule over their paſſions and ſenſuality, and are not ruled thereby. This God promiſed by the Prophet *Ezekiel*, ſaying, *And they ſhall know that I am the Lord, when I ſhall have broken the chains of their yoke, and ſhall have deliver'd them out of the hand of thoſe that rule over them.* And this benefit holy *David* acknowledged in himſelf, when he uſed theſe moſt affective words to almighty God: *O Lord, becauſe I am thy ſervant, I am thy ſervant, and the ſon of thy handmaid, thou haſt broken my bands, I will ſacrifice to thee the hoſt of praiſe.* This benefit St. *Paul* alſo acknowledged when he ſaid, That our old man was crucified, to the end the body of ſin may be deſtroy'd, and we be no more in ſervitude to ſin: underſtanding by the *old man*, and the *body of ſin*, our concupiſcence, mortified in the virtuous, by the grace of Chriſt. *Ezek.* 34. *Pſal.* 150. *Rom.* 6.

The eighth help is peace of mind.

After this privilege of freedom, follows another, of no leſs importance than this: and that is, a certain heavenly peace, ſerenity, and tranquillity of mind, according to the ſaying of the Prophet: *His place is made in peace.* And in another place, *There is much peace to them that love thy law.* And on the contrary, the Prophet *Iſaiah* oftentimes repeats this terrible ſentence, from the mouth of almighty God himſelf: *There is no peace to the impious, ſays our Lord.* And another Prophet ſays of the ſame men: *Deſtruction and infelicity in their ways, and they have not known the way of peace.* The reaſon of this difference has been declared heretofore; and comes from the diverſity of good and evil men in conquering their paſſions. For the virtuous having now, by the aid of Chriſt's holy grace, ſubdued theſe paſſions, do paſs on their life moſt ſweetly and calmly under the guide of reaſon, without any perturbations to endanger them in the greateſt occurrences of this miſerable life. But the wicked, not having mortified any part of their paſſions, are toſs'd and tumbled by the ſame, as by vehement and contrary winds. And therefore, their ſtate is compared by *Iſaiah* to a tempeſtuous ſea, that never is quiet: and by St. *James*, to a city or country, where the inhabitants are at war and ſedition among themſelves. And the cauſes hereof are two. Firſt, becauſe theſe paſſions of concupiſcence being many, and almoſt infinite in number, do luſt after infinite things, and are never ſatisfied, but are like thoſe blood-ſuckers which the wiſe man ſpeaks of, that always cry, *bring, bring,* and never ſay *it ſuffices.* As for example, tell me when is the ambitious man ſatisfied with honour? or the incontinent man with carnality? or the covetuous man with money? never truly. And therefore as that mother cannot but be greatly afflicted, who ſhould have many children crying to her at once for meat, ſhe having no food at all, or not ſufficient to give them: ſo the wicked man being greedily call'd on without ceaſing,

Pſalm 75.
Pſal. 118.
Iſaiah 48.
Pſalm 13.
Rom. 11.
Iſaiah 57.
James 3.
Two cauſes of diſquietneſs in wicked men.
Prov. 30.
A ſimilitude.

ceasing, by almost infinite passions, to yield to their desires, must needs be vex'd and tormented, especially, being not able to satisfy any one of the least of their petitions.

Another cause of vexation in these men is, because these passions of inordinate concupiscence are oftentimes contrary the one to the other, and demand most opposite and contrary things, representing to us most lively the confusion of *Babel*, where one tongue spoke against another, and that in diverse and contrary languages. So we see oftentimes that the desire of honour says to his master, *spend here:* but the passion of avarice says, *hold thy hand*, lechery says, *venture here:* but pride says, *no, it may turn to thy dishonour.* Anger says, *revenge thy self here*; but ambition says, *it is better to dissemble.* And finally, here is fulfill'd that which the Prophet says, *I have seen iniquity and contradiction in the city.* Iniquity, because all the demands of these passions are most unjust, being against reason: contradiction, because one contradicts the others in their demands. From all which miseries, God has deliver'd the just, by giving them his peace, *which passes all understanding*, as the Apostle says; and which the world can neither give nor taste, as Christ himself affirms. And thus, many causes may be alleged now, besides many other which I pass over, to justify the verity of our Saviour's words, affirming, *That his yoke is sweet and easy:* to wit, the assistance of grace, the love of God, the light of understanding, the internal consolation, the quiet of conscience, the confidence proceeding from thence, the liberty of soul and body, with the sweet rest and peace of our spirits, both towards God, our neighbours and our selves. By all which means, helps, privileges, and singular benefits, the virtuous are assisted above the wicked, as has been shew'd, and their way made easy, light, and pleasant.

The second cause.

Psalm 54.

Phil. 4. *John* 4. 17. *Mat.* 10.

To

The ninth reaſon is expectation of reward.

To all which, we may yet adjoin one other great privilege, as the laſt, but not the leaſt comfort to them that walk under the yoke of Chriſt's ſervice; and this is the promiſe and moſt aſſured expectation of reward; to wit, of eternal glory and felicity to the good, and of everlaſting damnation and torments unto the wicked. O good God, what a ſubject is this, to comfort the one, if their life is painful, and to afflict the other amidſt the greateſt pleaſures and ſweeteſt delights! The labourer when he thinks of his good pay at night, is encouraged to go through the heat of the day, tho' it be painful to him.

An example.

Two that ſhould paſs together towards their country, the one to receive honour for good ſervice done abroad, the other as priſoner to be arraign'd for treaſons committed in foreign dominions againſt his ſovereign, could not be alike merry in their inn upon the way. For, altho' he that ſtood in danger ſhould ſing, or make a ſhew of courage and comfort, and ſet a good face upon the matter; yet the other might well think, that his heart had many a check within him, as no doubt but wicked men have, when they think within themſelves of the life to come. If *Joſeph* and *Pharaoh*'s baker, had known both their diſtinct lots in priſon; to wit, that on ſuch a day, one ſhould be call'd to be made lord of *Ægypt*, and the other to be hang'd, they could hardly have been alike merry whilſt they lived together in the time of their impriſonment. The like may be ſaid, and much more truly, of virtuous and wicked men in this world; for when the one does but think upon the day of death, which to him is to be the day of deliverance from his priſon, his heart cannot but leap for joy, conſidering what is hereafter to happen to him. But the others are afflicted, and fall into melancholly and extream deſolation, as often as mention or remembrance of death is offer'd: for they are ſure, that it brings with it their everlaſting doom, according as holy Scripture ſays:

Gen. 40, 41, 43.

The

The impious man being dead, there ſhall be no hope any more. Prov. 11.

If then, dear Chriſtian, all theſe things be ſo; what ſhould hinder thee now from making this reſolution whereunto I exhort thee? wilt thou yet ſay, notwithſtanding all this, that the matter is hard, and the way unpleaſant? or wilt thou believe others that tell thee ſo, altho' they know leſs of the matter than thy ſelf? believe rather the word and promiſe of thy Saviour Chriſt, who aſſures thee the contrary. Believe the reaſons before alleged, which do prove it moſt evidently. Believe the teſtimonies of them who have experienced the matter in themſelves: as, king *David*, St. *Paul*, St. *John* Evangeliſt, and others, whoſe teſtimonies I have alleged before, concerning their own experience. Believe many hundreds, who by the holy grace of God are converted daily in Chriſtendom from a vicious life, to the perfect ſervice of our Lord: all which proteſt, that themſelves have found much more facility and comfort than either I have ſaid in this place, or can ſay of the matter. Mat. 17.

The tenth help is the experience which others have had.

And becauſe perhaps thou mayſt reply that ſuch men as have experienced this in themſelves, are not now living in the place where thou art, to give this teſtimony of their own experience: I can, and do aſſure thee upon my conſcience before almighty God, that I have had conferences with no ſmall number of ſuch perſons my ſelf, and that to my ſingular comfort, in beholding the exceeding bountifulneſs of God's ſweetneſs towards them in this caſe. Oh dear brother, no tongue can expreſs what I have ſeen herein; and yet I ſaw not the leaſt part of that which they felt inwardly. But yet this may I ſay, that they that attend in the Catholick Church to deal with ſouls in the holy Sacrament of Confeſſion, are indeed thoſe, of whom the Prophet ſays: That they work in multitude of waters, and do ſee the marvels of God in the depth. In the depth, I ſay, of mens conſciences utter'd with infinity of tears, Pſal. 106.

when

when God touches the ſame with his holy grace. Believe me, good reader, for I ſpeak in truth before our Lord *JESUS*, I have ſeen ſo great and exceeding conſolation in divers great ſinners after their converſion, that no heart can conceive it, and the hearts which received them were hardly able to contain the ſame: ſo abundantly did that heavenly dew diſtil down from the moſt liberal and bountiful hand of God. And that this may not ſeem ſtrange to thee, thou muſt know, that it is recorded of a holy man call'd *Ephraim*, that he had ſo great conſolations after his converſion, that he was often conſtrain'd to cry out to God: O Lord, retire thy hand from me a little, for my heart is not able to receive ſo much joy. And the like is written of St. *Bernard*, who for a certain time after his converſion from the world, remain'd as it were deprived of his ſenſes, by the exceſſive conſolation he had from God.

Vid. pratum ſpirituale. SS. Patrum. Gotfr. in vita. Bern.

However, if all this cannot move thee, but thou wilt ſtill remain in thy diſtruſt; hear the teſtimony of one, whom I am ſure thou wilt not for ſhame diſcredit, eſpecially ſpeaking of his own experience: and this is the holy Martyr and Doctor St. *Cyprian*, who writing of the very ſame matter to a friend of his call'd *Donatus*, confeſſes that he was before his converſion, being yet a *Gentile*, of the ſame opinion that *Donatus* was now; to wit, that it was impoſſible for him to change his manners ſo eaſily, and to find ſuch comfort in a virtuous life, as after he did, being accuſtom'd before, and habituated to the contrary; and ſo intitles the argument of his diſcourſe: *Of the force of God's grace*, and begins his narration in this manner. "Take "that which is firſt felt before it be learn'd, and that "which is not gather'd by long tract of time, but is "received in a moment, by the compendious influence "of God's holy grace. When I lay in darkneſs and in "that blind night of ignorance, whilſt I floated hither "and thither, as doubtful and wavering in this ſea of the "troubleſom

The example of St. *Cyprian. l.* 1. *cap.* 1.

St. *Cyprian*'s doubts and difficulties of the force of God's grace.

" troubleſom world, being ignorant of my own life, and " void both of truth and light; I did eſteem it hard and " difficult, according to theſe manners of mine, that " which God's mercy did promiſe me for my ſalva- " tion, that I might be born again into a new life, " by the benefit of baptiſm, and that laying aſide the " former corruption which before poſſeſs'd my body, " I ſhould be made new in mind and ſoul without diſ- " ſolution of my ſaid body.

" This, I ſay, ſeem'd to me impoſſible: for how " ſaid I to my ſelf, can ſo great a converſion be ex- " pected, how can that which by continuance has been " made, as it were, natural? and that which by long " uſe is ſo ingrafted, that now it is almoſt impoſſible " to be removed, be ſhaken off on the ſudden? " when, ſaid I to my ſelf, will he learn parcimony, " or to be ſparing in diet, who is accuſtom'd to large " and delicate banquets? and when will he, who is " wont to ſhine and glitter in precious apparel, in " gold and purple, come down and be content to " abaſe himſelf to mean, and vulgar attire? he that " is delighted with honours and authority, and enſigns " of rule and charge to be carried before him, cannot " abide to be inglorious, and to lead a private life. " Another that is accuſtom'd to walk with a great train " of clients and dependents, thinks it a great puniſh- " ment to be alone and ſolitary. And finally, he that " is once entangled with the ſnares and alluring baits " of vice, can very hardly avoid, but that drunkenneſs " will provoke him; pride will puff him up; anger " will inflame him; covetuouſneſs will diſquiet him; " cruelty will ſting him, ambition will draw him; luſt " will precipitate and caſt him down headlong. Imagined impoſſibilities.

" This did I debate with my ſelf before my con- " verſion, when I was entangled with infinite errors " of my former life, and did not believe that I could " be deliver'd from them, having ſo given my ſelf " over to their dominion, that I did now deſpair

of

" of amendment. But after that theſe ſpots of my
" former life were once cleanſed by the help of the holy
" baptiſm, and that the light of heaven came down in-
" to my purged and pure breaſt; after the Holy Ghoſt
" coming from above did renew me by a ſecond nati-
" vity, making me a new man: it is wonderful, how
" ſoon thoſe things which were doubtful before, were
" made clear to me, and thoſe things open'd, which
" were ſhut before, and thoſe things did ſhine, which
" before were dusky and dark. It is wonderful, I ſay,
" how that which ſeem'd hard was now made eaſy,
" and that which was thought impoſſible appear'd now
" feaſible: ſo that it might well appear, that what be-
" fore I felt in my ſelf, was earthly, and born of the
" fleſh, and ſubject to ſin; and that what now I felt,
" was quicken'd by almighty God, and endued with life
" by the Holy Ghoſt. Truly, thou know'ſt my
" friend *Donatus*, and canſt remember together with
" me, that this new ſtate of ours (I mean this death
" of ſin and life of virtue) has taken from us of the
" one, and brought to us of the other. Thou know-
" eſt it, I ſay, neither is it convenient for me to
" brag of it; for it is an odious thing to boaſt in a
" man's own praiſes, altho' in truth it cannot well be
" call'd boaſting, but rather gratitude, whatſoever is
" not aſcribed to the virtue or merit of man, but to
" the gift of almighty God, *&c.*"

What St. *Cyprian* felt after his converſion.

Thus far St. *Cyprian*; who being ſo great a man, and having experienced both the ſtates of vice and virtue, ought greatly to move us. And St. *Auguſtine* writes the very ſame thing of himſelf in his book of confeſſions; ſhewing that his own paſſions and the devil would needs have perſuaded him before his converſion, that he ſhould never be able to abide the auſterity of a virtuous life: eſpecially in regard to continency from ſins of the fleſh, which notwithſtanding he afterwards found both eaſy and pleaſant, and without all difficulty. For which he breaks into theſe words, directed to almighty God

Lib. 6. *Confeſſ. cap.* 12. 13. 14.

Ibid. lib. 8. *cap.* 1.

God himſelf out of the Pſalmiſt: "O my Lord, let "me remember and confeſs thy mercies towards me: "let my very bones rejoice and ſay, O Lord, who is "like unto thee? thou haſt broken my chains and I "will ſacrifice to thee a ſacrifice of thankſgiving." *Pſalm* 34. *Pſal.* 115. Theſe chains which the bleſſed man mentions, were the chains of concupiſcence, wherewith he was bound in captivity as he there confeſſes, before his converſion; but preſently thereupon he was deliver'd from the ſame, by the bleſſed help of God's moſt holy grace.

My counſel therefore to thee, gentle reader is, that ſeeing thou haſt ſo many teſtimonies, examples, reaſons, and promiſes of this matter, thou ſhould at leaſt prove once by thy own experience, whether this thing be true or not; eſpecially, ſeeing it is a matter of ſo great importance, and ſo worthy thy trial: that is to ſay, a matter ſo nearly concerning thy eternal ſalvation, as it does. If a mean fellow ſhould come to thee, and offer, for the hazarding of one crown of gold, to make thee a thouſand pound by alchimy; altho' thou ſhouldſt ſuſpect him for a cozener, yet the hope of gain being ſo great, and the adventure of loſs ſo ſmall, thou wouldſt go nigh for once, to venture and ſee the trial. And how much more ſhouldſt thou do it then in this caſe, where, by proof thou canſt loſe nothing; and if thou ſpeedeſt well, thou art ſure to gain as much as God's kingdom, and the everlaſting joy of heaven is worth. A ſimilitude.

SECT. IV.

Containing certain inſtructions and examples to help towards overcoming difficulties.

AND now, altho' this great affair be ſuch as I have declared before, and not ſuch as the world and ſatan repreſent it to men; yet I cannot in this place, dear Chriſtian, but admoniſh thee of one thing, which the Difficulties at the beginning.

the ancient Fathers and Saints of God, that have paſs'd over this river before thee, I mean the river dividing between God's ſervice and the world, do affirm of their own experience; and that is, that as ſoon as thou takeſt this work or reſolution in hand, thou muſt expect many great encounters, ſtrong impediments, ſharp contradictions, and fierce temptations: thou muſt expect aſſaults, combats, and open war within thy ſelf for a time. For this St. *Cyprian*, St. *Auguſtine*, St. *Gregory*, and St. *Bernard*, do affirm upon their own experience, notwithſtanding they had the victory ſo eaſily, as has been ſaid. This do *Cyril* and *Origen* ſhew in divers places at large upon like experience. This does St. *Hilary* prove both by reaſons and examples. This does
Eccleſ. 2. the Scripture forwarn thee of, when it ſays, *Son, coming to the ſervice of God, ſtand in juſtice and in fear, and prepare thy ſoul to temptation.* And the reaſon of this is, becauſe the devil poſſeſſing thy ſoul quietly before, lay ſtill, and ſought only means to content the ſame by daily ſuggeſting new delights of carnal and worldly pleaſures. But when he ſees that thou offerſt to go from him, he begins ſtraightways to rage, and to move ſedition within thee, and to toſs up and down both heaven and earth, before he will loſe his kingdom in thy ſoul. This is evident by the example of him whom our Saviour Chriſt, coming down from the hill, after his transfiguration, deliver'd from a deaf and dumb ſpirit. For altho' this devil would ſeem neither to hear nor ſpeak while he poſſeſs'd that body quietly; yet when Chriſt commanded him to go out, he both heard and cried out, and did ſo tear and rend that poor body, before he departed, that all the ſtanders by thought that he had been dead. This alſo in figure was ſhew'd by the ſtory of *Laban*, who never perſecuted his son-
Gen. 31. in-law *Jacob*, till he would needs depart from him. And yet this was more plainly expreſs'd in the proceeding of *Pharaoh*, who after once he perceived that the people of *Iſrael* meant to depart his kingdom,

never

never ceaſed grievouſly to afflict them, as *Moſes* teſtifies, till God deliver'd them out of his hands, with the ruin and deſtruction of all their enemies, which all holy Doctors and Saints in God's Church have expounded to be the plain figure of the delivery of ſouls from the tyranny of the devil. *Exod.* 5.

The converſion of St. *Auguſtine.*

And now if thou wouldſt have a lively example of all that I have ſaid before, I could allege thee many; but for brevity ſake one only of St. *Auguſtine*'s converſion ſhall ſuffice, teſtified by himſelf in his *books of Confeſſion*. It is a marvellous example, and contains many moſt notable and comfortable points. And ſurely whoſoever will but read the whole at large, eſpecially in his ſixth, ſeventh, and eighth books of his *Confeſſions*, will be much moved and inſtructed thereby. And I beſeech the reader, to look over at leaſt certain chapters of the eighth book, where this Saint's final converſion, after infinite combats is recounted. It would be too long to repeat all here, tho' indeed it is ſuch a ſubject, that no man could ever be weary to hear it. There he ſhews how he was toſs'd in his conflict between the fleſh and the ſpirit; between God drawing on one ſide, and the world, the fleſh, and the devil, holding back on the other. He went to *Simplicianus* a learned old man, and a devout Chriſtian; he went to St. *Ambroſe* biſhop of *Milan*, and after his conference with them, he was more troubled than before. He conſulted with his companions *Nebridius* and *Alipius*; but all could not eaſe him. One day after dinner there came into his houſe a chriſtian courtier and captain, named *Pontinian*, and finding by chance St. *Paul*'s epiſtles upon the board, where St. *Auguſtine* and his fellows were at play, by occaſion thereof, fell into talk of ſpiritual matters; and among other things, to recite to them the life of St. *Anthony* the monk of *Ægypt*, and the infinite virtues and miracles of the ſame, which he had found in a book among Chriſtians a little before, and thereby was himſelf converted to Chriſtianity. Which ſtory, after St. *Auguſtine* had

L. 8. *con.* 11.

Cap. 6.

A monaſtery of monks at *Milan*, before St. *Auguſtine*'s time.

heard, as alſo, that there was a monaſtery of thoſe monks, without the walls of *Milan*, in which city this happen'd, and that they were nouriſh'd by St. *Ambroſe* the biſhop, whereof St *Auſtine* before this, knew nothing, he was much more afflicted than before: and after *Pontinian* was departed, withdrawing himſelf aſide, had a moſt terrible combat with himſelf, whereof he writes thus: "What did I not ſay againſt my ſelf in "this conflict? how did I beat and whip my own "ſoul, to make her follow thee, O Lord? but ſhe "held back, ſhe refuſed, and excuſed herſelf; and "when all her arguments were convicted, ſhe remain'd "in horror and fear, as of death, to be reſtrain'd from "her looſe cuſtom of ſin, whereby ſhe had now con-"ſumed herſelf even unto death." After this he went into a garden with *Alipius* his companion, and there cried out to him. *Quod hoc eſt? Quid partimur? Surgunt indocti & Cælum rapiunt; & nos cum doctrinis noſtris, ſine corde, ecce ubi volutamur in carne & ſanguine.* What is this, *Alipius?* what ſuffer we under the tyranny of ſin? unlearned men, ſuch as St. *Anthony* and others, do take heaven by violence; and we with all our learning, without hearts, behold how we lie grovelling in fleſh and blood! and he goes forward in that place, ſhewing, the wonderful and almoſt incredible tribulations that he had in this fight that day. After this, he went further into an orchard, and there he had yet a greater conflict. For there all his pleaſures paſt, repreſented themſelves together before his eyes, ſaying to him, *Dimitteſne nos, & à momento iſto non erimus tecum ultra in æternum? &c.* What! wilt thou abandon us, and ſhall not we be with thee any more for ever, after this moment? ſhall it not be lawful for thee to do this and that any more hereafter? and then ſays St. *Auguſtine*: O Lord, turn from the mind of thy ſervant, to think of that filth which they objected to my ſoul. What filth! what ſhameful pleaſures did they lay before my eyes! at length he ſays, that

Cap. 7.

Cap. 8.

Mark this gentle reader.

Cap. 12.

that after long and tedious combats, a marvellous tempeſt of weeping came upon him; and being not able to reſiſt any longer, he ran away from *Alipius*, and caſt himſelf upon the ground under a fig-tree, and gave full ſcope to his eyes, which preſently brought forth whole floods of tears. Which after they were a little paſt over, he began to ſpeak to God in this ſort, *Et tu Domine, uſquequo? quamdiu? quamdiu cras & cras? quare non modo? quare non hac hora finis eſt turpitudinis meæ?* O Lord, how long wilt thou ſuffer me thus? how long, how long ſhall I ſay to-morrow? why ſhould I not do it now? why ſhould there not be an end of my filthy life, even at this inſtant? And after this follows his final and miraculous converſion, together with the converſion of *Alipius* his companion: which becauſe it is ſet down briefly by himſelf, I will recite his own words, which are as follow, immediately after thoſe that went before. *Cap.* 12. *Ibid.*

" I did talk, ſays he, in this ſort to almighty God, " and did weep moſt bitterly, with a deep contrition " of my heart; and behold, I heard a voice, as if it had " been of ſome child, ſinging from ſome houſe near me, " and oftentimes it repeated theſe words: *Take up and " read, take up and read:* and ſtraightways, I chang- " ing my countenance, began to think moſt earneſtly " with my ſelf, whether children, were wont to ſing " any ſuch thing, in any kind of game that they uſed; " but I could never remember, that I had heard any " ſuch thing before. Wherefore repreſſing the force " of my tears; I roſe up, interpreting no other thing, " but that this voice came from heaven, to bid me " open the book that I had with me, which was " St. *Paul*'s epiſtles, and to read the firſt chapter that I " ſhould find. For I had heard before of St. *Anthony*, " how he was admoniſh'd to his converſion, by hear- " ing a ſentence of the Goſpel, which was read, when " he by chance came into the church: and the ſen- " tence was: *Go and ſell all thou haſt, and give to* St. *Auguſtine*'s final converſion by a voice from heaven. St. *Anthony*'s converſion. *Athanaſius in vit. Ant.* *Mat.* 19.

" *the poor, and thou ſhalt have a treaſure in heaven,*
" *and come and follow me.* Which ſaying, St. *Anthony*
" taking as ſpoken to himſelf in particular; was pre-
" ſently converted to thee, O Lord, wherefore I went in
" haſte to the place where *Alipius* ſate, becauſe I had
" left my book there, when I departed. I ſnatch'd
" it up, and open'd it, and read in ſilence the firſt
" chapter that offer'd it ſelf to my eyes, and therein
Rom. 13. " were theſe words: *Not in banquetting, or in drun-*
" *kenneſs; not in wantonneſs, and chamber-works;*
" *not in contention and emulation: but do you put on*
" *our Lord* JESUS CHRIST, *and do you not per-*
" *form the providence of fleſh in concupiſcences.*

" Further than this ſentence I would not read; nei-
" ther was it needful: for preſently with the end of
" this ſentence, as if the light of ſecurity had been pour'd
" into my heart, all the darkneſs of my doubtfulneſs
" fled away. Whereupon putting my finger, or ſome
" other ſign, which now I remember not, upon the
" place; I cloſed the book, and with a quiet counte-
" nance open'd the whole matter to *Alipius*. And he
" by this means, utter'd alſo that vocation, which now
" wrought in him, which I before knew not. He
" deſired that he might ſee what I had read, and I
" ſhew'd the place to him. He conſider'd the whole,
" and went further alſo than I had read. For it fol-
" low'd in St. *Paul*, which I knew not; Take to you
" him that is yet weak in faith. Which ſaying *Alipius*
" applied to himſelf, and open'd his whole ſtate of
" doubtfulneſs to me. But by this admonition of
" St. *Paul*, he was eſtabliſh'd, and was join'd to me
" in my good purpoſe; but calmly, and without any
" troubleſom delay, according to his nature and man-
" ners, whereby he differ'd always greatly from me in
" the better part.

" After this we went in together to my * mother. We
" tell her the whole matter; ſhe rejoices. We recite
" to her the whole order of the thing: ſhe exults and
" triumphs,

* Her name was *Monica*, a very holy woman, as he ſhews.

" triumphs, and bleſſes thee, O Lord, who art " more ſtrong and liberal than we can ask or under- " ſtand; for ſhe ſaw now much more granted to her " from thee, touching me, than ſhe was wont to ask " with her doleful and lamentable ſighs. For thou " hadſt ſo converted me now to thee, that I neither " ſought for wife, nor any other hope at all of this " world, living and abiding in that * rule of faith in " which thou didſt reveal me to her, ſo many years " before. And thus thou didſt turn her ſorrow now " into more abundant comfort, than ſhe could wiſh; " and into much more dear and chaſt joy, than " ſhe could require, by my children, her nephews, " if I had taken a wife. O Lord, I am thy ſervant, " I am now thy ſervant, and child of thy hand-maid; " thou haſt broken my chains, and I will therefore " ſacrifice to thee a ſacrifice of praiſe. Let my heart " and tongue praiſe thee, and my bones ſay to thee: " O Lord who is like thee? Let them ſay it, O " Lord, and do thou anſwer, I beſeech thee, and ſay " to my ſoul, I am thy ſalvation." Hitherto are St. *Auguſtine*'s own words.

L. 9. c. 9, 10, 11, 12, 13.

* This was the religious rule of monaſtical life which St. *Auguſtine* after profeſſed. *Poſſid. in vita Aug.*

Now then, dear Chriſtian, in the miraculous example of this famous man's converſion, there are divers things to be noted, both for our comfort, and alſo for our inſtruction. Firſt is to be obſerved, the great conflict he had with his ghoſtly enemy, before he could get out of his poſſeſſion and dominion; which was ſo much the more, no doubt, becauſe he was to be afterwards ſo great a pillar of God's Church; and we ſee that his fellow *Alipius* found not ſo great reſiſtance becauſe the enemy ſaw there was much leſs in him to diſturb his kingdom, than in St. *Auguſtine:* which ought greatly to animate and comfort them that feel great reſiſtance, and ſtrong temptations againſt their vocation; aſſuring themſelves, that this is a ſign of more grace and favour, if they manfully go through. So was St. *Paul* call'd, as we read, moſt violently, being

Annotations upon this converſion.

The beſt men have greateſt conflicts in their converſion. *Acts* 9.

being ſtruck down to the ground, and made blind by Chriſt, before his converſion: becauſe he was a choſen veſſel, to bear Chriſt's name to the *Gentiles*.

Secondly, it is to be noted in the ſame example, that altho' this man had moſt ſtrong paſſions before his converſion; and that in the greateſt and moſt incurable diſeaſes, which commonly afflict worldly men: as in ambition, covetuouſneſs, and ſins of the fleſh, as he himſelf confeſſes, which maladies, poſſeſs'd him ſo ſtrongly, that he thought it impoſſible, before his converſion, ever to ſubdue and conquer them: yet afterwards he experienced the contrary, by the help of God's omnipotent grace. Thirdly, it is alſo to be conſider'd, that he had not only the victory over theſe his paſſions afterwards, but alſo found great ſweenteſs in the way of a virtuous life. For a little after his converſion he writes: "I could not be ſatisfied, O Lord, in "thoſe days, with the marvellous ſweetneſs which thou "gaveſt me. O how much did I weep in thy hymns "and canticles, being vehemently ſtirr'd up with the "voices of thy Church, ſinging moſt ſweetly! thoſe "voices did run in my ears, and thy truth did melt in "my heart, and thence did boil out an affection of "piety, and made tears to run from me, and I was in "a moſt happy ſtate with them?" So he.

L. 6. *c.* 6. & 15.

L. 9. *c.* 6.

The deliverance of St. *Auguſtine*, in trying and following God's vocation.

Fourthly is to be remember'd, for our inſtruction and imitation, the behaviour of this holy man, concerning his vocation. Firſt, in ſearching out and trying the ſame, by his repair to St. *Ambroſe*, to *Simplicianus*, and others, by reading of good books, frequenting of good company, and the like; which thou oughtſt alſo, good reader, to do when thou feel'ſt thy ſelf inwardly moved, and not to lie dead as many are wont, reſiſting openly the Holy Ghoſt, with all his good motions, and not ſo much as once giving an ear to Chriſt, who knocks at the door of their conſcience. Moreover St. *Auguſtine*, as we ſee, refuſed not the means to know his vocation; but pray'd, wept, and often retired himſelf

Apoc. 3.

ſelf alone from company to talk with God of that matter: which many of us will never do, but rather do deteſt and fly all means that may bring us into thoſe thoughts of our converſion. Finally, St. *Auguſtine* after he had once ſeen clearly the will and pleaſure of God, made no more ſtay upon the matter, but broke off reſolutely from all the world and vanities thereof, gave over his rhetorick lecture at *Milan*, left all hope of promotion in the court, and betook himſelf to ſerve almighty God throughly; and therefore no marvel if he received ſo great conſolation and advancement from God afterwards, as to be ſo worthy a member in his holy Church. Which example is to be follow'd by all them that deſire perfection, ſo far as each man's condition and ſtate of life permits.

Violence to be uſed at the beginning of our converſion.

And here, by this occaſion, I cannot but advertiſe thee, good reader, and alſo by St. *Auguſtine*'s example, forewarn thee, that whoſoever means to make this reſolution throughly, muſt uſe ſome violence to himſelf at the beginning. For as a fire, if you ruſh in upon it with force, is eaſily put out; but if you deal ſoftly, putting it in one hand after another, you may rather hurt your ſelf than extinguiſh the ſame: ſo is it with our paſſions, which require fortitude, and courage for a time, eſpecially at the beginning. Which whoſoever ſhall uſe, together with the other means, that ſhall be ſet down, God willing, in the ſecond book of this treatiſe, he will moſt certainly find that thing to be eaſy, which now he thinks heavy; and that ſweet, which now he eſteems ſo unſavoury. For proof whereof, as alſo for concluſion of this chapter, I will allege a ſhort diſcourſe out of St. *Bernard*, who after his way proves the ſame moſt aptly by an authority alleged out of the holy Scriptures. His words are theſe:

Bern. in illa verba Evangelij: Ecce nos reliquimus omnia ante finem. *Pſalm* 93.

Chriſt ſays to us: Take my yoke upon you, and you will find reſt. "This is a marvellous novelty, "but that it comes from him who makes all things "new. He that takes up a yoke finds reſt: he that "leaves

" leaves all, finds a hundred times as much. He knew
" this well (I mean that man acccording to the heart
" of God) who ſaid in his *Pſalm:* Does the ſeat of ini-
" quity cleave to thee, which makes labour in pre-
" cepts? is not this a feign'd labour, dear brethren,
" in a commandment, I mean a light burden, a ſweet
" yoke, an anointed Croſs? ſo in old times he ſays
" to *Abraham*; take thy ſon *Iſaac*, whom thou loveſt,
Chriſt's yoke a feign'd labour. " and offer him to me in ſacrifice. This was a feign'd
" labour in a commandment. For *Iſaac* being offer'd,
" he was not kill'd, but ſanctified thereby. Thou
" therefore, if thou hear the voice of God within thy
" heart, ordering thee to offer up *Iſaac*, which ſigni-
" fies joy or laughter, fear not to obey it faithfully and
" conſtantly. Whatſoever thy corrupt affection judges
" of the matter, be thou ſecure. Not *Iſaac*, but the
" ram ſhall die for it; thy ſtubbornneſs only, whoſe
" horns are intangled with thorns, and cannot be in
" thee, without the prickings of anxiety. Thy Lord
" does but tempt thee, as he did *Abraham*, to ſee what
" thou wilt do. *Iſaac*, that is, thy joy in this life,
" ſhall not die as thou imagineſt, but ſhall live; only
" he muſt be lifted up upon the wood, to the end thy
" joy may be on high, and that thou mayſt glory, not
Gal. 3. 3. " in thy own fleſh, but only in the Croſs of thy Lord,
" by whom thy ſelf alſo art crucified: crucified, I ſay,
" but crucified to the world: for, unto God thou liveſt
" ſtill, and that much more than thou didſt before."
Hitherto St. *Bernard*, with whoſe words we ſhall end this chapter.

CHAP.

CHAP. III.

The third impediment which deters men from reſolution in God's ſervice: which is the fear they conceive of perſecution, affliction, loſs, danger, or tribulation.

THERE are many in the world, who either moved by the reaſons and conſiderations before mention'd, or convicted by their own experience, becauſe they behold daily no ſmall numbers of godly perſons to live as contentedly as themſelves, do yield thus much to a virtuous life, that in very deed they eſteem the ſame to be eaſy and pleaſant enough to ſuch as are once enter'd into it: and that for their own parts they could be content to embrace and follow the ſame, if they could do it with quiet and peace on all ſides. But yet to exhort them to it in ſuch time or place, or with ſuch order and circumſtances, of tribulation, affliction, or perſecution, that may fall upon them for the ſame; they think it a matter unreaſonable to be demanded, and themſelves very excuſable, both before God and man, for refuſing it. But this excuſe, dear brother, is no better than the foregoing, of pretended difficulties; becauſe it ſtands upon a falſe ground, as alſo upon an unjuſt illation or conſequence forced upon that ground. The ground is this, that a man may live virtuouſly, and ſerve God truly, with all worldy eaſe, and without any affliction or perſecution, which is falſe. For altho' external contradictions and perſecutions, are more in one time, than in another, more in this place, than in that; yet there cannot be any time or place without ſome, both external and internal. Which altho', as I have ſhew'd before, in reſpect of the manifold helps and conſolations ſent from God to counterpoiſe

New ſhifts to avoid reſolution.

poiſe them, ſeem not heavy nor unpleaſant to the godly; yet they are in themſelves both great and weighty, as would appear if they fell upon the wicked and impatient. Secondly, the illation and conſequence made upon this ground, is unjuſt; for it alleges tribulation, as a ſufficient reaſon to abandon God's ſervice, which God himſelf has ordain'd for a means to the contrary effect: that is, to draw men thereby to his ſervice, and from the ſervice of the world. For the better clearing whereof, the matter being of very great importance, I will handle in this chapter, theſe four enſuing points. Firſt, whether it be ordinary for all that muſt be ſaved, to ſuffer ſome kind of perſecution, tribulation, or affliction: that is, whether this be appointed an ordinary, or uſual means in this life for man's ſalvation. Secondly, what are the cauſes why God, loving us as he does, would chooſe and appoint theſe ſharp means of our ſalvation. Thirdly, what principal reaſons of comfort a man may have in his tribulations and afflictions. Fourthly, what is required at his hands in that ſtate. Which four points being declared, I doubt not, but great light will appear in this whole matter, which ſeems to fleſh and blood to be ſo full of darkneſs and impoſſibilities.

Four points to be handled in this chapter.

SECT. I.

Whether all good men muſt ſuffer tribulation, or no?

AND touching the firſt, there needs little proof, becauſe Chriſt himſelf has affirm'd to his Diſciples, and by them to all his other ſervants: In the world you ſhall ſuſtain affliction. And in another place: *In your patience ſhall you poſſeſs your ſouls:* that is to ſay, by ſuffering patiently the adverſities that will be laid upon you. Which St. *Paul* yet utters more plainly when he ſays: *All they that will live godly in* JESUS CHRIST

John 26.

Luke 11.

2 *Tit.* 3.

ſhall ſuffer perſecution. If all, then, none can be excepted. And to ſignify yet further, the neceſſity of this matter, both St. *Paul* and *Barnabas* alſo did teach, as St. *Luke* reports, *That by many tribulations we muſt enter into the kingdom of God:* uſing the word *Oportet*, which ſignifies a certain neceſſity. And Chriſt himſelf yet more plainly reveals this ſecret, when he ſays to St. *John* the Evangeliſt: *I, whom I love, do rebuke and chaſtiſe:* And St. *Paul* yet more particularly to the *Hebrews:* out of the third book of *Proverbs* ſays, *For whom our Lord loves he chaſtiſes: and he ſcourges every child that he receives.* And the ſame Apoſtle urges this matter ſo far in that place, that he affirms plainly all thoſe to be baſtards, and no children of God, who are not afflicted by him in this life. The ſame poſition he holds to *Timothy:* If we ſuffer with Chriſt, we ſhall reign with Chriſt, and not otherwiſe. Wherein alſo holy *David* agrees, when he ſays, *Many are the tribulations of the juſt.* So that this is a common mark or ſeal ſet upon them to be diſcern'd by.

Acts 14.

Apoc. 3.

Heb. 12.

2 *Tim.* 2.

Pſalm 33.

This verity, tho' not ſo much underſtood, and leſs conſider'd by worldly men, yet is every where in holy Scriptures, in divers manners utter'd, but all to one end. As namely, by that which our Saviour ſaid, He came not to bring peace, but the ſword into the world. Alſo by that of St. *Paul*, That no man can be crown'd, except he fight lawfully. And how can we fight, if we have no enemy to oppugne us? Chriſt ſignifies the ſame in the *Apocalypſe*, when he repeats ſo often, that heaven is only for him that conquers. The very ſame is ſignified by the ſhip whereinto Chriſt enter'd with his Diſciples, which was preſently toſs'd, as if it would have ſunk. This, I ſay, by all the ancient fathers expoſition, was a figure of the troubles and afflictions which all thoſe ſhould ſuffer who ſail in the ſame ſhip with Chriſt our Saviour. The ſame is proved, where it is ſaid in Scripture, *The life of man is a warfare upon earth. His life is repleniſh'd with many miſeries*, even by

I. Teſtimony of Scriptures.

Mat. 10.

2 *Tim.* 2.

Apoc. 2. & 3.

Mat. 8.

Job 7.

Job 14.

by the appointment of almighty God after man's fall. The ſame is ſhew'd, in that God has appointed every man to paſs through the pains of death before he comes to joy. In like manner by the infinite contradictions and tribulations, both within and without, left to man in this life. As for example, within are the rebellions of his concupiſcence, and other miſeries of his mind, wherewith he muſt continually make war, if he will ſave his ſoul. Without, are the world and the devil, which never ceaſe to aſſault him, now by fair means, now by foul; now by flattery, now by threats; now alluring by pleaſure and promotion, now terrifying by affliction and perſecution: againſt all which, the good Chriſtian muſt reſiſt manfully, or elſe he loſes the crown of his eternal ſalvation.

II. The example of Saints in the Old Teſtament.

The very ſame thing alſo may be ſhew'd by the examples of all the moſt renown'd Saints from the beginning, who were not only aſſaulted internally with the rebellion of their own fleſh: but alſo perſecuted and afflicted outwardly by divers adverſities, thereby to confirm more manifeſtly this deſign of almighty God over us. This we ſee in *Abel*, perſecuted and ſlain by his own brother, as ſoon as ever he began to ſerve God ſincerely. The ſame we ſee in *Abraham*, afflicted diverſly after he was once choſen by almighty God. All his children and poſterity that ſucceeded him in God's favour drank of the ſame cup: as *Iſaac*, *Jacob*, *Joſeph*, *Moſes*, and all the Prophets. Of which Prophets Chriſt himſelf gives teſtimony, how their blood was ſhed moſt cruelly by the world. The affliction alſo of *Job* is wonderful, ſeeing the Scripture affirms it to have come upon him by God's ſpecial appointment, he being a moſt juſt man. Wonderful alſo was the affliction of holy *Tobias*, who, among other calamities was ſtruck blind by the falling down of ſwallows dung into his eyes; of which the Angel *Raphel* told him afterwards: *Becauſe thou was acceptable to God, it was neceſſary that temptation ſhould prove thee.* Behold the neceſſity of afflictions to good

Gen. 4.

Gen. 22.

Mat. 23.

Tob. 2.

Tob. 12.

good men. I might add to this, the example of *David* and others; but that St. *Paul* gives a general teſtimony of all the Saints of the Old Teſtament, ſaying: That ſome were rack'd, ſome reproach'd, ſome whipp'd, ſome chain'd, ſome impriſon'd; others were ſtoned, cut in pieces, tempted, and ſlain with the ſword; ſome went about in hair-cloth, in skins of goats, in great need, preſs'd and afflicted; wandring, and hiding themſelves in wilderneſſes, in hills, in caves, and holes under ground; the world not being worthy of them. Of all which he pronounces this comfortable ſentence, to be noted by all, *not accepting redemption, that they might find a better reſurrection.* That is, God would not deliver them from theſe afflictions in this life, to the end, their reſurrection and reward in the life to come might be more glorious. So much of the Saints of the Old Teſtament. *Heb.* 11.

III. Saints of the New Teſtament.

But now in the New Teſtament, founded expreſly upon the Croſs, the matter is much more plain, and that with great reaſon. For if Chriſt could not go into his glory, but by ſuffering, as holy Scripture affirms, *Luke* 24. then by the moſt reaſonable rule of Chriſt, affirming *Luke* 6. that the ſervant has not privilege above his maſter, it muſt needs in reaſon follow; that all muſt drink of Chriſt's Cup, who are appointed to be partakers of his glory. And for proof hereof, look upon the deareſt friends that ever our Saviour had in this life, and ſee whether they had part thereof or no. Old *Simeon* pro- *Luke* 2. pheſied of his mother, and told her at the beginning: that the ſword of ſorrow ſhould pierce her heart: ſignifying thereby, the extream affliction that ſhe felt afterwards in the death of her ſon, and other miſeries heap'd upon her. Concerning the Apoſtles, it is evident, that beſides all their labours, wants, ſufferings, perſecutions and calamities, which were infinite, and in man's ſight intolerable, if we believe St. *Paul*'s relation of the ſame, beſides all this, I ſay, God would not be ſatisfied, except their blood alſo was ſpent in his ſervice. And

1 *Cor.* 4. 2 *Cor.* 4, 6, 11, 12. *Acts* 20. *Rom.* 8. *Job* 21.

ſo

so we see that he suffer'd none of them all to die naturally, or in their beds, but only St. *John* Evangelist, by a special privilege particularly granted to him from Christ; altho' if we consider what St. *John* also suffer'd in so long a life as he lived, being banish'd by *Domitian* to *Pathmos*; and at another time, cast into a tun of hot boiling oil at *Rome*, as *Tertullian* and St. *Hierom* do report, we shall see that his part also was no less than others in this cup of his master. Of which cup Christ himself foretold him and his brother *James*, that both of them should taste. I might here reckon up infinite other examples, but there is no necessity; for it may suffice, that Christ has given this general rule in the New Testament: *He that takes not his Cross and follows me, is not worthy of me.* By which is resolved plainly, that there is no salvation now to be had, but only for them that take, that is, bear willingly, their proper crosses and afflictions, and therewith do follow their captain, walking on with his Cross on his shoulders before them.

Tert. lib. de Præf. adv. hæret. c. 26. Hier. lib. cont. Jov.

Mat. 10.

An objection answer'd.

But here perhaps some man may say, if it be so, that no man can be saved, without a cross, that is, without affliction and tribulation; how do all those that live in peaceable times and places, where there is no persecution, no trouble, no affliction, or tribulation? to which I answer: first, that if there were any such time or place, the people living therein would be in very great danger, according to the saying of the Prophet, *In the labours of men they are not, and with men they shall not be scourged. Therefore has pride held them, they are cover'd with their iniquity and impiety, their impiety has proceeded as it were of fat.* Besides this, altho' such men should suffer nothing in this life, yet would they not escape all tribulation: for as St. *Augustine* proves at large, if they die in God's favour and free from mortal sin, they are to be saved by suffering the purging fire in the next world; according to the saying of St. *Paul*, that such as build not gold or silver upon the foundation

Psalm 72. In Psal. 73 & l. de vera & falsa pœnitent. c. 18.

1 Cor. 3.

foundation of faith, but wood, ſtraw, or ſtubble; ſhall receive detriment or damage thereof at the day of our Lord, to be reveal'd in fire. But yet by that fire they will be ſaved; and ſo not without ſuffering tribulation, yea, far greater than any in this life, as before out of many fathers we have alleged.

Secondly, I anſwer, that there is no time and place ſo void of tribulation, but that there is always a croſs to be found for them that will take it up. For there is ever, either poverty, ſickneſs, ſlander, enmity, injury, contradiction, or ſome other like affliction offer'd continually. For thoſe men are never wanting in the world, of whom the Prophet ſaid, *They that repay evil things for good, detracted from me, becauſe I follow'd goodneſs* At leaſt, there are always thoſe domeſtical enemies, of whom our Saviour Chriſt forewarns us: I mean, either kindred or friends, who commonly reſiſt us, if we begin once throughly to ſerve almighty God; or elſe our own diſorderly affections, which are the moſt perillous enemies of all others, becauſe they make war within ourſelves. Again, the temptations of the world and the devil, are always attacking us, and to reſiſt them, is much more difficult in time of peace and wealth, than in time of external affliction and perſecution. For theſe enemies are ſtronger in flattery than in force; which a holy father expreſſes by this parable: "The ſun and wind, ſays he, agreed "one day to try their reſpective ſtrength, in taking a "cloke from a traveller. And in the forenoon, the "wind uſed all the violence he could, to blow off the "the ſaid cloke, but the more he blew, the faſter ſtuck "the traveller's cloke, he gathering it more cloſely "about him. In the afternoon the Sun ſent forth his "charming beams, and by little and little ſo enter'd into "this man, that he forced him to yield, and to put off not "only his cloke, but alſo his coat. Whereby is proved, "ſays this father, that the allurements of pleaſure are "more ſtrong and harder to be reſiſted, than the violence "of

Pſalm 37.

Time of peace more dangerous than of perſecution

" of perſecution." And this is proved among other
2 *Reg.* 21. arguments, by the example of king *David*, who reſiſted eaſily many aſſaults of adverſity; but yet fell dangerouſly in time of proſperity. Whereby appears, that virtuous men have no leſs war in time of peace, than in time of perſecution. For when external perſecution ceaſes, they turn their fight againſt their inward paſſions, which oftentimes are more troubleſom than external enemies. So that there never wants occaſion of bearing the Croſs, and ſuffering affliction, to him that will accept of the ſame. And this may ſuffice for the firſt point, to prove that every man muſt enter into heaven by tribulation, as St. *Paul* ſays.

SECT. II.

The cauſes why God ſends afflictions to the godly.

TOUCHING the ſecond point, why God would have this to be ſo, it would be ſufficient to anſwer, that it pleaſed him beſt ſo, without ſeeking any further reaſon of his meaning herein: even as it pleaſed his divine majeſty, to abaſe his Son ſo much, as to ſend him into this world to ſuffer and die for us, and ſo to enter into his glory, whereas his divine power could have wrought our ſalvation by infinite other means, if it had pleaſed him, tho' no way was more excellent or convenient than this. Wherefore if we will needs ſeek a reaſon, why he would have all good men to ſuffer, and be vex'd in this life; this one might be ſufficient for all: that ſeeing we hope for ſo great a glory as we do, we ſhould labour a little firſt for the ſame, and ſo ſhew our ſelves worthy of God's favour, and of ſo high an exaltation. But becauſe it has pleaſed his divine majeſty, not only to manifeſt to us his will and determination for our ſuffering in this life, but alſo diverſ reaſons of his moſt holy purpoſe and pleaſure therein for our further encouragement, and conſolation of thoſ tha

that do ſuffer; I will in this place repeat briefly ſome of the ſame, to manifeſt his exceeding great love and fatherly care over us.

Increaſe of merit and glory.

The firſt cauſe then, and the moſt principal, is to increaſe thereby our merit in this life, and conſequently our glory in the life to come. For having appointed by his eternal wiſdom and juſtice, that none ſhall be crown'd there, but according to the meaſure of their fight here: the more and greater combats he gives, together with ſufficient grace to overcome them; the greater crown of glory he prepares for us at our reſurrection. St. *Paul* touches this cauſe in the words before alleged of the Saints of the Old Teſtament; to wit, That they received no redemption from their miſeries in this world, to the end they might find a better reſurrection in the world to come. Chriſt alſo meant this when he ſaid, Happy are they who ſuffer perſecution, for theirs is the kingdom of heaven: happy are you, when men ſpeak evil of you, and perſecute you, *&c.* Rejoice and be glad, I ſay, for your reward is great in heaven. Hereunto alſo appertain all thoſe promiſes of gaining life by loſing life; of receiving a hundred for one, and the like. Hence do proceed all thoſe large promiſes to virginity and chaſtity; and to ſuch as abandon all for the kingdom of heaven, to voluntary poverty, and to the renouncing of our own will by obedience. All which are great conflicts againſt the fleſh, world, and our own ſenſuality, and cannot be perform'd but by ſufferings and afflictions. Finally, St. *Paul* declares this matter fully, when he ſays: *Our tribulation which preſently is momentary, and light works above meaſure, exceedingly an eternal weight of glory in us.*

2 *Tim.* 2.
Apoc. 2.
Heb. 11.
Mat. 5.
Mat. 19.
Iſaiah 56.
1 *Cor.* 7.
Pſalm 67.
Mat. 19.
Luke 12.
2 *Cor.* 4.

Hatred of the world.

The ſecond cauſe why God appointed this, is to draw us thereby from the love of the world, which he holds for his profeſs'd enemy, as in the next chapter ſhall be ſhew'd at large. This cauſe St. *Paul* utters in theſe words, *Whilſt we are judged of our Lord, we are chaſtiſed that with this world we be not damn'd.* In like

1 *Cor.* 11.

A ſimilitude.

Luke 15. manner as a nurſe, who, to wean her child from the love of her milk, anoints her teat with aloes, or ſome other ſuch bitter thing: ſo our merciful Father, that would withdraw us from worldy delights, by which infinite men periſh daily, uſes to ſend tribulation, which of all other things has moſt force to work that effect: as we ſee in the example of the prodigal ſon, who could by no means be ſtay'd from his pleaſures, and brought home to his father, but only by affliction.

A medicine to cure our diſeaſes.

Thirdly, God uſes tribulation as a moſt preſent and ſovereign medicine to heal us of many diſeaſes, otherwiſe almoſt incurable. As firſt, of a certain blindneſs and careleſs negligence in our ſtate, contracted by wealth and proſperity. In which ſenſe, holy Scripture ſays: *Iſaiah* 28. *Vexation alone ſhall give underſtanding.* And the *Prov.* 29. wiſe man affirms, *Rod and rebuke gives wiſdom.* This *Tob.* 11. was ſhew'd in figure, when the ſight of *Tobias* was reſtored by the bitter gall of a fiſh. And it is manifeſt *Gen.* 4. *2 Mac.* 9. in *Nabuchodonoſor*, *Saul*, *Antiochus*, and *Manaſſes*, all *2Para.* 33 which came to ſee their own faults by tribulation, which they would never have done in time of proſperity. The like we read of the brethren of *Joſeph* who falling *Gen.* 42. into ſome affliction in *Ægypt*, preſently enter'd into their own conſcience, and ſaid, *Worthily do we ſuffer theſe things, becauſe we have ſinned againſt our brother.* And as tribulation brings this light whereby we ſee our own defects; ſo it helps greatly to remove and cure the ſame: wherein it may be well compared to the rod *Exod.* 17. of *Moſes*. For as that rod ſtriking the hard rocks *Deut.* 18. brought forth water, as the Scripture ſays: ſo this rod *Pſalm* 77. of affliction falling upon ſtony-hearted ſinners, mollifies them to contrition, and oftentimes brings forth floods of tears of repentance. Wherefore, *Sara* in the *Tob.* 3. book of *Tobias* ſays to almighty God: *Bleſſed is thy name O God of our fathers, who in the time of tribulation forgiveſt them their ſins that invocate thee.* And *Job* 22. for like effect, it is compared alſo to a file of iron, *Prov.* 7. *Eccleſ.* 95. which takes takes away the ruſt of the ſoul. In like manner,

manner, to a purge that drives out corrupt humours. And finally, to a goldſmith's forge, which conſumes away the refuſe metals, and refines the gold to its perfection. As God ſays to a ſinner, by *Iſaiah* the Prophet, *I will boil out thy droſs till it be pure, and will take away all thy ſin.* And again, by *Jeremiah*: *I will melt, and will try them.* This he meant of the fire of tribulation, whoſe property is according as the Scripture ſays, to purge and refine the Soul, as fire purges and refines gold in the furnace. For beſides the purging and removing of greater ſins, by conſideration and contrition, which tribulation works as has been * ſhew'd, it purges alſo the ruſt of infinite evil paſſions, appetites, and humours in man: as the humour of pride, of vain-glory, of choler, of delicate niceneſs, and a thouſand more which proſperity engenders in us.

Iſaiah 1. *Jere.* 9.

* See before Part I. Chap. I.

This God declares by the Prophet *Ezekiel*, ſaying *Set it upon hot burning coals empty, that the braſs thereof may wax hot and be melted: and let the filth thereof be melted in the midſt thereof, and let the ruſt thereof be conſumed.* This is alſo what *Eliu* one of *Job*'s friends means when he ſays, That God inſtructs a man by diſcipline or correction to the end he may turn him from the things that he has done, and deliver him from pride; which is underſtood of his ſinful acts. He adds a little after, the manner of his purgation, ſaying, His fleſh being conſumed by puniſhments, let him return again to the days of his youth. That is, all his fleſhly humours and paſſions being now conſumed by puniſhments and tribulations, let him begin to live again in ſuch purity of ſoul, as he did at the beginning of his youth, before he had contracted theſe evil humours and diſeaſes by proſperity.

Ezek. 24. *Job.* 33.

Neither is tribulation only a ſtrong medicine to heal ſin, to purge away the baſe and refuſe metals in us, of braſs, tin, iron, lead and droſs, as almighty God by *Ezekiel*, ſays; but alſo a moſt excellent preſervative againſt

A preſervative.

againſt ſin for the time to come, according as holy king *David* ſaid: *Thy diſcipline has corrected me unto the end.* That is to ſay, it has made me careful, and watchful not to commit ſin again, according to what the Scripture ſays in another place, *A grievous infirmity makes a ſober ſoul.* For which cauſe the Prophet *Jeremiah* calls tribulation, *Virgam vigilantem*; a watchful rod: that is, as St. *Jerom* expounds it, a rod that makes a man watchful. God ſignified the ſame, when he ſaid by *Hoſea* the Prophet, *I will hedge in thy way with thorns*; that is to ſay, I will ſo cloſe thy life on every ſide, with the remembrance and fear of affliction, that thou ſhalt not dare to tread awry, leſt thou treadeſt upon a thorn. All which holy *David* expreſſes of himſelf, in theſe words: Before I was humbled and brought low by affliction, I did ſin, and offend thee, O Lord, but after that time, I have kept thy commandments.

Pſalm 17. *Eccleſ.* 31. *Jere.* 1. *Hoſea* 2. *Pſalm* 18.

A prevention of future puniſhment.

Of this alſo appears yet another cauſe, why God afflicts his elect in this life; and that is, to prevent his juſtice upon them in the world to come: I mean that juſtice which otherwiſe remains to be executed upon every one after their departure hence, in that moſt grievous purging fire whereof I ſpoke before. Touching which, St. *Bernard* ſays thus: "Oh would to "God ſome man would now beforehand, provide "for my head abundance of water, and to my eyes "a fountain of tears; and ſo perchance the burning "fire ſhould take no hold, where running tears had "cleanſed before." And the reaſon of this is, as that holy man himſelf notes afterwards, becauſe God has ſaid by *Nahum* the Prophet: *There ſhall not riſe double tribulation, ---- I have afflicted thee, and I will afflict thee no more.* Of which tribulation of this grievous purging fire, read attentively, dear brother, that which has been alleged before at large out of St. *Auguſtine*, and other ancient fathers, in the firſt part of * this book, and thy heart will find whereat to tremble.

Bern. ſer. de 6. Tribulat. in fine. *Nahum* 1.

* Part I. Chap. IX.

Sixthly,

Sixthly, God ſends tribulation upon his ſervants, to examine and prove them thereby, whether they be faithful and conſtant or no: that is, to make themſelves and other men ſee and confeſs, how faithful or unfaithful they are. This in figure was ſignified, when *Iſaac* would touch his ſon *Jacob*, before he would bleſs him. And this the Scripture expreſſes plainly, when ſpeaking of the tribulations laid upon *Abraham*, it adds, God tempted *Abraham*, by theſe means to prove him. And *Moſes* ſaid to the people of *Iſrael*, Thou ſhalt remember how thy God led thee forty years about the deſert to afflict thee, and tempt thee; to the end it might appear what was in thy heart, whether thou wouldſt keep all his commandments or no. And again, a few chapters after, Your God and Lord does tempt you, to the end it may be manifeſt whether you love him or no, with all your heart and with all your ſoul. In which ſenſe alſo the Scripture ſays of *Ezekias*, after many praiſes given him, That God left him for a time to be tempted, that the thoughts of his heart might thereby be made manifeſt.

To prove us. *Gen.* 27. *Gen.* 22. *Deut.* 13. *Ibid.* 2 *Part* 32.

And that this is God's way of proceeding with all good men, king *David* ſhews in the perſon of all, when he ſays, Thou haſt proved us, O Lord, thou haſt examined us by fire; thou haſt laid tribulation upon our backs, and brought men upon our heads. And yet how well he liked this cup of tribulation, he ſignifies when he calls for more thereof in another place, ſaying, *Prove me, O Lord, and tempt me; burn my reins and my heart.* That is, try me by the way of tribulation and perſecution; ſearch out the ſecrets of my heart and reins; let the world ſee, whether I will ſtick to thee in adverſity or no. Thus ſaid that holy Prophet, knowing very well that which in another place the Holy Ghoſt declares: That as the furnace tries the potters veſſels, ſo tribulation tries men. For as the only ſound veſſels hold when they come to the furnace, and thoſe which are creazed break in pieces; ſo in

Pſalm 66. *Pſalm* 25. Tribulation tries. *Eccleſ.* 27.

time of tribulation and perſecution, only the virtuous ſtand, and the counterfeit betray themſelves, according to the ſaying of *CHRIST:* They depart from me in time of temptations.

Luke 8.

To make men run to God.

The ſeventh reaſon why God lays tribulation upon the virtuous is thereby to make them run to him for aid and help; even as the mother, to make her child love her more and run to her, procures the ſame to be made afraid and terrified by others. This God expreſſes plainly by the Prophet *Hoſea*, ſaying of them that he loved, *In the cords of* Adam *I will draw them in the bands of charity: and I will be to them as lifting up the yoke upon their necks.* By the ropes of *Adam* he means affliction, whereby he drew *Adam* to know himſelf; as alſo appears by that which he adds of the heavy yoke of tribulation, which he will lay upon the heads and faces of his ſervants, as chains of love, thereby to draw them to him. This chain had drawn *David* to him, when he ſaid, *Thou art my refuge from the tribulation.* As alſo thoſe of whom *Iſaiah* ſays, *Lord in diſtreſs they have ſought after thee.* Alſo thoſe of whom *David* ſaid, *Their infirmities were multiplied: after that they made haſte.* And God ſays generally of all good men, *In their tribulation early they will riſe up to me.* Wherefore holy king *David*, deſiring the good of certain men, and to win them to God, ſays in one of his *Pſalms*, *Fill their faces with ignominy, and they will ſeek thy name, O Lord.* And this is true, as I ſaid, in the elect and choſen ſervants of God. But in the reprobate, this rope draws not, this yoke holds not, nor does this chain of love win them to God; whereof God himſelf complains, ſaying, *In vain have I ſtruck your children, they have not received my diſcipline.* And again, the ſame Prophet ſays of them to God, *Thou has ſtruck them and they were not ſorry, thou haſt broken them and they refuſed to receive diſcipline; they have harden'd their faces more than the rock, and they would not return.*

Hoſea 11.

Pſalm 31.
Iſaiah 26.
Pſalm 15.

Hoſea 6.

Pſalm 82.

Tribulation helps not the reprobate.

Jere. 2.

Jere. 5.

From

From this follows an eighth reaſon, why God brings his ſervants into affliction; to wit, thereby to ſhew his power and love in delivering them. For as in this world a princely mind deſires nothing more than to have an occaſion whereby to ſhew his ability and good-will to his dear friend: ſo God almighty who has all occaſions in his own hands, and ſurpaſſes all his creatures together in greatneſs of love and nobility of mind, works purpoſely divers occaſions and opportunities, whereby to ſhew and exerciſe the ſame. So he brought the three children into the burning furnace, thereby to ſhew his power and love in delivering them. So he brought *Daniel* into the lions den; *Suſanna* to the point of death; *Job* into exceeding miſery; *Joſeph* into priſon; *Tobias* to blindneſs; thereby to ſhew his power and love in their deliverance. For this cauſe did *CHRIST* ſuffer the ſhip to be almoſt caſt away, before he would awake; and St. *Peter* to be almoſt under water before he would take him by the hand.

To manifeſt God's power and love in delivering.

Dan. 36. *Job* 1. 2, 15. *Gen.* 31. *Tob.* 2. 12. *Mat.* 8. *Mark* 14.

And beſides this reaſon, many other reaſons and moſt comfortable cauſes of God's dealing in this manner do appear. As firſt, that we being deliver'd from our afflictions, may thence take more joy and delight, than if we had never ſuffer'd the ſame. For as water is more grateful to the traveller, after a long drought; and a calm more pleaſant to paſſengers, after a troubleſom tempeſt: ſo is our delivery more ſweet after perſecution or tribulation, according to what Scripture ſays: The mercy of God is beautiful and pleaſant in time of tribulation. This alſo our Saviour ſignified, when he ſaid, *Your ſorrow ſhall be turn'd into joy.* That is, you ſhall rejoice, that ever you were ſorrowful. This *David* proved, when he ſaid, *Thy rod and thy ſtaff they have comforted me:* that is, I take great comfort that ever I was chaſtiſed with them. And again, *According to the multitude of my ſorrows in my heart thy conſolations have made my ſoul joyful:* that is, for

The joy of delverance. A ſimilitude.

Eccleſ. 35. *John* 16. *Pſalm* 22. *Pſalm* 93.

every ſorrow that I received in time of affliction, I receive now a conſolation after my deliverance. And *Pſalm* 30. again in another place, *I ſhall rejoice and be joyful in thy mercy:* and wherefore will he rejoice? it follows immediately, *Becauſe thou haſt reſpected my humility, thou haſt ſaved my ſoul out of neceſſities, neither haſt thou ſhut me up in the hands of the enemy, thou haſt ſet my feet in a large place.*

This then is one moſt gracious meaning of our loving and merciful Father in afflicting us for a time, to the end our joy may be the greater after our deliverance; as no doubt but it was in all thoſe whom I have named before, who were deliver'd by God's mercy: I mean, *Abraham*, *Joſeph*, *Daniel*, *Sidrach*, *Miſach* and *Abdenago*, *Suſanna*, *Job*, *Tobias*, *Peter*, and the reſt, who had more joy after their deliverance, than if they had never been in affliction at all. When *Judith* 6. 14. 16. *Judith* had deliver'd *Bethulia*, and return'd thither with *Holofernes* head, there was more hearty joy in that city, than ever there would have been, if it had not *Acts* 12. been in diſtreſs. When St. *Peter* was deliver'd out of priſon by the Angel, there was more joy for his deliverance in the church, than could have been, if he had never been in priſon at all.

Thankſgiving for deliverance

Out of this great joy reſults another effect of our tribulation, much pleaſing to God, and comfortable to our ſelves; and that is, a moſt hearty and earneſt thankſgiving to our Lord for our deliverance; ſuch as the Prophet uſed when he ſaid, after his deliverance: *Pſalm* 58. *But I will ſing thy ſtrength, and exalt thy mercy in the morning, becauſe thou art become my receiver and my refuge in the day of my tribulation.* Such hearty thanks and praiſe did the children of *Iſrael*, when they were paſs'd over the red ſea, yield to God for their deliverance, *Exodus* 15. in that notable ſong of theirs, which begins; *Let us ſing* 1 *Reg.* 2. *unto our Lord:* and is regiſtred by *Moſes* in *Exodus*. *Judic.* 5. From a like hearty effect, came alſo thoſe ſongs of *Judic.* 12. *Anna*, *Debora*, and *Judith*, moved thereunto by the remembrance

remembrance of their paſt afflictions. And finally, this is one of the chief things that God eſteems and deſires at our hands; as he teſtifies by the Prophet, ſaying: *Invocate me in the day of tribulation; I will deliver thee, and thou ſhalt glorify me.* *Pſalm* 49.

Beſides all theſe effects, God has yet further reaſon of laying perſecution upon us; as for example, to the end, that by ſuffering, and perceiving God's certain aſſiſtance and conſolation therein, we may come to be ſo hardy, bold, and conſtant in his ſervice, that nothing afterwards can diſmay us. Even as *Moſes*, altho' he was firſt afraid of the ſerpent that was made of his rod, and ſo fled away from it; yet afterwards, when he by God's command had once taken it up by the tail, he fear'd it no more. This the Prophet *David* expreſſes notably, when he ſays, *Our God is a refuge and ſtrength, a helper in tribulations, which have found us exceedingly. Therefore we will not fear when the earth ſhall be troubled, and mountains tranſported into the heart of the ſea.* What greater confidence can be imagined than this? Emboldning us in God's ſervice. *Exodus* 4. *Pſalm* 45.

Again, by perſecution and affliction, God brings his children to the exerciſe and perfect poſſeſſion of all the holy virtues belonging to a Chriſtian, both *Theological* and *Moral*. And as for *Theological* or divine virtues, which have God himſelf for their next and immediate object; it is evident, they being but three in number, to wit, *Faith*, *Hope*, and *Charity*, that all are exerciſed in tribulation more than otherwiſe. As for example: *Faith* is exerciſed by believing moſt aſſuredly the promiſes God has made of his help for our deliverance. *Hope* is exerciſed in conceiving, and aſſuring our ſelves of the rewards promiſed to them that ſuffer patiently. *Charity* is exerciſed in conſidering the love of CHRIST ſuffering for us, and thereby provokes the afflicted to ſuffer again for him. As to *Moral* virtues, tho' they have God alſo for their end, yet they have ſome other thing belonging to man's manners for their next and immediate object, but all finally referr'd to God, and The exerciſe of all virtues. *Faith.* *Hope.* *Charity.*

are

are exerciſed likewiſe principally in tribulation: as *Prudence* and *Temperance* in diſcreet and moderate bearing: *Fortitude*, in ſhewing ſtout courage for God: *Obedience*, in conforming our wills to the will of Chriſt: *Patience*, in not repining: *Humility*, in debaſing our ſelves in the ſight of God. And ſo likewiſe all other virtues belonging to a good Chriſtian, are ſtirr'd up, exerciſed, confirm'd, ſtrengthen'd, and eſtabliſh'd in man by tribulation, according to the ſaying of St. *Peter*. *But the God of all grace --- will perfect you, having ſuffer'd a little, and confirm and eſtabliſh you.*

1 *Peter* 5.

To make us like unto Chriſt.

Finally, God's meaning by laying perſecution and affliction upon us, is to make us perfect Chriſtians; that is to ſay, like *CHRIST* our Captain, whom the Prophet calls a man of ſorrows, and one that has taſted of all manner of infirmities; thereby to receive the more glory at his return to heaven, and to make more glorious all thoſe that will take part therein. To ſpeak in one word, God would make us by tribulation to become crucified Chriſtians, which is the moſt honourable title that can be given to a creature in heaven or earth. Crucified, I ſay, and mortified to the vanities of this world, to the fleſh, and to our own concupiſcence and carnal deſires; but quick and full of a lively ſpirit, in virtue, godlineſs, and devotion. This is the heavenly meaning of our ſovereign Lord and God, in ſending us perſecution, tribulation, and affliction, in reſpect whereof, one of *Job*'s friends doubts not to ſay, *Bleſſed is the man that is corrected of God.* And *CHRIST* himſelf yet more expreſly: *Happy are they who ſuffer perſecution.* If they be happy and bleſſed, then no doubt, the world which ſo much abhors all ſuffering is in the wrong. Then almighty God is but unthankfully dealt withal by many of his children, who repine at this happineſs beſtow'd upon them, whereas indeed they ſhould accept it with joy and thankſgiving. For proof whereof, I will now enter into the third point of this chapter, which is to examine what reaſons,

Iſaiah 53.

Crucified Chriſtians.

Job 3.

Mat. 5.

and

and cauſes there are, to induce us to this joyfulneſs and content in tribulation.

SECT. III.

Divers reaſons, why tribulations ſhould be received joyfully by us, when they come.

FIRST of all, for proof of this third point, to to wit, that we ought to rejoice in tribulations, the reaſons and cauſes before alleged of almighty God's merciful and fatherly meaning, in ſending them to us, ſhould be ſufficient to comfort and content any Chriſtian who takes delight in God's holy providence and love towards him. For, if God ſends afflictions for the increaſe of our glory in the life to come, to draw us from the infection of the world, to open our eyes, and cure our diſeaſes, to preſerve our ſouls from ſin, to prevent the pains and puniſhments in the world to come, to prove and try us, to make us run to him, to exhilerate us with our deliverance, to give us occaſion of the exerciſe of all virtues, to make us like *CHRIST* our Captain, as has been ſhew'd in the former point; who can be juſtly diſpleaſed therewith, but ſuch as are enemies to their own eternal welfare? We ſee that for the obtaining of bodily health, we are content, not only to admit many bitter and unpleaſant medicines, but alſo, if need require to yield willingly ſome part of our blood to be taken from us. And how much more willingly, ſhould we do this for the eternal health and ſalvation of our ſouls? But now further: if this medicine has ſo many more commodities beſides, as has been declared; if it ſerves here for the puniſhment, due otherwiſe to our ſins, in far greater quantity and rigour of juſtice in the next world; if it makes a trial of our ſtate, and draws us to God; if it procures God's love towards us; yields matter of joy by our deliverance; The benefits of ſuffering.

rance; provokes us to thankfulneſs; emboldens and ſtrengthens us in his ſervice; finally, if it furniſhes us with all virtues, and makes us like *CHRIST* himſelf crucified: then there is ſingular great cauſe why we ſhould take comfort and conſolation therein. For to come near, and to be like our Maſter and Saviour, is the greateſt dignity and pre-eminence that can be imagined. And laſtly, if God's eternal wiſdom has ſo ordain'd and appointed, that this ſhall be the ordinary means of his ſervant's ſalvation; the badge and livery of his Son; the highway to heaven under the ſtandard of his Croſs: then we ought not to abhor theſe means, to refuſe this livery, to fly this way; but rather with St. *Peter* and St. *John*, to eſteem it a great dignity to be made worthy of the moſt bleſſed participation thereof. We ſee in this world, that to wear the colours of the prince, is thought a prerogative among courtiers; but to wear the robe or crown it ſelf is too great a dignity for any inferior ſubject to receive: yet *CHRIST* our Lord and King is content to impart both the one and the other to us. And how then ought we to accept thereof, if we are grateful or wiſe?

Acts 5. A compariſon.

Special conſiderations of comfort in affliction.

God's providence and his love.

Mat. 10.

John 18.

Theſe reaſons, as I have ſaid, might be ſufficient to comfort and rejoice all thoſe that are ſo happy as to be call'd to ſuffer affliction and tribulation for Chriſt's cauſe. But yet there are ſome more particular conſiderations beſides. Whereof the firſt and moſt principal is, that this cup of perſecution and affliction comes not to Chriſtians, by chance or caſualty, or by any certain general direction of Stars and Planets, but by the ſpecial providence and peculiar diſpoſition of God, as our Saviour *CHRIST* ſhews at large in St. *Matthew*'s Goſpel. That is to ſay, this heavenly medicine or potion is made and prepared for us by the very hand and finger of almighty God himſelf. Which *CHRIST* ſignifies expreſly, when he ſaid to his Diſciples, as it were in anger, ſhall I not drink the cup which my Father has given to me? That is, ſince my own Father has temper'd

temper'd a potion for me, ſhall I not drink it? as if he would ſay it were too much ingratitude. Secondly, is to be noted, that the very ſame hand of God, which temper'd the cup for *CHRIST*, who was his own Son, has alſo done the ſame for us; according to *CHRIST*'s ſaying, *You ſhall drink of my cup*: to wit, of the ſame cup which my Father has temper'd for me. Hence it follows, that with what hearty love almighty God temper'd this cup for his own moſt dearly beloved Son, with the ſame he has temper'd it alſo for us; that is, altogether for our good and his glory. Thirdly, it is to be conſider'd, that this cup is temper'd with ſuch ſpecial care, as *CHRIST* ſays, that what trouble or danger ſoever it may ſeem to work, yet ſhall not one hair of our head periſh by the ſame. Nay further it is to be noted, that which the Prophet ſaid, *Thou wilt feed us with the bread of tears, and give us drink with tears in meaſure*; that is, the cup of tears and tribulation ſhall be ſo temper'd in meaſure by our heavenly phyſician, that no man ſhall have above his ſtrength. The doſe of *Aloes*, and other bitter ingredients, ſhall be qualified with *Manna*, and ſufficient ſweetneſs of heavenly conſolation. *God is faithful*, ſays St. *Paul*, *who will not ſuffer you to be tempted above that which you are able.* This is a point of ſingular comfort, and ought always to be in our remembrance.

Mat. 10.

Pſalm 79.

2 *Cor.* 10.

All tribulations meaſured unto us by Chriſt.

Beſides this, we muſt conſider, that the appointing and tempering of this cup being now in the hands of *CHRIST* our Saviour, by the full commiſſion granted him from his Father, and he having learn'd by his own ſuffering, as St. *Paul* notes, what it is to ſuffer in fleſh and blood; we may be ſure that he will not lay upon us more than we can bear. For, as if a man had a father or brother that was a moſt skilful phyſician, and ſhould receive a purge from them; he might be ſure it would never hurt him, how diſagreeable ſoever it might appear. So much and more may we be aſſured of this potion of tribulation miniſter'd to us by the

Mat. 28. *Heb.* 5.

A comfortable comperiſon.

Heb. 12. the hand of *CHRIST*, howſoever, as St. *Paul* ſays, it ſeems to us unpleaſant for the preſent.

God's meaſure of tribulation goes according to the meaſure of his love.

But above all other comfortable thoughts, this is the greateſt and moſt full of conſolation, to conſider that he divides this cup only out of love, as he himſelf proteſts, and St. *Paul* proves. That is, he gives out portions of his Croſs, the richeſt jewel that he makes account of, as worldly princes do their treaſure, to none but their choſen and ſelect friends; and among them alſo not equally to each man, but to every one a meaſure, according to the meaſure of good-will and ſpecial affection, wherewith he loves them. This is evident by the foregoing examples, of his deareſt friends moſt of all afflicted in this life: that is to ſay, they received greateſt portions of his treaſure, becauſe his love and good-will was greateſt towards them. This alſo may be ſeen manifeſtly in the example of St. *Paul*, of whom, after that Chriſt had ſaid to *Ananias*: He is a choſen veſſel to me; he gives immediately the reaſon thereof: *For I will ſhew him how great things he muſt ſuffer for my name.* Lo here, becauſe he was a choſen veſſel, therefore he muſt ſuffer great matters for Chriſt. Does not then the meaſure of his ſuffering go according to the meaſure of God's love for us? ſurely St. *Peter* knew well how the matter went, and therefore he writes thus: If you living well, do ſuffer with patience, this is a grace, or privilege, before God. And again: *If you be reviled in the name of Chriſt, you are happy; becauſe that which is of the honour, glory, and virtue of God, and the ſpirit which is his ſhall reſt upon you.*

Apoc. 3.
Heb. 12.
Acts 9.
1 *Peter* 2.
1 *Peter* 4.

The great dignity of ſuffering.

Can there poſſibly be any greater reward promiſed to man, or any more excellent dignity, than to be made partaker of the honour, glory, and power of Jeſus Chriſt? is it a wonder now, if Chriſt ſaid, That you are happy when men revile and perſecute you? is it marvel if he ſaid, Rejoice and triumph in that day? is it wonderful, if St. *Paul* ſaid, That he took great pleaſure, and did glory in his infirmities or afflictions, in his

Mat. 5.
Luke 6.
2 *Cor.* 12.

his reproaches, in his neceſſities, in his perſecutions, in his diſtreſſes for Chriſt? is it marvel, if St. *Peter* and St. *John*, being reproach'd and beaten at the judgment-ſeat of the *Jews*, went away rejoicing that they were eſteem'd worthy to ſuffer contumely for the name of Jeſus? is it marvel, if St. *Paul* accounted this ſuch a high privilege given to the *Philippians*, when he ſaid, *To you it is given for Chriſt, not only that you believe in him, but alſo that you ſuffer for him, having the ſame combat like as you have ſeen in me, and now have heard of me?* all this is no marvel, I ſay, ſeeing that ſuffering with Chriſt, and bearing the Croſs with Chriſt, is as great a preferment in the court of heaven, as it would be in an earthly court for the prince to take off his own garment, and put it on the back of one of his ſervants.

Acts 5.

Phil. 1.

Now from this follows another conſequence, of ſingular conſolation in time of affliction: and it is, that tribulation, eſpecially when grace is alſo given to bear it patiently, is a great conjecture of our predeſtination to eternal life: and all the arguments we have uſed, inſinuate this; as on the contrary, to live in continual proſperity, is a dreadful ſign of everlaſting reprobation. This point is marvelouſly proved by St. *Paul* to the *Hebrews*, and greatly urged. And Chriſt ſignifies this plainly in St. *Luke*, when he ſays, *Bleſſed are you that now do weep: becauſe you ſhall laugh.* And on the other ſide: *Wo be to you that now do laugh, becauſe you ſhall mourn and weep.* And yet, the ſaying of *Abraham* to the rich man in hell, or rather Chriſt's words parabolically attributed to *Abraham*, confirms this matter more vehemently than all this. For he ſays to the rich man who complains of his torments, *Son, remember that thou didſt receive good things in thy life, and* Lazarus *likewiſe evil, but now he is comforted, and thou art tormented.* He does not ſay, as St. *Bernard* well notes, *Rapuiſti*, thou didſt take by violence, but *Recepiſti*, thou didſt receive. And yet, this is now objected

Tribulation a ſign of predeſtination.

Heb. 12.

Luke 6.

Luke 16.

objected againſt him for a cauſe of his torment and rejection: not becauſe the very enjoying of proſperity or riches is a ſufficient cauſe of damnation in it ſelf; nor was it in this glutton: for it is alleged in the Goſpel before, that he would give nothing to *Lazarus*: but it is an evil and fearful ſign of reprobation to live ſtill in proſperity; as on the contrary, it is, of predeſtination to be much exerciſed in tribulation. Holy *David* handles this matter in divers places. And after long ſearch, and much admiration, his concluſion concerning wicked mens proſpering above others in the world, is this: *But yet for guiles thou haſt put it to them: thou haſt caſt them down whilſt they were elevated.* As if he ſhould ſay, the proſperity of ſinners ſeems to be a ſnare ſet by you, O Lord, to entangle them; for by thus exalting them you have more effectually wrought their ruin, throwing them down by a ſentence of everlaſting damnation.

Pſalm 73.

Com. in Job. A compariſon of St. *Greg.* 3 *Reg.* 6.

This is illuſtrated by a compaiſon of St. *Gregory's*. He ſays, the oxen appointed to the ſlaughter, are let looſe to feed at their pleaſure, and the other kept under daily labour of the yoke, and ſo it fares with evil and good men. To conclude, the ſtones that muſt ſerve for the glorious temple of *Solomon*, were hew'd, beaten, and poliſh'd without the Church, at the quarry-ſide, that no ſtroke of hammer might be heard within the temple. St. *Peter* ſays, That the virtuous are choſen ſtones, to be placed in the ſpiritual building of God in heaven, where there is no beating, no ſorrow, no tribulation. Here then in this life we muſt be poliſh'd, hew'd, and made fit for that glorious temple: here, I ſay, in the quarry of this world; here we muſt be fined, here we muſt feel the blow of the hammer, and be moſt glad when we hear or feel the ſame: becauſe it is a ſign of our election to that glorious houſe of God's eternal manſion.

1 *Peter* 2.

Apoc. 21.

Tribulation brings the company of God himſelf.

Beſides this matter of predeſtination and election, there is yet another thing of no ſmall comfort to the godly

godly when afflicted, founded on the words of almighty God: *I am with him in tribulation.* Whereby is promiſed the company of God himſelf in affliction and perſecution. This is a ſingular motive, ſays St. *Bernard*, to ſtir men up to embrace tribulation, ſeeing that even in this world, men venture to do many hard and difficult things for the ſake of company. *Joſeph* was carried captive into *Ægypt*, and God went down with him as the Scripture ſays; yea, even more than that, it is ſaid, that he went into the dungeon, and was in chains with him. *Sidrac*, *Miſach*, and *Abdenago* were caſt into a burning furnace, and preſently there was a fourth ſeen that did bear them company; of whom *Nabuchodonoſor* ſays thus, Did we not put three men only bound into the fire? and his ſervant anſwer'd, Yea, ſurely Sir: but behold ſays he, I ſee four men unbound walking in the midſt of the fire; and the ſhape of the fourth is like the ſon of God. Chriſt reſtored, as he paſs'd by, a certain beggar to his ſight who had been blind from his nativity: for which thing the man being ſoon after call'd in queſtion, and ſpeaking ſomewhat in the praiſe of Chriſt for the benefit received, he was caſt out of the ſynagogue by the Phariſees. Which Chriſt hearing, ſought him out preſently, and comforting his heart, beſtow'd upon him the light of mind, of much more importance than that of the body given to him before. By this and the like examples it appears, that a man is no ſooner in affliction and tribulation for juſtice-ſake, but preſently Chriſt is at hand to bear him company: and if his eyes were open'd as the eyes of *Eliſeus* Diſciple were, to ſee his companions, the troops of Angels I mean, which attend upon their Lord in this his viſitation; no doubt but his heart, would be greatly comforted therewith.

Pſalm 90.

Gen. 37.

Sap. 10.

Dan. 3.

John 9.

Note this example.

2 *Reg.* 16.

But that which the eye cannot ſee, the ſoul feels; that is, ſhe feels the aſſurance of God's grace in the very depth of all tribulations. This he has promiſed again and again, this he has ſworn, and this he performs

The aſſiſtance of God's grace in tribulation

moſt faithfully to all thoſe that ſuffer meekly for his name. This St. *Paul* moſt certainly aſſured himſelf of, when he ſaid, That he did glory in all his infirmities and tribulations, to the end that the virtue of Chriſt might dwell in him: that is to ſay, that Chriſt ſhould aſſiſt him more abundantly with his grace; for when I am moſt in infirmity, then am I moſt ſtrong, ſays he. That is, the more tribulations and afflictions are laid upon me, the more potent is the aid of Chriſt's grace unto me. And therefore the ſame Apoſtle writes thus of himſelf, and of all the other Apoſtles together: *In all things we ſuffer tribulation: but are not in diſtreſs, we want but are not deſtitute, we ſuffer perſecution but are not forſaken: we are caſt down but we periſh not.* This then ought to be a moſt ſure and ſecure ſtaff in the hands of all afflicted Chriſtians, that whatſoever befalls them, death or life, yet the grace of almighty God will never fail to ſupport, and protect them: for that ſaying of St. *Auguſtine*, ſo often repeated by him in his works, that God never forſakes any man, except he be rejected and forſaken by man firſt, is moſt true and certain.

2 *Cor.* 4.

Ser. 8. *D. Temp. & de nat. & gr. cap.* 16.

Short time of ſuffering and great reward.

For the laſt reaſon of comfort in affliction, I will join two things together of great force and efficacy in this matter. The firſt whereof is, the expectation of reward; the other is the ſhortneſs of time wherein we have to ſuffer. Both are touched by St. *Paul* in one ſentence, when he ſays, That a little, and momentary tribulation in this world, works an eternal weight of glory in the height of heaven. By momentary he ſhews the little time we have to ſuffer; and by eternal weight of glory, he expreſſes the incomprehenſible greatneſs of the reward prepared in heaven for recompence of that ſuffering. Chriſt alſo joins both theſe comforts together, when he ſays, *Behold, I come quickly, and my reward is with me.* In his promiſing *to come quickly*, he ſignifies that our tribulation

2 *Cor.* 4.

Apoc. 22.

bulation will not laſt long; and by ſaying that *he brings his reward with him*, he aſſures us, that he will not come empty handed, but ready furniſh'd, to recompence our labour throughly. And what greater means of encouragement, dear brother, could he uſe than this? if a man did bear a very heavy burden, yet if he was ſure to be well paid for his labour, and that he had but a little way to carry it, he would ſtrain himſelf to go through to his way's end, rather than by ſparing ſo ſhort a labour, to loſe ſo large and ſo preſent a reward. This is our Lord's moſt merciful dealing with us, to comfort us in our afflictions, and to animate us to hold out manfully for a time, tho' for the preſent the weight ſeem heavy on our ſhoulders. The coming of our Lord is even at hand, and the Judge is even before the gates, who will refreſh us, and wipe away all our tears, and place us in his kingdom to reap joy without end. And then we ſhall find the ſaying of holy St. *Paul* to be true, *That the paſſions of this time, are not condign to the glory to come, that ſhall be reveal'd in us.* That is to ſay: whatſoever we can ſuffer is this world is but a ſmall price, to purchaſe that eternal weight of glory we hope to enjoy in heaven. Which thought alone, ought to be a ſufficient comfort to us, amidſt whatſoever tribulation and afflictions.

A compariſon.

James 5. *Mat.* 11. *Apoc.* 7. *Gal.* 6. *Rom.* 8.

SECT. IV.

How we muſt behave our ſelves in time of tribulation.

HAVING thus declared the firſt three points ſet down before, there remains only to ſay a word or two of the fourth; which is, what we have to do for our parts in time of perſecution and affliction, to reap ſolid fruit from them. And this might be diſpatch'd in one word, ſaying only that we are to conform our ſelves to the holy will and pious meaning of almighty

God, of which we ſpoke before when we ſhew'd the reaſons for which he permits us to be afflicted. But yet for a more eaſy and better remembrance of the ſame, I will briefly run over the principal advertiſements, which ſpiritual men give, concerning this matter.

To rejoice. And firſt of all, it cannot be denied, but that we ſhould endeavour to aſpire to that high perfection, whereof our Saviour ſpeaks, and whereunto he exhorts
Luke 6. us, when he ſays, *Be glad and rejoice* in your adverſities: but yet, if our corrupt and lumpiſh nature will not permit us to arrive to this ſo great perfection; we ought at leaſt to perform that which the Apoſtle ſo
James 1. expreſly commands, when he ſays, *Eſteem it, my brethren all joy, when you ſhall fall into divers temptations*; that is, if we cannot rejoice at it indeed, yet we ought to think it a matter in it ſelf worthy of rejoicing; reprehending our ſelves, becauſe we cannot reach it. And if we cannot mount thus high neither, as indeed we ought to do, yet in all afflictions we ought to remember what
Heb. 10. another Apoſtle ſays, *Patience is neceſſary for you, that doing the will of God you may receive the promiſe.*

To come to God by fervent prayer. Secondly, we ought to do as the Apoſtles did, when they were in the moſt terrible tempeſt at ſea, Chriſt being with them, but yet aſleep. That is, we muſt go
Mat. 8. and awake him; we muſt cry out to him with the Pro-
Pſalm 43. phet: *Why ſleepeſt thou O Lord, ariſe, and expel us not to the end?* this awakening of Chriſt, pleaſes him wonderfully, as has been ſhew'd before; but eſpecially if it be done with that aſſured confidence of true
Mark 4. affectionate children, wherewith St. *Mark* deſcribes the Apoſtles to have awaken'd Chriſt. For the words are theſe: *Maſter, does it not appertain to thee, that we periſh?* as if he would ſay, are not we thy Diſciples and Servants? art not thou our Lord and Maſter? is not the cauſe thine? is not all our truſt and hope in thee? how chances it then that thou ſleep'ſt and ſuffer'ſt us to be thus toſs'd and tumbled, as if we belonged not to thee? With this zeal and affection pray'd holy

Iſaiah,

Iſaiah, when he ſaid, Attend, O Lord, from heaven; look hither from the holy habitation of thy glory: where is thy zeal? where is thy fortitude? where is the multitude of thy merciful bowels? have they ſhut themſelves up now towards us? thou art our Father; *Abraham* has not known us, and *Iſrael* has been ignorant of us; thou art our Father, O Lord, turn thy ſelf about for thy ſervant's ſake, for the love of the tribe of thy inheritance. Thus, I ſay, we muſt call upon God; thus we muſt awake him, when he ſeems to ſleep in our miſeries; with earneſt, with devout, with continual prayer, always having in our mind that moſt comfortable parable of Chriſt, wherein he ſays, That if we ſhould come to our neighbour's door, and knock at midnight to borrow ſome bread, when he and his children are in bed, and moſt loth to riſe; yet if we perſevere in asking and ſtill beating at the door, tho' he were not our friend, he would riſe at length and give us our demand; thereby at leaſt to be rid of our importunity. And how much more will God do this, ſays Chriſt, who both loves us, and protects us moſt mercifully! *Iſaiah* 63. *Luke* 11.

But yet here is one thing to be noted in this matter; and that is, that Chriſt ſuffer'd the ſhip almoſt to be cover'd with waves, as the Evangeliſt ſays, before he would awake; thereby to ſignify that the meaſure of temptations is to be left only to himſelf. It is ſufficient for us to reſt upon the Apoſtle's words: *God is faithful, who will not ſuffer you to be tempted above that which you are able.* We muſt not examine, or miſtruſt his doings; we muſt not inquire why he does this; or why he ſuffers that; or how long he will permit theſe evils to reign: God is a great God in all his doings; and when he ſends tribulation, he ſends a great deal together, to the end he may ſhew his great power in delivering us, and recompence it with great meaſure of comfort. His temptations oftentimes go very deep, thereby to try the very hearts and reins of men. He went far with *Elias*, when

An important note. *Mat.* 8.

Heb. 10. God permits temptations to grow great before he remedies them.

when he cauſed him to fly into a mountain, and there
3 *Reg.* 19. deſirous of death, to ſay, They have kill'd all thy Prophets, O Lord, and I am left alone, and now they ſeek to kill me alſo. He went far with *David*, when
Pſalm 30. he made him cry out, *I have ſaid in the exceſs of my mind, I am caſt away from the ſight of thy eyes.* God went far with the Apoſtles, when he forced one of them to
2 *Cor.* 1. write, *We will not have you ignorant, brethren, concerning our tribulation which happen'd in* Aſia, *that we were preſs'd above meaſure, above our power, ſo that it was tedious unto us even to live.* But yet above all others, he went furtheſt with his own dear Son, when he conſtrain'd him to utter thoſe piteous and moſt
Mat. 27. lamentable words upon the Croſs: *My God, my God, why haſt thou forſaken me?* Who can now complain of any proof or temptation whatſoever laid upon him, ſeeing God would go ſo far with his own dear and only Son?

Magnanimity with a ſtrong faith.

Hence then enſues the third thing neceſſary for us in tribulation: which is magnanimity grounded upon a ſtrong and invincible faith of God's aſſiſtance, and of our final deliverance, how long ſoever he delays the matter, and how terrible ſoever the ſtorm ſeems for the time. This God requires at our hands as may be ſeen by the examples of his diſciples, who cried not,
Mat. 8. *We periſh*, before the waves had cover'd the ſhip, as
Luke 8. St. *Matthew* writes: And yet Chriſt ſaid to them, Where is your faith? St. *Peter* alſo was not afraid till he was almoſt under water, as the ſame Evangeliſt re-
Mat. 14. cords; and yet Chriſt reprehended him, ſaying, *O thou of little faith, why didſt thou doubt?* What then muſt we do in this caſe, dear brother? Surely, we muſt put on that magnanimous faith of valiant king *David*, who upon the moſt aſſured truſt he had of
Pſalm 17. God's aſſiſtance, ſaid. In the help of my God I will go over a wall. Of which invincible faith, St. *Paul*
Phil. 4. was alſo, when he ſaid, I can do all things in him that comforts, and ſtrengthens me. Nothing is impoſſible,

poſſible, nothing is too hard for me, with his aſſiſtance. We muſt be, as the Scripture ſays, like a bold and confident lion, which is without terror; that is, we muſt not be aſtoniſh'd at any tempeſt, or any adverſity; we muſt ſay with the Prophet *David*, who was experienced in theſe matters: *I will not fear thouſands of people compaſſing me.* If I ſhould walk amidſt the ſhadows of death, I will not fear. If whole armies ſhould ſtand againſt me, yet my heart ſhould not tremble. My hope is in God, and therefore I will not fear what man can do to me. God is my aid, and I will not fear what fleſh can do to me. God is my helper and my protector, and therefore I will deſpiſe and contemn my enemies. And another Prophet in like ſenſe, *Behold, God is my Saviour, I will do confidently, and will not fear.* Theſe were the ſpeeches of holy Prophets, of holy Saints, of men that knew well what they ſaid, and had often taſted of affliction themſelves; and therefore could ſay by their own experience, how infallible God's aſſiſtance is therein.

Prov. 28. *Pſalm* 3. *Pſalm* 21. *Pſalm* 26. *Pſalm* 55. *Pſal.* 117. *Iſaiah* 12.

To this ſupreme courage, magnanimity, and Chriſtian fortitude, the Scripture exhorts us, when it ſays, *If the ſpirit of him that has power aſcend upon thee, leave not thy place.* And again, another Scripture ſays, *Unto death ſtrive for juſtice, and God will overthrow thy enemies for thee.* And Chriſt himſelf yet more effectually recommends this matter, in theſe words: *I ſay to you, my friends, be not afraid of them that kill the body, and after this have no more to do.* And St. *Peter* adds further, *If you ſuffer for juſtice, bleſſed are you. And the fear of them fear ye not, and be not troubled.* That is, do not only not fear them, but do not ſo much as be troubled for all that fleſh and blood can do againſt you, when you ſtand in a good cauſe.

Chriſtian fortitude. *Eccleſ.* 10. *Eccleſ.* 4. *Luke* 12. 1 *Peter* 3.

Chriſt goes further in the *Apocalypſe* and uſes marvelous ſpeeches to entice us to this fortitude. For thus he ſpeaks: He that has an ear to hear, let him hear what the ſpirit ſays unto the Churches. To him that

Chriſt's exhortation to magnanimity.

Apoc. 2. shall conquer, I will give to eat of the tree of life, which is in the paradiſe of my God. This ſays the firſt and the laſt, he that was dead, and now is alive: I know thy tribulation, thy poverty; but thou art rich indeed, and art blaſphemed by thoſe that ſay they are true *Iſraelites*, and are not; but are rather the ſynagogue of *Sathan*. Fear nothing of that which thou art to ſuffer; behold the devil will cauſe ſome of you to be thruſt into priſon, to the end you may be tempted, and you ſhall have tribulation for ten * days. But be faithful unto death, and I will give thee a crown of life. He that has an ear to hear, let him hear what the ſpirit ſays to the Churches. He that ſhall overcome, ſhall not be hurt by the ſecond death. And he that ſhall overcome, and ſhall keep my works to the end, I will give him authority over nations, even as I have received it from my Father; and I will give him, beſides the morning Star. He that ſhall overcome, ſhall be apparell'd in white garments, and I will not blot his name out of the book of life, but will confeſs his name before my Father, and before his Angels. Behold, I come quickly; hold faſt what thou haſt, leſt another man receive thy crown. He that ſhall conquer, I will make him a pillar in the temple of my God, and he ſhall never go forth any more; and I will write upon him the name of my God, and the name of the city of my God, which is new *Jeruſalem*. He that ſhall conquer, I will give him, to ſit with me in my throne, even as I have conquer'd, and do ſit with my Father in his throne.

*Thoſe ten days ſome think to have been the ten general perſecutions within the firſt 300 years after Chriſt.

Chap 3.

Apoc. 21. Hitherto are the words of Chriſt to St. *John*. And in the end of the ſame book, after he had deſcribed the joys and glory of heaven at large, he concludes thus: *And he that ſate on the throne, ſaid --- Write, becauſe theſe words are moſt faithful and true --- He that ſhall conquer ſhall poſſeſs theſe things, and I will be his God, and he ſhall be my ſon. But to the fearful and incredulous*, &c. *Their part ſhall be in the pool burning with fire and brimſtone, which is the ſecond death.*

A terrible threat to them that fear perſecution.

Here

Here now we ſee both allurements and threats; both good and evil, life and death; the joys of heaven, and the burning lake of hell propoſed unto us. We may ſtretch out our hands to which we will. If we fight and conquer, as by God's grace we may, then we are to enjoy the promiſes laid down before. If we ſhew our ſelves either unbelieving in theſe promiſes, or fearful to take the fight in hand, being offer'd unto us; then we fall into the danger of the contrary threats: even as St. *John* affirms in another place, that certain noblemen did, among the *Jews*, who believed in Chriſt, but yet durſt not confeſs him for fear of perſecution. *John* 12.

A firm reſolution.

Hence follows, that another virtue alſo is moſt neceſſary in all tribulation and affliction; and that is, a ſtrong and firm reſolution to ſtand, and go through what oppoſition or contradiction ſoever we find in the world, either from fawning flattery, or from perſecuting cruelty. This the Scripture teaches, crying out unto us. Be firm and immoveable in the way of our Lord. And again: *Stand in the faith, do manfully and be ſtrong therein.* And yet further, *Truſt in God, and remain firm in thy place.* And finally, *You therefore take courage, and let not your hands be diſſolved, for there ſhall be reward to your work.* *Eccleſ.* 9. 1 *Cor.* 16. *Eccleſ.* 11.

2 *Par.* 15. The conſtancy and firm reſolution of Saints. *Dan.* 3.

The three children *Sidrach*, *Miſach*, and *Abdenago*, had this reſolution, when having heard the flattering ſpeech and threats of cruel *Nabuchodonoſor*, they anſwer'd with a quiet ſpirit: O king, we may not anſwer you to this long ſpeech of yours. For behold, our God is able, if he will, to deliver us from all this furnace of fire which you threaten, and from all that you can do otherwiſe againſt us. But yet if it ſhould not pleaſe him ſo to do, you muſt know that we do not worſhip your gods, nor your golden idol which you have ſet up.

St. *Peter* and St. *John*, had this reſolution, when being ſo often brought before the council, and both commanded

commanded, threatned, and beat, to the end they ſhould talk no more of Chriſt, they anſwer'd ſtill, *God muſt be obey'd rather than men.* St. *Paul* alſo had the ſame when being requeſted with tears of the Chriſtians in *Cæſarea*, that he would forbear to go to *Jeruſalem*, becauſe the Holy Ghoſt had reveal'd the troubles which expected him there; he anſwer'd, What mean you to weep thus and to afflict my heart? I am not only ready to be in bonds for Chriſt's name in *Jeruſalem*; but alſo to ſuffer death for the ſame. And in the epiſtle to the *Romans*, he yet further expreſſes this reſolution of his, when he ſays: What then ſhall we ſay to theſe things? If God be with us, who will be againſt us? who ſhall ſeparate us from the love of Chriſt? ſhall tribulation? ſhall diſtreſs? ſhall hunger? ſhall nakedneſs? ſhall peril? ſhall perſecution? ſhall the ſword? I am certain, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor ſtrength, nor heighth, nor depth, nor any creature elſe ſhall be able to ſeparate us from the love of God, which is in *JESUS CHRIST* our Lord.

Acts 4.
Acts 21.
Rom. 8.
St. *Paul's* reſolution.

Finally, this was the reſolution of all the holy Martyrs and Confeſſors, and other ſervants of God; whereby they have withſtood the temptations of the devil, the allurements of fleſh and blood, and all the perſecutions of tyrants, exacting things unlawful at their hands. I will allege one example more out of holy Scripture, and that before the coming of Chriſt, but yet nigh the ſame; and therefore no marvel, as the holy fathers do note, that it had ſome heat of Chriſtian fervour and conſtancy towards martyrdom. The example is wonderful, becauſe in man's ſight it was but for a ſmall matter required at their hands by the tyrant's command; that is, only to eat a piece of ſwines fleſh. For thus it is recorded in the Scripture.

Of martyrs and Confeſſors.

It happen'd that ſeven brethren were apprehended together in thoſe days, and brought with their mother,

to the tyranical king *Antiochus*, and there compell'd with torments of whips and other inſtruments, to eat of ſwines fleſh againſt the law. At what time one of them, who was the eldeſt ſaid, What doſt thou ſeek? or what wilt thou learn of us, O king? we are ready here rather to die than to break the ancient laws of our God. Whereat, the king greatly offended, commanded the frying-pans and pots of braſs to be made burning-hot, which being ready, he cauſed this firſt man's tongue to be cut off, together with the ends of his fingers and toes, alſo with the skin of his head, the mother and his other brethren looking on; and after this he cauſed him to be fried till he was dead. Which being done, the ſecond brother was brought to torment, and after his hair was pluckt off from his head together with the skin, they asked him whether he would yet eat ſwines fleſh, or no, before he was put to the reſt of his torments? whereunto he anſwer'd, no: and thereupon was after many torments, ſlain with the other. Who being dead, the third was taken in hand, and being order'd to put forth his tongue, he held it forth quickly, together with both his hands, to be cut off, ſaying confidently, I received both tongue and hands from heaven, and now I deſpiſe them both for the law of God, becauſe I hope to receieve them all of him again.

1 *Mac.* 7. A marvellous conſtancy of the ſeven *Machabees* and their mother.

A worthy ſaying.

And after they had thus tormented and put to death ſix of the brothers, every one moſt conſtantly profeſſing his faith, and the joy he had to die for God's cauſe; there remain'd only the youngeſt, whom *Antiochus* (being aſhamed that he could pervert none of the former) endeavour'd by all means poſſible to draw from his purpoſe, by promiſing and ſwearing that he ſhould be a rich and happy man, and one of his chief friends, if he would yield. But when the youth was nothing moved therewith, *Antiochus* call'd the mother to him, and exhorted her to ſave her ſon's life, by perſuading him to yield; which ſhe feigning to do, thereby to have liberty

A noble example of a mother.

liberty to ſpeak to her ſon, ſhe made a moſt vehement exhortation to him in the *Hebrew* tongue, to ſtand to his faith and to die rather than defile his conſcience; which ſpeech being ended, the youth cried out with a loud voice, and ſpoke this noble ſentence worthy to be remember'd: *Quem ſuſtinetis? non obtempero præcepto Regis, ſed præcepto Legis:* whom do you ſtay for? I do not obey the command of the king, but the commandment of the law of God. Whereupon both he and his mother were preſently, after many ſundry torments, put to death.

This then is the conſtant and immoveable reſolution which a Chriſtian ſhould have in all adverſities of this life. Whereof St. *Ambroſe* ſays thus: "Our mind is to "be prepared with grace, to be exerciſed, and to be ſo "eſtabliſh'd in conſtancy, that it may not be troubled "with any terrors, broken with any adverſities, or "yield to any puniſhments or torments whatſoever."

L. 1. *Off. c.* 38.

How a man may come to an invincible reſolution.

If you ask me here how a man can come to this ſtedfaſt reſolution; I anſwer, that St. *Ambroſe* in the ſame place ſhews two ways how to obtain the ſame. The one is, to remember the endleſs and intolerable pains of hell, if we yield againſt our conſcience for fear. The other is, to think of the unſpeakable glory of heaven, if we perſevere conſtant. Whereto I will add the third, which with a noble heart, may perhaps prevail as much as either of them both; and that is, to conſider what others have ſuffer'd before us, eſpecially Chriſt himſelf, and that only out of meer love and affection for us. We ſee that in this world, loving ſubjects glory in nothing more than in their dangers or hurts ſuffer'd in battle for their prince, tho' he never received a blow for them again. What then would they do, if their prince had been afflicted voluntarily for them, as Chriſt has been for us? but if this great example of Chriſt ſeems to thee over-hard or too high to imitate, look upon ſome of thy brethren before thee, made of fleſh and blood as thou art; ſee what

what they have ſuffer'd before they could enter into heaven; and think not thy ſelf hardly dealt withal, if thou art alſo call'd to ſuffer a little.

St. *Paul* writes of all the Apoſtles together. Even to this hour, ſays he, we ſuffer hunger and thirſt, and lack of apparel: we are beaten with mens fiſts: we are made vagabonds, not having where to ſtay: we labour and work with our hands: we are curſed, and we do bleſs: we are perſecuted, and we take it patiently: we are blaſphemed, and we pray for them that blaſpheme us: we are made, as it were, the very outcaſt and purging of this world, even to this day. That is, tho' we be Apoſtles, tho' we have wrought ſo many miracles, and converted ſo many millions of people; yet even to this day are we thus uſed. And in the ſecond epiſtle deſcribing yet further their lives, he ſays, We ſhew our ſelves as the miniſters of God, in much patience, in tribulation, in neceſſities, in diſtreſſes, in beatings, in impriſonments, in ſeditions, in labours, in watchings, in faſtings, in chaſtity, in longanimity, in ſweetneſs of behaviour. And of himſelf in particular he ſays, I am the miniſter of God in my labours, in impriſonments more than the reſt, in beatings above meaſure, and oftentimes in death it ſelf. Five times have I been beaten by the *Jews*, and at every time I had forty ſtripes lacking one; three times have I been whipt with rods; once I was ſtoned; three times have I ſuffered ſhipwreck; a day and a night was I in the bottom of the ſea; oftentimes in journeys, in dangers of floods, in dangers of thieves, in dangers of *Jews*, in dangers of *Gentiles*, in dangers of city, in dangers of wilderneſs; in dangers of ſea, in dangers of falſe brethren, in labour and travel, in much watching, in hunger and thirſt, in much faſting, in cold and nakedneſs: and beſides all theſe external things, the matters that daily do depend upon me, for my ſolicitous care over all Churches.

1 *Cor.* 4. The ſufferings of the Apoſtles.

2 *Cor.* 6.

2 *Cor.* 11. The particular ſufferings of St. *Paul.*

By

How Chriſt ſuffer'd the Apoſtles to want.

By this we may ſee now, whether Chriſt's holy Apoſtles, taught us more by words, than they ſhew'd by their own example, about the neceſſity of ſuffering in this life. Chriſt might have provided for them if he would, at leaſt, things neceſſary for their bodies, and not have permitted them to have come into theſe great extremities of wanting cloaths to their back, meat to their mouths, and houſes to put their heads in. He that gave them that authority to do ſo many other miracles, might have ſuffer'd them alſo to have procured ſufficient maintenance for their bodies, which would be the firſt miracle that worldly men would work, if they had leave and authority. Chriſt might have ſaid to St. *Peter*, when he ſent him to take his tribute from out of the fiſh's mouth, take ſo much more as will ſuffice for your neceſſary expences, when you travel over foreign countries; or at leaſt, ſo much as would ſerve for the maintenance of his dear Mother the Bleſſed Virgin committed to the keeping of St. *John*, as poor as herſelf. But nothing of this would he do, nor yet diminiſh the great afflictions which I have ſhew'd before, tho' he loved them as dearly as he loved his own ſoul. All which was done, as St. *Peter* interprets, to give us example what to follow, what to look for, what to deſire, what to comfort our ſelves in, amidſt the greateſt of all our tribulations.

Mat. 17.

1 *Peter* 2.

Heb. 12. A notable exhortation of St. *Paul.*

St. *Paul* uſes this as a principal conſideration, when he writes thus to the *Hebrews*, upon the recital of the ſufferings of other Saints before them. Wherefore we alſo brethren, ſays he, having ſo great a multitude of witneſſes that have ſuffer'd before us, let us caſt off all burden of ſin, hanging upon us; and let us run by patience to the battle offer'd us, fixing our eyes upon the author of our faith, and fulfiller of the ſame *JESUS*; who placing the joys of heaven before his eyes, ſuſtain'd patiently the Croſs, contemning the ſhame and confuſion thereof, and therefore now ſits at the right hand of the ſeat of God. Think upon him

I ſay, who ſuſtain'd ſuch a contradiction againſt himſelf, from ſinners; and be not weary, nor faint for want of courage. For you have not yet, reſiſted againſt ſin unto blood; and you have forgot, perhaps, that comfortable ſaying, which the wiſe man addreſſes to you, *My ſon neglect not the diſcipline of our Lord: neither be thou wearied whilſt thou art rebuked of him. For whom our Lord loves he chaſtiſes: and he ſcourges every child that he receives.* Perſevere therefore in the correction laid upon you. God offers himſelf to you as to his children. For what child is there whom the Father corrects not? if you be out of correction, whereof all his children are made partakers; then are you baſtards, and not children. All correction, for the preſent time when it is ſuffer'd, ſeems unpleaſant and ſorrowful; but yet afterwards it brings forth moſt quiet fruit of juſtice to them that are exerciſed by it. Wherefore ſtrengthen your weary hands, and looſed knees, and make way to your feet, *&c.* That is, take courage, and go forward valiantly under the croſs laid upon you. This was the exhortation of this holy captain to his countrymen, the *Jews*, ſoldiers of Jeſus Chriſt. *Prov.* 3.

St. *James*, the brother of our Lord, uſes another exhortation in his Catholick Epiſtle to all Catholicks, not much different from this. Be you therefore patient, my brethren, ſays he, till the coming of our Lord. Behold, the husbandman expects for a time the fruit of the earth, ſo precious to him, bearing patiently till he may receive the ſame in its ſeaſon: be you therefore patient, and comfort your hearts, for the coming of our Lord will ſhortly draw near. Be not ſad, and complain not of one another. Behold, the judge is even at the gate. Take the Prophets for an example of labour and patience, who ſpoke unto us in the name of God: *Behold, we account them bleſſed who have ſuffer'd.* You have heard of the ſufferance of *Job*, and you have ſeen, I ſay, that our Lord is merciful and full of compaſſion. So he. *James* 5. The exhortation of St. *James*.

The concluſion.

I might here allege many things more out of holy Scriptures, to this purpoſe, for they are moſt copious in this matter. And indeed, if all that is contain'd therein, eſpecially in the New Teſtament, ſhould be put together and laid before us, it would in effect, yield us almoſt nothing elſe, but touching the Croſs, and patiently bearing of tribulation in this life. But I muſt end, for this chapter grows too long, as the other did before. And therefore I will only for my concluſion, ſet down the confeſſion and moſt excellent exhortation of old *Mathathias*, in the time of the cruel perſecution of *Antiochus* againſt the *Jews*. The ſtory is thus reported in the Scripture.

The confeſſion and exhortation of *Mathathias*.

At that time the officers of *Antiochus*, ſaid to *Mathathias*, thou art a prince, and of greateſt ſtate in this city, adorn'd with children and brethren; come thou therefore firſt, and do the king's commandment as other men have done in *Juda* and *Jeruſalem*, and thou
1 *Mach.* 2. and thy children ſhall be the king's friends, and enrich'd with gold and ſilver, and many gifts from him. Whereto *Mathathias* anſwer'd with a loud voice, If all nations ſhould obey *Antiochus*, to depart from the obedience due to the laws of their anceſtors; yet I and my children and brethren will follow the laws of our fathers: let God be merciful to us at his pleaſure, *&c.*

Note.

And the days came of *Mathathias* death, and then he ſaid to his children, now is the time that pride is in her ſtrength. Now is the time of chaſtiſement towards us: the time of everſion and indignation is come. Now therefore, O children, be you zealous in the law of God: yield up your lives for the teſtament of your fathers: remember the works of your anceſtors, what they have done in their generations, and ſo you will
Gen. 12. receive great glory and an eternal name. Was not
Gen. 41. *Abraham* found faithful in time of temptation, and it was reputed unto him for juſtice? *Joſeph* in the time of his diſtreſs kept God's commandments, and was made lord over all *Ægypt*. *Phinees* our father, for his zeal

zeal towards the law of God, received the teſtament of an everlaſting Prieſthood. *Joſhua*, becauſe he fulfill'd God's word, was made a captain over *Iſrael*. *Caleb*, becauſe he teſtified in the Church, received an inheritance. *David*, for his mercy, obtain'd the ſeat of an eternal kingdom. *Elias*, becauſe he was in zeal of the law, was taken up to heaven. *Ananias*, *Azarias*, and *Miſael*, through their belief, were deliver'd from the flame of the fire. *Daniel*, for his ſimplicity, was deliver'd thus from the mouth of lions. And thus run over in thought, all generations, and you ſhall ſee that all that hope in God, ſhall not be vanquiſh'd. *And fear not the words of a ſinful man; for his glory is dung and worms: to-day he is extoll'd, and to-morrow he ſhall not be found, becauſe he is turn'd into his earth, and his cogitation is periſh'd. You therefore, my ſons, take courage, and do you manfully in the law, becauſe in it you ſhall be glorious.* Hitherto are the words of Scripture, which ſhall ſuffice for the end of this chapter; and the rather, becauſe in another chapter * I will lay down for our inſtruction and encouragement, many more examples of true reſolution, in divers of God's ſervants.

Num. 25.
Joſhua 11.
Judges 14.
2 *Reg.* 2.
4 *Reg.* 1.
Dan. 3.
Dan. 9.
A worthy ſaying.
* *Infr. c.* 5

CHAP. IV.

The fourth and greateſt impediment that hinders reſolution; to wit, the love and reſpect, which men have for their pleaſures, commodities and vanities of this world.

AS the former impediments which now, by God's grace, we have removed, are indeed great obſtacles to many men, in regard to the reſolution we talk of; ſo this that we now take in hand, is not only of it ſelf a ſtrong impediment, but alſo a general cauſe, and, as it were, a common ground

to all other impediments that are or may be. For if a man could touch the hidden pulſe of all ſuch as refuſe, or neglect, or defer to make this reſolution; he would find the true cauſe and origin thereof, to be the love and reſpect which they have for this world, whatſoever excuſes they pretend beſides. The noblemen of *Jury* pretended fear to be the cauſe, why they could not reſolve to confeſs Chriſt openly; but St. *John* that felt their pulſes, and knew their diſeaſe, declares the true cauſe to have been, *Becauſe they loved the glory of men, more than the glory of God.* *Demas* that forſook St. *Paul* in his bands, even a little before his death, pretended another cauſe of his departure to *Theſſalonica*, but St. *Paul* ſays it was, Becauſe he loved this world. So that this world is a general and univerſal impediment, and more largely diſperſed in mens hearts, than outwardly appears; becauſe it brings forth divers other excuſes, thereby to cover it ſelf in the people, where it abides,

The world the ground of all other impediments.

John 12.

2 *Titus* 4.

This may be confirm'd by that moſt excellent parable of our Saviour Chriſt, recorded by three Evangeliſts, concerning the three ſorts of men which are to be damn'd, and the three cauſes of their damnation; whereof the third and laſt, and moſt general, including as it were both the two former, is the love of this world. For the firſt ſort of men there mention'd, are compared to a highway, wherein all ſeed of life that is ſown, either withers preſently, or elſe is eaten up by the birds of the air, which is, as Chriſt expounds it, by the devils, in ſuch careleſs men as contemn whatſoever is ſaid to them; ſuch are infidels, hereticks, and other ſuch like obſtinate and contentious people. The ſecond ſort of reprobate people are compared to the rocky grounds, in which, for want of deep root; the ſeed that falls continues not: and by this are ſignified light and inconſtant perſons, that now are fervent, and immediately grow cold again; and ſo in time of temptation, they are gone, ſays Chriſt. The third ſort are compared

Mat. 13. *Mark* 4. *Luke* 8.

The expoſition of the parable of the ſeed, and of four ſorts of people ſignified therein.

compared to a field, wherein the ſeed of life grows up, but yet there are ſo many thorns about the ſame (which Chriſt our Saviour expounds to be the cares, troubles, miſeries, and deceitful vanities of this life) that the good corn is choked up, and ſo brings forth no fruit at all. By which laſt words he ſignifies, that whereſoever his doctrine is taught and grows up, and yet brings not forth due fruit; that is to ſay, whereſoever his faith is planted, received and profeſs'd, as it is among Chriſtians, and brings not forth a virtuous life, holy converſation, good works, and due ſervice of God, correſpondent to this ſeed: there the principal cauſe is, becauſe it is choked with the love and care of this preſent world.

The importance of this parable and circumſtances thereof. *Mat.* 13.

This is a parable of marvellous great importance, as may appear; both becauſe Chriſt, after the recital thereof, cried out with a loud voice, *He that hath ears to hear, let him hear:* as alſo, becauſe he expounded it himſelf in ſecret only to his Diſciples: and principally, becauſe before the expoſition thereof, he uſed ſuch a ſolemn preface, ſaying, *To you it is given to know the myſteries of the kingdom of heaven, but to them it is not given; for they ſeeing, do not ſee; and hearing, do not hear, nor underſtand:* whereby our Saviour ſignifies, that the underſtanding of this parable above others, is of ſingular importance, for the conceiving of the true myſteries of the kingdom of heaven; and that many are blind who ſeem to ſee, and many are deaf and ignorant, who ſeem to hear and know; for they underſtand not well the myſteries of this parable. For which cauſe alſo his divine wiſdom makes this concluſion, before he begins to expound the parable: *Bleſſed are your eyes becauſe they do ſee, and your ears becauſe they do hear.* After which words, he begins his expoſition with this admonition: *Hear you therefore, and underſtand this parable of the ſower.*

Six principle points of this chapter.

And ſeeing that this parable does contain as much as may be, or is needful to be ſaid, for the removing

of this great and dangerous impediment of worldly love againſt the ſervice of God: I deſign to inſiſt only upon the explication thereof in this place; and will declare the force and truth of certain words utter'd here by Chriſt concerning the world and worldly vanities, and how warily they are to be uſed by us. And for ſome order and method, I will draw all to theſe ſix principal points or heads that do enſue. Firſt, how, and in what ſenſe, all this whole world and commodities thereof are meer vanities in themſelves, and of no value, as Chriſt here ſignifies; and conſequently ought not to be an impediment to divert us from ſo great a matter, as the kingdom of heaven, and ſerving of God. Secondly, how they are not only vanities and trifles; but alſo deceptions, as the words of Chriſt are; that is to ſay, deceits and fallacies, not furniſhing us really with thoſe little ſatisfactions which they promiſe, and we ſo highly eſteem. Thirdly, how they are thorns, as our Saviour affirms; altho' they ſeem to worldly men to be moſt ſweet and pleaſant for a time, and to be flowers rather than thorns. Fourthly, how they are miſeries and afflictions, according to our Saviour's meaning and ſpeech. Fifthly, how they do ſtrangle or choke their poſſeſſors, in the ſenſe which our Saviour the Son of God ſays in this parable. Sixthly, how we may uſe them notwithſtanding, without theſe dangers and evils, to our great comfort, gain, and preferment, if we will, and do take the right way therein.

SECT. I.

How all the World is vanity.

AND now for the firſt: altho' I might ſtand upon many reaſons and demonſtrations; yet I do not know how it can be better declared, briefly and pithily, that all pleaſures and goodly ſhews of this world are meer vanities, as Chriſt here ſignifies; than by alleging the teſtimony and proof of ſome, who have taſted

and proved them all; that is to ſay, of ſuch a one, as ſpeaks not only by ſpeculation, but alſo by his own experience and practice. And this is the wiſe and mighty king *Solomon*, of whom the Scripture reports wonderful matters, touching his peace, proſperity, riches, and glory in this world. As for example, That all the kings of the earth deſired to ſee his face, for his wiſdom and renown'd felicity: that all the princes living, beſides, were not like him in wealth: that he had ſix hundred ſixty and ſix talents of gold, which is an infinite ſum, brought him yearly, beſides all others that he had from the kings of *Arabia*, and other princes: that ſilver was as plentiful with him as heaps of ſtones, and not eſteem'd, for the great ſtore and abundance he had thereof: that his plate and jewels had no end: that his ſeat of majeſty, with ſtools, lions to bear it up, and other furniture, were of gold, ſurpaſſing all other kingly ſeats in the world: that his precious apparel and armour was infinite: that he had all the kings from the river of the *Philiſtines*, to *Ægypt*, as his ſervants: that he had forty thouſand horſes in his ſtables to ride, and twelve thouſand chariots with horſes and other furniture ready for them for his uſe. That he had two hundred ſpears of gold borne before him, and ſix hundred crowns of gold beſtow'd upon every ſpear; as alſo three hundred bucklers, and three hundred crowns of gold beſtow'd in the gilding of every buckler: that he ſpent every day in his houſe, a thouſand * nine hundred and thirty ſeven quarters of meal and flour; thirty oxen, with a hundred wethers, beſides all other fleſh: that he had ſeven hundred wives, as queens, and three hundred others, as concubines. All this, and much more does holy Scripture report of *Solomon*'s worldly wealth, wiſdom, riches, proſperity; which he having taſted, and uſed to his fill, yet pronounced at laſt this ſentence of it all: *Vanitas, vanitatum, & omnia vanitas:* vanity of vanities, and all is vanity. By vanity of vanities, meaning, as St. *Hierom* interprets,

2 *Par.* 9. The worldly proſperity of king *Solomon.*

* 30. *Cori ſimilæ, &* 60. *cori farinæ.* and every corus is 21 quarters and odd.

3 *Reg.* 4. 3 *Reg.* 11. *Eccleſ.* 1. *In cap.* 1. *Eccleſ.*

interprets, the greatneſs of this vanity, above all other vanities that can be deviſed.

Solomon's ſaying of himſelf. *Eccleſ.* 1.

Neither does *Solomon* only affirm this thing in word, but proves it alſo by examples of himſelf: I have been king of *Iſrael* in *Jeruſalem*, ſays he, and I purpoſed with my ſelf, to ſeek out by wiſdom all things; and I have ſeen that all under the ſun are meer vanities and affliction of ſpirit. I ſaid in my heart, I will go and abound in delights, and in every pleaſure that can be had; and I ſaw that this was alſo vanity. I took great works in hand, built houſes to my ſelf, planted vinyards, made gardens, and beſet them with all kind of trees; I made my fiſh-ponds to water my trees. I poſſeſs'd ſervants and handmaids, and had a great family, great herds of cattle, above any that ever was before me in *Jeruſalem*. I gather'd together gold and ſilver, the riches of kings and provinces. I appointed to my ſelf muſicians and ſingers, both men and women, which are the delights of the children of men, fine cups alſo to drink wine, and whatſoever my eyes did deſire, I denied it not unto them; neither did I hinder my heart from uſing any pleaſure, to delight it ſelf in theſe things which I had prepared. *And when I had turned my ſelf to all the works which my hands had done, and to all the labours wherein I had ſweat in vain; I ſaw in all things vanity and affliction of mind.*

Cap. 2. *Ibid.*

This is the teſtimony of *Solomon*, upon his own experience, in theſe affairs: and if he had ſpoken it upon his wiſdom only, being ſuch as it was, we ought to believe him; but much more, ſeeing he affirms it of his own experience. But, if any man be not moved with this, let us bring another witneſs out of the New Teſtament, and ſuch a one as was privy to the opinion of our Saviour Chriſt herein; and this is the holy Evangeliſt and Apoſtle St. *John*, who makes an earneſt exhortation to all wiſe men, never to entangle themſelves with the love of wordly affairs, uſing this reaſon for the

The teſtimony of St. *John*.

1 *John* 2.

the ſame: *The world paſſes, and the concupiſcence thereof:* that is to ſay, it is vain, fleeting, uncertain, and not permanent. And ſhewing the ſubſtance of this tranſitory vanity, he reduces all to three general heads or branches, ſaying, *All that is in this world, is the concupiſcence of the fleſh, and the concupiſcence of the eyes, and the pride of life.* By the firſt he comprehends all ſenſual pleaſures uſed in the cheriſhing and pampering the fleſh: by the ſecond, all beauty and bravery of riches: by the third, he ſignifies the vanity of ambition in worldly honour and eſtimation.

The general branches of worldly vanities.

Theſe then are the three general and moſt principal vanities of this life, wherein worldly men do weary out their brains; to wit, ambition, covetouſneſs, and carnal pleaſure. Whereunto alſo other leſſer vanities are directed, as to their ſuperiors. And therefore it will not be amiſs to conſider theſe three in this place, together with their dependents; ſeeing that every one of theſe three have divers branches depending on them; eſpecially that which I will handle here firſt, call'd by St. *John*, *pride of life*, or ambition, whereunto belong theſe ſix members that follow.

Three principal vanities.

Firſt, vain-glory, which is a certain diſordinate deſire to be well thought of, well ſpoken of, praiſed and glorified by men. And this is as great a vanity, tho' it be common to many, as if a man ſhould run up and down the ſtreets after a feather flying in the air, toſs'd hither and thither with the blaſts of infinite mens mouths. For as this man might weary out himſelf before he got the thing which he follow'd, and yet when he had it, he had got but a feather; ſo a vain-glorious man may labour a good while, before he obtain the praiſe which he deſires. And when he has it, it is nothing worth, being but the breath of a few mens mouths, that alters upon every light occaſion, and now makes him great, now little, now good, now bad, now nothing at all. Chriſt himſelf may be an example of this, who was toſs'd to and fro in the ſpeech of men.

Vain-glory.

Mat. 27. *John* 8. Some ſaid he was a *Samaritan*, and had a devil; others ſaid, he could not be a Prophet, or of God, becauſe he kept not the ſabbath-day: others ask'd, if he were not of God, how he could do ſo many miracles? ſo that there was a ſchiſm or diviſion among them about this matter, as St. *John* affirms. Finally, upon *Palm-Sunday* they received him into *Jeruſalem* with triumph of *Hoſanna*, caſting their apparel under his feet: but the *Thurſday* and *Friday* next enſuing, they cried *crucify* him; and preferr'd the life of *Barrabas*, a wicked murderer, before his.

John 9. *Mat.* 21. *Mat.* 11. *Mark* 27. *Luke* 23.

The miſery of depending on other mens mouths.

Now, dear Chriſtian, if they dealt thus with the Saviour of the world, why doſt thou ſo labour and beat thy ſelf about this bubble of vain-glory? why doſt thou caſt thy labour into the wind? why doſt thou put thy riches in the lips of mutable men, where every flatterer may rob thee of them? St. *Paul* was of another mind, when he ſaid, I eſteem little to be judged of you, or of the day of man. And he had reaſon: for what cares he that runs at the tilt, if the ignorant people that ſtand by, give ſentence againſt him, ſo the judges give it for him? if the blind man in the way to *Jericho*, had depended on the liking and approbation of the goers by, he had never received the benefit of his ſight; for they diſſuaded him from running and crying ſo vehemently after Chriſt. It is a miſerable thing for a man to be a windmil, which grinds not, nor makes meal, but according as the wind ſerves. If the gale is ſtrong, he whirls about briskly; but if the wind is ſlack, he preſently relents: ſo if you praiſe the vain-glorious man, he will run; but if he feels not the gale blow, he is out of heart. He is like the *Babylonians*, who with a little ſweet muſick, were made to adore any thing whatſoever.

1 *Cor.* 4. *Luke* 18. *Dan.* 31.

Prov. 27. A fit ſimilitude.

The Scripture ſays moſt truly, *As ſilver is tried in the forge, and gold in the furnace, ſo a man is proved by the mouth of him that praiſes.* For as gold, if it be good, takes no hurt thereby; if it be evil, it goes all

all into ſume; ſo does a vain man, by praiſe and commendation. How many have we ſeen puff'd up with mens praiſes, and almoſt put beſides themſelves for joy; and yet afterwards brought down with a contrary wind, and driven near deſpair by contempt? How many do we ſee daily, as the Prophet did in his days, commended in their ſins, and bleſs'd in their wickedneſs? how many palpable and intolerable flatteries do we hear, both uſed and accepted daily, and no man cries out with good king *David*, Away with this oil and ointment of ſinners, let it not come upon my head? is not all this vanity? is it not madneſs, as the Scripture calls it? the glorious Angels in heaven ſeek no honour to themſelves, but all to God; and thou poor worm of the earth, deſireſt to be glorified? the four and twenty elders in the *Apocalypſe*, took off their crowns and caſt them at the feet of the lamb; and thou wouldſt pluck forty from the lamb to thy ſelf, if thou couldſt. O fond creature! how truly ſays the Prophet, *Man is made like vanity*, that is, like his own vanity, as light as the very vanities themſelves, which he follows. And yet the wiſe man more expreſly, *In vanitate ſuâ appenditur*: the ſinner is weigh'd in vanity; that is, by the vanity which he follows, is ſeen how light and vain a ſinful man is. And is there any man who will leave the ſervice of God, and his own ſalvation, for fear of what the world will ſay or think of him? what imports thee, dear brother, in the next life, what they all ſay of thee here? Think then upon this, and eſteem it as a vanity indeed.

Pſalm 9. *Pſal.* 140. *Apoc.* 4. *Pſal.* 144. *Eccleſ.* 23.

The ſecond vanity that belongs to ambition, is deſire of worldly honour, dignity, and promotion. And this is a great matter in the ſight of a wordly man; this is a jewel of rare price, and worthy to be bought with any labour, or peril whatſoever. The love of this hinder'd the great men that were Chriſtians in *Jewry*, from confeſſing Chriſt openly. The love of this hinder'd *Pilate* from ſetting *JESUS* free, as he was bound

Worldly honour and promotion.

John 11. *John* 19.

Acts 26. bound in conſcience. The love of this hinder'd *Agrippa* and *Feſtus* from making themſelves Chriſtians, altho' they eſteem'd St. *Paul*'s doctrine to be true. The love of this daily hinders infinite men from embracing the means of their ſalvation. But, alas! theſe men do not ſee the vanity hereof. St. *Paul* ſays, not without
1 *Cor.* 2. juſt cauſe: *Be not made children in ſenſe.* Children are wont to eſteem a painted table more than a rich jewel. And ſuch is the painted dignity of this world, got with much labour, maintain'd with great care and ſolicitude, and loſt with intolerable grief and ſorrow. For the better conceiving whereof, ponder a little with thy ſelf, gentle reader, any ſtate of dignity that thou couldſt deſire, and think how many have had that or the like before thee. Remember how many have aſcended, and how they have deſcended down again: and imagine with thy ſelf, which was greater, either the joy in getting, or the ſorrow of loſing it. Where are now all thoſe emperors, thoſe kings, thoſe princes and prelates, who once rejoiced ſo much at their own advancement? where are they now, I ſay? who talks or thinks of them? are they not forgot, and caſt into their graves long ago? and do not men boldly walk over their heads now, whoſe faces could not be look'd on, without fear in their life? what good then have their dignities done them?

The vanity of worldly honour.

It is a wonderful thing to conſider the vanity of this worldly honour. It is like a man's own ſhadow, which the more a man runs after, the more it flies from him: and when he flies from it, it follows him again; and the only way to catch it, is to fall down to the ground upon it. So we ſee that thoſe men who deſired honour in this world, are now forgot; and thoſe who fled moſt from it, and caſt themſelves loweſt of all men by humility, are now moſt of all honour'd: honour'd, I ſay, moſt, even by the world it ſelf, whoſe enemies they were whilſt they lived. For who is honour'd more now, who is more commended and remember'd

remember'd than St. *Paul*, and his like who ſo much deſpiſed worldly honour in this life, that he made leſs account thereof than of common dung? moſt vain then is the purſuit of worldly honour, which neither contents the mind, nor eaſes the afflicted body, nor continues with the poſſeſſor, nor leaves behind it any benefit or content, and conſequently ought not to prevail with any man, againſt this great reſolution, of which here we treat. *Phil.* 3.

The vanity of worldly nobility.

The third vanity that belongs to ambition or pride of life, is nobility of fleſh and blood; a great pearl in the eye of the world, and indeed to be eſteem'd, when it is join'd with virtue, and accompanied with the fear of God; but otherwiſe both in it ſelf, and in the ſight of almighty God, a meer trifle and vanity. Which holy *Job* altho' he was of noble parentage, well underſtood, when he writ theſe words: *I have ſaid to rottenneſs, thou art my father; my mother and my ſiſter to worms.* He that will behold the nobility of his anceſtors, let him look into their graves, and ſee whether *Job* ſays truly or no. True nobility was never begun but by virtue; and therefore, as it is a teſtimony of valour and virtue in the predeceſſors; ſo ought it to be a ſpur to the ſame in the ſucceſſors. And he who holds the name thereof by deſcent only, without the ſubſtance of virtue, is a meer alien, in reſpect of his anceſtors; from whom he degenerates, and has nothing of theirs, but only the bare outward ſhew. Of which ſort of men, God ſays by a Prophet, *They are become abominable, as thoſe things which they loved.---Their glory from birth, and from the womb, and from conception.* That is to ſay, they vaunt and glory in their anceſtors, progenitors, and noble birth, whereas having no virtue in them, correſpondent to their birth, but following their ſenſual appetites, and ſetting their affections on wicked and abominable delights; they are made in like manner abominable, and contemptible both to God and man. And in this ſenſe *Job* 17. *Hoſea* 9.

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it is a fond vanity to beg credit of dead men, whereas we deſerve none our ſelves; to ſeek old titles of honour from our anceſtors, we being utterly incapable thereof, by our own baſe manners and behaviour. Chriſt clearly confounded this vanity, when being deſcended himſelf of the greateſt nobility and race of kings that ever was in the world; and beſides that, being alſo the Son of God, a much higher title, yet he call'd himſelf ordinarily by the name of *The Son of man*; that is to ſay, th Son of a poor Virgin, for otherwiſe he was not Son of man; and further than this alſo, he call'd himſelf a ſhepherd, which in the world is a name of contempt. And when long before his incarnation he was to make a king firſt in *Iſrael*, he did not ſeek out the ancienteſt blood, but took *Saul*, of the loweſt tribe of *Jews*, to wit, of *Benjamin*, and after him *David*, the pooreſt ſhepherd of all his brethren. And when he came into the world, he ſought not the nobleſt men to make princes of the earth, that is, to make Apoſtles; but took of the pooreſt and ſimpleſt, thereby to confound, as one of them ſays, the fooliſh vanity of this world, in making ſo great account of the pre-eminence of a little fleſh and blood in this life, where merit of virtue is not found. Tho' yet on the other ſide, where worldly nobility and gentry is furniſh'd with ſpirit and virtue, it is, no doubt, an excellent ornament, and may do ſingular much good in God's ſervice, and is highly reſpected by him, as by many examples may be proved: but it is no wiſe a ſufficient motive to hinder any man from reſolving to ſerve God, becauſe he is noble; for in this reſpect it is a meer trifle indeed.

Mat. 8. 20, 24, 26.

John 10.

1 *Reg.* 9. 1 *Reg.* 16.

Mat. 4. *Pſalm* 49. 1 *Cor.* 1.

The vanity of worldly wiſdom.

The fourth vanity that belongs to ambition or pride of life, is worldly wiſdom; whereof the Apoſtle ſays, *The wiſdom of this world is folly with God.* If it be folly, then it is great vanity, no doubt, to delight and boaſt ſo much in it, as men do, eſpecially againſt the wiſdom of God and his Saints. It is a ſtrange and wonderful thing to behold, how contrary the judgments of

1 *Cor.* 3.

of God are to the judgments of worldly men. Who would not think, that the wiſe men of this world were the fitteſt to be choſen to do Chriſt ſervice in his Church? yet St. *Paul* ſays, God has not choſen many wiſe men, according to the fleſh. Who would not think but that a worldly wiſe man might alſo eaſily make a wiſe Chriſtian? yet St. *Paul* ſays no; except firſt he become a fool: *If any man ſeem to be wiſe amongſt you, let him become a fool that he may be wiſe.* Vain then, and of no account is the wiſdom of this world, except it is ſubject to the wiſdom of God. And whoſoever, tho' never ſo important in his own ſight, and according to the world, ſhall condemn, in this worldy wiſdom, and for worldly reſpects, them that betake themſelves to God's ſervice; his wiſdom is folly in this behalf, and this prudence meer vanity: and ſo will he one day confeſs it to be, when he will come to cry out with thoſe of his condition in the next life: we ſenſleſs and fooliſh worldly wiſe men did think the life of Saints to be meer madneſs; but now we come to ſee that they were wiſe indeed, and we only fools. And this is to be underſtood when human worldly wiſdom contradicts ſpiritual wiſdom, and not otherwiſe.

1 *Cor.* 1.

1 *Cor.* 3.

Sap. 1. 5.

The fifth vanity belonging to this pride of life, is corporal beauty; whereof the wiſe man ſays, *Grace is deceitful and beauty is vain, the woman that fears our Lord ſhall be praiſed.* Which alſo king *David* meant, when he ſaid, *Turn away mine eyes that they ſee not vanity.* This is a ſingular great vanity, dangerous and deceitful. Beauty is compared by holy men, to a ſnake, which is fair without, and full of deadly poiſon within. If a man did but conſider what infinite ruins and deſtructions have come by over-light liking thereof, he would beware of it. And if he did remember what foul droſs lies under a fair skin, he would be little in love therewith, ſays a holy father. God has imparted certain ſparkles of beauty, to his creatures on earth, thereby to draw us to conſideration and love of his own beauty,

The vanity of beauty. *Prov.* 31.

Pſalm 118.

A leſſon to be read in the beauty of all creatures.

beauty, whereof the other is but a ſhadow; even as a man finding a little iſſue of water, may ſeek out the fountain thereby; or happening upon a ſmall vein of gold, may thereby come to the head mine it ſelf. But we, like babes, delight our ſelves only with the fair cover of the book, and never conſider what is writ in it. In all fair creatures that man beholds, he ought to read this leſſon, ſays a father, that God could make a piece of earth ſo fair and lovely by imparting to it ſome ſpark of his beauty; how infinitely fair is he himſelf, and how worthy of love and admiration! and how happy ſhall we be when we ſhall come to enjoy his beautiful preſence, from which all creatures do now take their beauty!

If we would exerciſe our ſelves in this manner of thinking, we might eaſily keep our hearts pure, chaſte, and unſpotted before God, in beholding the beauty of his creatures upon earth. But becauſe we uſe not this paſſage from the creature to the Creator, but reſt only in the external appearance of a deceitful face, giving ſcope to our foul thoughts, and wilfully ſetting on fire our own concupiſcence; hence it is, that infinite people do periſh daily, by occaſion of this fond vanity of an alluring viſage. I call it fond, becauſe every child may diſcern the deceit and vanity thereof. For, take the faireſt face in the world, wherewith infinite fooliſh men fell in love upon the ſight thereof, and raze it over but with a little ſcratch, and all the comlineſs is gone: let but an ague come for four or five days, and all its goodly beauty is deſtroy'd: let the ſoul depart but one half hour from the body, and this loving face is ugly to look on: let it lie but two days in the grave, or dead above ground, and thoſe who were ſo earneſtly in love with it before, will ſcarce abide to behold, or come near it. And if none of theſe things happen to it, yet old age quickly comes on, which rivels the skin, draws in the eyes, rots the teeth, and ſo disfigures the whole viſage, that it becomes

How quickly beauty is deſtroy'd.

becomes more contemptible and horrible now, than ever it was beautiful and alluring before. And what then can be greater vanity than this? what a greater madneſs than either to take pride in it, if we are endow'd with it our ſelves, or to endanger our ſouls for it, if we behold it in others? how miſerable are thoſe people, who beſtow ſo much labour in procuring or preſerving this corporal beauty, as if all their happineſs conſiſted therein; yea many make it the chief obſtacle of their reſolution to ſerve God, and the principal occaſion of their downfal and damnation.

The ſixth vanity belonging to pride of life, is the glory of fine apparel, againſt which the Scripture ſays, *In apparel do not glory at any time.* Of all vanities, this is the greateſt, which yet you ſee ſo common among men and women of this world, that nothing more: but conſider the vanity. If *Adam* had never fallen, we had never uſed apparel; for that apparel was deviſed to cover the ſhame of our nakedneſs, and other infirmities contracted by that fall. Wherefore, we that take pride and glory in apparel, do as much as if a beggar ſhould glory and take pride in the old clouts that cover his ſores: St. *Paul* ſaid to a biſhop, That if we have wherewithal to cover our ſelves we ought to be content. And Chriſt touch'd deeply the danger of nice apparel, when he commended ſo much St. *John Baptiſt* for his coarſe and auſtere attire, adding *Qui mollibus veſtiuntur in domibus Regum ſunt:* They who are not like *John*, but go cloth'd in ſoft and delicate apparel, are in kings courts, *i. e.* in kings courts of this world, but not in the court of the king of heaven. For which cauſe in the deſcription of the rich man damn'd this is not omitted by our Saviour. *That he was apparell'd in purple and ſilk*; as tho' this alſo had been concurring towards his damnation. On the contrary, the Scripture ſetting down the ſingular ſanctity of *Elias* the Prophet, names alſo his poor apparel. It is a wonderful thing to conſider the different proceeding of God, and of the

The vanity of apparel. *Eccleſ.* 11.

Gen. 3.

1 *Tim.* 6.

Mat. 3.11. *Luke* 7.

Luke 16.

4 *Reg.* 1.

the world in this affair; God himſelf was the firſt that
Gen. 3. ever made apparel in this world, and he made it for
the moſt noble of all our anceſtors in paradiſe; and yet
Heb. 12. he made it but of beaſts skins. And St. *Paul* teſtifies
of the nobleſt Saints of the Old Teſtament, that they
were cover'd only with goat skins, and with the hairs
of camels. What vanity is it then for us to be ſo
curious in apparel, and to take ſuch pride therein as
we do? we rob and ſpoil all ſort of creatures upon
earth, to cover our backs, and adorn our bodies. From
The extream vanity and poverty of man. one, we take his wool, from another his skin; from
another his hair and furr: and from ſome other, their
very excrements, as the ſilk, which is nothing elſe but
the excrements of worms. Nor yet content with this,
we come to fiſh, and beg of them pearls to hang about
us. We go down into the ground for gold and ſilver;
and turn up the ſands of the ſea for precious ſtones:
and having borrow'd all this of other creatures far
more baſe than our ſelves, we go up and down, to
draw the eyes of men upon us, as if all this now were
our own. When the ſtone ſhines upon our finger,
we think to ſhine thereby. When ſilver, gold, and
ſilks giltter on our backs, we look as great as if all that
Pſalm 77. beauty came from us. When cats dung ſmells in our
garments, we would have men think, that we ſend
forth ſweet odours from our ſelves. And thus, as the
Prophet ſays, We paſs over our days in vanity, and
do not perceive our own extream folly. And yet this
folly is ſo powerful with many, that not to leave off
this vanity of gay apparel, is a ſufficient motive to
hinder them from the reſolution we propoſe of God's
ſervice, and their own everlaſting good.

The ſecond head of worldly vanities. Concupiſcence of the eyes. 1 *Tim.* 6. And thus much may ſuffice, concerning the general
head of worldly vanities, term'd by St. *John*, *pride
of life*. There follows the ſecond, which he calls
Concupiſcence of the eyes; whereunto the ancient fathers
have referr'd all vanities of riches, and wealth of this
world. Of this St. *Paul* writes to *Timothy*: *Command*

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the rich of this world, not to be high minded, nor to truſt in the uncertainty of riches. The reaſon of which ſpeech is given by the Scripture in another place, when it ſays, *Riches ſhall not profit in the day of revenge*; that is, at the day of death and judgment. Which thing the rich men of this world do confeſs themſelves, tho' too late, now being in torments: *What commodity has the vanity of riches brought to us?* all which evidently declares the great vanity of worldly riches which can do the poſſeſſor no good at all, when he has moſt need of their help. *They ſlept their ſleep*, ſays the Prophet, *and all the men of riches found nothing in their hands*: that is, rich men have paſs'd over this life, as men paſs over a dream, imagining themſelves to have golden mountains and treaſures wherewith to help themſelves in all needs that will occur; and when they awake, at the day of their death, they find themſelves to have nothing in their hands that can do them good. In reſpect whereof, the Prophet *Baruch* ask's this queſtion: Where are they now, who heap'd together gold and ſilver, and who made no end of their ſcraping together? and he anſwers himſelf immediately, *Exterminati ſunt, & ad inferos deſcenderunt: They are deſtroy'd, and are gone down to hell.* To the like effect ſays St. *James*: *Go now you rich men, weep, howling in your miſeries, which ſhall come to you; your riches are corrupt: and your garments are eaten of moths. Your gold and ſilver is ruſted: and their ruſt ſhall be as a teſtimony to you, and ſhall eat your fleſh as fire. You have ſtored to your ſelves wrath in the laſt days.*

Prov. 11. *Sap.* 5. *Pſalm* 75. *Baruch* 3. *James* 5.

All this, and much more, is ſpoken by the Holy Ghoſt, to ſignify the dangerous vanity of worldly wealth, and the folly of thoſe men who labour ſo much to procure the ſame unjuſtly, or having it, uſe the ſame in order to vanity, and not to the profit of their own ſouls. And ſurely, if ſo many skilful phyſicians, as I have here alleged holy Scriptures, ſhould agree together, that ſuch or ſuch meats were

A compariſon.

unwholſom and perilous: I think few men would venture to eat thereof, tho' otherwiſe in ſight, ſmell, and taſte, they appeared ſweet and pleaſant. How then comes it to paſs, that ſo many earneſt admonitions of God himſelf, ſtop us not from the diſordinate love of
Pſalm 61. this dangerous vanity? *If riches abound*, ſaid God by the Prophet: *ſet not your hearts upon them.* The
Eccleſ. 31. wiſe man ſays: *He that loves gold, ſhall not be juſtified. With great anger am I angry upon the wealthy*
Zach. 1. *nations*, ſays God by *Zachary*. Chriſt ſays, *Amen, I*
Mat. 19. *ſay unto you, that a rich man ſhall hardly enter into the*
Luke 6. *kingdom of heaven.* And again, *Wo to you that are rich, becauſe you have your conſolation.* Finally, St. *Paul* ſays
1 *Tim.* 6. generally of all and to all, *They that will be made rich, fall into temptation, and the ſnares of the devil, and many deſires unprofitable and hurtful, which drown man into deſtruction and perdition.*

The pretence of wife and children refuted.

Can any thing be ſpoke more effectually, to diſſuade from the love of riches? muſt not now all covetous men of the world condemn themſelves in their own conſciences? let them excuſe themſelves as much as they will, by the pretence of wife and children, and kinsfolks, as they are wont, ſaying, they mean nothing elſe but to provide for their ſufficiency. But does Chriſt our Saviour admit of this excuſe? he ask'd the rich man that had fill'd his barns, who ſhould have thoſe riches? for that very night they were to take his ſoul from him: and he might have anſwer'd, his wife, children, and kindred; but he durſt not, becauſe the interrogation began with *Thou fool:* and indeed it is a great folly, if we conſider it well: for tell me, dear Chriſtian, what comfort can it be to an afflicted father in hell, to remember that by his means his wife and children live in plenty on earth, and that by his eternal wo, they enjoy ſome few years pleaſures? no, no, this vanity, is a meer deceit of our ſpiritual enemy. For within a moment after we are dead, we ſhall care no more for wife, children, father, mother, or brother in this matter, than

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we ſhall for a meer ſtranger; and a penny given in alms for God's ſake, whilſt we lived, will comfort us more at that Day, than thouſands of pounds beſtow'd upon our kindred out of the natural love we bear our own fleſh and blood. Which one point would to Chriſt all worldly men would conſider, and then, no doubt, they would never take ſuch care for kindred as they do, and be ſo ſparing in doing good to themſelves, eſpicially upon their death-beds, whence preſently they are to depart to that place, where fleſh and blood holds no more privilege, nor riches have any power to deliver them; but only ſuch as were well beſtow'd in the ſervice of God, or given to the poor for his name's ſake. In which reſpect only a rich man is happy, if he knows but how to uſe his happineſs whilſt he has time, which few do. And this ſhall be ſufficient for this point of riches.

The third branch of worldly vanities is call'd by St. *John*, *Concupiſcence of the fleſh*; which contains all pleaſures and carnal recreations of this life; as are, banquetting, laughing, playing, and ſuch other delights, wherewith our fleſh is much delighted in this world. And altho' in this kind there is a certain meaſure to be allow'd to the godly, for the convenient maintainance of their health, as alſo in riches it is not to be reprehended, yet that all thoſe worldly ſolaces are not only vain, but alſo dangerous in that exceſs and abundance, as worldly wealthy men ſeek and uſe them, appears plainly by theſe words of Chriſt: *Wo to you that are fill'd: becauſe you ſhall be hungry. Wo to you that now do laugh, becauſe you ſhall mourn and weep.* And again in St. *John*'s Goſpel, ſpeaking to his Apoſtles, and by them to all others, he ſays, *You ſhall weep and lament, but the world ſhall rejoice:* making it a diſtinctive ſign betwen the good and the bad, that the one ſhall mourn in this life, and the other rejoice and make themſelves merry.

The third head of worldly vanities.

Luke 6.

John 16.

The very ſame does *Job* confirm of both the one and the other ſort: for he ſays of worldlings, *they lead their days in wealth, and in a moment go down into hell.* But of the godly, he ſays in his own perſon, *Before I eat I ſigh.* And in another place, *I fear'd all my works, knowing that thou didſt not ſpare the offender.* The reaſon whereof the wiſe man yet further expreſſes, ſaying, *Their works are in the hand of God, and yet man knows not whether he be worthy of love or hatred: but all things are reſerved uncertain for the time to come.* And old *Tobias* inſinuates yet another cauſe when he ſays, *What manner of joy ſhall be to me which ſit in darkneſs?* ſpeaking literally of his corporal blindneſs; but yet leaving it alſo to be underſtood of ſpiritual and internal darkneſs.

Job 21. *Job* 3. *Job* 9. *Eccleſ.* 9. *Tob.* 5.

Why good men are ſad in this life. *1 Cor.* 2. *2 Cor.* 7. *Phil.* 2. *Job* 2 *John* 16.

Theſe are then the cauſes, beſides external afflictions which God often ſends, why the godly live more grave, ſad, and fearful in this life, according to the counſel of St. *Paul*, than wicked men do; and why alſo they often ſigh and weep, as *Job* and Chriſt do affirm; to wit, becauſe they often remember the ſevere juſtice of almighty God; their own frailty in ſinning; the ſecret judgment of his predeſtination uncertain to us, the vale of miſery and deſolation wherein they live here; which even made the very Apoſtles themſelves to lament, as St. *Paul* affirms, altho' they had much leſs cauſe than we have. In reſpect whereof, we are deſired to paſs over this life in care, watchfulneſs, fear, and trembling. In regard whereof alſo, the wiſe man ſays, *It is better to go to the houſe of mourning, than to the houſe of banquetting.* And again, *the heart of wiſe men where ſadneſs is: and the heart of fools where mirth is.* Finally in conſideration of theſe things, the Scripture ſays, *Bleſſed is the man who is always fearful.* Which is nothing elſe, but that which the Holy Ghoſt commands every man by *Micheas* the Prophet: *To walk ſolicitous with thy God*; thinking upon his commandments; how we keep and obſerve the ſame; how we reſiſt and mortify

Rom. 8. *Epheſ.* 4. *Mat.* 24. *2 Cor.* 5. & 7. *Eccleſ.* 7. *Prov.* 28.

Mich. 6.

mortify our bodies upon earth; how we beſtow our time, talents, and riches lent us; how we labour in good works for the gaining of heaven, what account we could yield, if preſently we were to die, *&c.* Which thoughts, if they might have place with us, would cut off a great many of thoſe worldly paſtimes, wherewith the careleſs ſort of ſinners are overwhelm'd; I mean, of thoſe good fellowſhips in eating, drinking, laughing, ſinging, diſputing, and other ſuch vanities that diſtract us moſt. Hereof Chriſt gave us a moſt notable advertiſement, in this that he oftentimes wept: and for example, the holy Scripture mentions, at the reſuſcitation of *Lazarus*, and upon *Jeruſalem*. But he is never read to have laughed in all his life. Each man's nativity and death is alſo a ſignification and figure of this: which two extremities, I mean, our beginning and ending, being reſerved by God in his own hands to diſpoſe of; are appointed to us in ſorrow, grief, and weeping, as we ſee and feel. But the middle part thereof, which is our life, being left by almighty God in our hands, we paſs it over with vain delights, never thinking whence we came, nor whither we go. *John* 10. *Luke* 19.

A wiſe traveller paſſing by his inn, altho' he ſee pleaſant meats ſet before him to feaſt at his pleaſure; yet he forbears and reſtrains his appetite upon conſideration of the price, and of the journey he has to make; and takes only ſo much as he knows well how to diſcharge the next morning at his departure. But a fool lays hands on every delicate bit that is preſented to his ſight, and plays the prince for a night or two; but the next morning when it comes to the reckoning, he wiſhes he had lived only on bread and drink, rather than to be ſo troubled as he is for the payment. The cuſtom of God's Church is to faſt the eve of every feaſt, and then to rejoice the next day following, which is the feſtival it ſelf. And this repreſents the abſtinent life of good men in this world, thereby to rejoice in the world to come. But the A ſimilitude.

cuſtom of the world is quite contrary; that is, to eat and drink merrily firſt at the tavern, and after to let the hoſt bring in his reckoning. They eat, drink, and laugh, and the hoſt ſcores up all in the mean time; and when the time comes that they muſt pay, many heart is ſad, that was pleaſant before.

Prov. 14. This very ſelf ſame thing holy Scriptnre affirms alſo of the pleaſures of this world: *Laughter ſhall be mingled with ſorrow, and mourning occupies the latter ends of joy.* The devil that plays the hoſt in this world, and will ſerve you at an inch with what delight or pleaſure you deſire, writes down all in his book; and at the day of your departure, which is, at your death, he will bring in the whole reckoning, and charge you with it all, and then will follow that which God promiſes to worldlings, by the Prophet *Amos*: *I will turn your feſtivities into mourning, and all your ſongs into lamentation.* Yea, and more than this, if you be not able to diſcharge the reckoning, you may chance to hear that other dreadful ſentence of Chriſt in the *Apocalypſe*: *As much as ſhe has glorified herſelf and has been in delicacies, ſo much give her torment and mourning.*

Amos 8.

Apoc. 18.

The concluſion of this first point.

Wherefore to conclude this point, and therewithal this firſt part of the parable, touching vanities; we may truly ſay with the Prophet *David*, of a worldly minded man: *Doubtleſs all things are vanity, every man living.* That is to ſay, both vanity in ambition, vanity in riches, vanity in pleaſures, vanity in all things which they now eſteem. And therefore I may well end with the words of almighty God by the Prophet *Iſaiah*: *Iſaiah: Wo to you that draw iniquity in ropes of vanity.* Theſe ropes are thoſe vanities of promotion, dignity, nobility, beauty, riches, delights, and other ſuch like before-mention'd, which always draw with them ſome iniquity and ſin. For which cauſe holy *David* ſays to his Lord, *Thou haſt hated them that obſerve vanities unprofitably.* And laſtly, for this cauſe the Holy Ghoſt pronounces, generally of all men, *Bleſſed is the man whoſe hope is in the*

Pſalm 38.

Iſaiah 5.

The ropes of vanity.

Pſalm 31.

Pſalm 39.

name

name of our Lord, and has not had regard to vanities and falſe madneſs.

SECT. II.

How worldly vanities are alſo deceits.

NOW we come to the ſecond part propoſed in this chapter (which was alſo the ſecond point contain'd in Chriſt's parable) to ſhew how this world, and the pleaſing commodities thereof, are not only vanities for the moſt part, but alſo deceits: for indeed they perform not thoſe ſmall trifles which they promiſe their followers. Wherein the world may be compared to that wretched and ungrateful deceiver *Laban*, who made poor *Jacob* ſerve him ſeven years for fair *Rachel*, and in the end deceived him with foul *Lia*. What falſe promiſes does the world daily make us? to one it promiſes long life and health, and cuts him off in the midſt of his days. To another it promiſes great wealth and promotion, and after long ſervice it performs no part thereof. To another it promiſes great honour by large expences, but under-hand it caſts him into contempt and beggary. To another it promiſes great advancement by marriage, but never gives him ability to come to his deſire. Go over the whole world, behold countries, view provinces, look into cities, hearken at the doors and windows of private houſes, of princes palaces, of ſecret chambers, and you will ſee and hear nothing elſe but lamentable complaints: one, becauſe he has loſt; another becauſe he has not won; a third, becauſe he is not ſatisfied; ten thouſand, becauſe they are deceived.

Mat. 12.

Gen. 19. Falſe promiſes of the world.

Can there be a greater deceit, for example, than to promiſe renown and memory, as the world does to its followers, and yet to forget them as ſoon as they are dead? who now remembers one of forty thouſand, that thought themſelves great people whilſt they were in this world, captains, ſoldiers, counſellors, dukes, earls, princes, prelates, emperors, kings, queens, lords

The falſe promiſes of renown.

and ladies? who I ſay remembers them now? who once thinks or ſpeaks of them? has not their memory periſh'd with their ſound, as the Prophet foretold? Did not *Job* promiſe truly, That their remembrances ſhould be like aſhes trodden under foot? and *David*, That they ſhould be duſt blown abroad with the wind? one of the firſt holy hermites named *Paul*, hid himſelf, as St. *Jerom* reports in his life, fourſcore and ten years in a wilderneſs, without knowing or ſpeaking with any man, or once ſhewing or revealing himſelf to the world. And yet now the world both remembers and honours his memory. But many a king and emperor have labour'd all their life to be known in the world, and yet are now forgotten. So that the world in this point, is like a covetous and forgetful hoſt; who if he ſee his old gueſt come by his inn in a beggarly ſtate, all his mony being ſpent, he ſeems not to know him: and if the gueſt marvels thereat, and ſays, that he has often come that way, and ſpent much mony in the houſe; the other anſwers, it may be ſo, my friend, for many paſs this way, and we uſe not to keep account of all. But what is the way to make this hoſt remember you? It is to uſe him ill as you paſs by, as St. *Paul*, and his like, did with the world, and he will remember you as long as he lives, and many times will talk of you, when you are far off from him.

Pſalm 9. *Job* 13. *Pſalm* 1.

A compariſon.

What the deceits of the world are.

Infinite are the deceits and diſſimulations of the world: it ſeems goodly, fair and pompous in outward ſhew; but when it comes to handling, it is nothing but a feather; when it comes to ſight, it is nothing but a ſhadow; when it comes to weight, it is nothing but ſmoke; when it comes to opening, it is nothing but an image of plaiſterwork, of old rags and patches within. "O miſerable and moſt deceitful world, ſays "St. *Auguſtine*, whoſe grief is true, and delights falſe; "whoſe ſorrows are certain, and pleaſures uncertain; "whoſe pains are permanent, and repoſe tranſitory;

Aug. 13. *Medit.*

"whoſe

" whoſe toils are intolerable, and rewards moſt " contemptible; whoſe promiſes are princely, and " payments beggarly; whoſe miſeries are void of all " conſolation, and whoſe happineſs is mingled with all " kind of miſery. "

To know the miſeries of the world, you muſt go a little from it, ſays one. For, as they who walk in a miſt, do not ſee it ſo well, as thoſe who ſtand upon a hill out of it: ſo fares it in diſcerning the world; whoſe property is, to blind them that come to it, to the end they may not ſee their own ſtate: even as a raven firſt of all ſtrikes out the poor ſheep's eyes, to the end ſhe may not ſee the way to eſcape from its tyranny. A ſimilitude.

So then after the world has once bereft the worldling of his ſpiritual ſight, ſo that he can judge no longer between good and evil, vanity and verity, then alſo it rocks him aſleep, at his eaſe and pleaſure. It binds him ſweetly, it deceives him pleaſantly, it torments him in great peace and reſt; it has a proud ſpirit preſently ready, which places him on the pinacle of greedy ambition, and thence ſhews him all the dignities and preferments of the world; it has twenty falſe merchants, who in the dark ſhew him the firſt end of fair and precious cloths; but he muſt never look into the whole pieces, nor carry them to the light, thereby to diſcern them. It has four hundred falſe Prophets to flatter him, as *Achab* had, who muſt keep him from the hearing of *Micheas* counſel; that is, from the remorſe of his own conſcience, which tells him the truth. It has a thouſand cunning fiſhers to lay before him pleaſant baits, but all furniſhed with moſt ſharp and dangerous hooks within. It has infinite ſtrumpets of *Babylon*, to offer him drink in golden cups, but all mingled with moſt deadly poiſon. It has in every door an alluring *Jael* to entice him to the milk of pleaſures and delights; but all have their hammer and nails in their hand to murder him, when he falls aſleep. It has in every corner a flattering *Joab* to embrace with one arm, and kill with The practice of the World. *Mat.* 4. 3 *Reg.* 22. *Apoc.* 17. *Jud.* 4. 2 *Reg.* 1. *Mat.* 24.

with the other. A falſe *Judas*, to give a kiſs, and therewith to betray him, and deliver him to torments.

John 21.

The true figure of the world.

Finally, it has all the deceits, all the diſſimulations, all the flatteries, all the treaſons, that poſſibly can be deviſed. It hates them that love it; deceives them that truſt in it; it afflicts them that ſerve it; it reproaches them that honour it; it damns them that follow it; and moſt of all forgets them that labour moſt of all for it. And to be brief in this matter, do what you can for this world, and love it, and adore it as much as you will, yet in the end you will find it a right

1 *Reg.* 25. *Nabal*, who after many benefits received from *David*, yet when *David* came to have need of him, he anſwer'd, *Who is* David, *or who is the ſon of* Iſai, *that I ſhould know him?* With great cauſe then the Prophet

Pſalm 4. *David* ſaid, *Ye ſons of men, how long are you of heavy heart, why love you vanity and ſeek lying?* he calls the world not a liar, but a lie it ſelf, for the exceeding great fraud and deceit which it uſes in all its pretences.

SECT. III.

How the world is Thorns.

HAVING now declared how the commodities of this world, that hinder men from reſolution, are both vanities, and fallacies; next is to be examined, in what ſenſe our Saviour alſo calls them, thorns. Of which St. *Gregory* writes thus: "Who would ever

Mat. 13. *Hom.* 5. *in Evang.* "have believed me, ſays he, if I had call'd riches "thorns, as Chriſt here does, ſeeing thorns prick, "and riches are ſo pleaſant? and yet truly are they "call'd thorns, for with the pricks of their careful "cogitations, they tear and make the minds of worldly men bloody." By which words this holy father ſignifies that even as a man's naked body, toſs'd and tumbled among many thorns, cannot but be much rent and torn, and made bloody with the pricks thereof

thereof: ſo a worldly man's ſoul beaten with the cares and thoughts of gaining worldly wealth, cannot but be vex'd with reſtleſs pricking of the ſame, and wounded alſo with many temptations of ſin, which occur. This *Solomon* in the places before alleged, ſignifies when he does not only call the riches and pleaſures of this world, *vanity of vanities*, that is the greateſt vanity of all other vanities; but alſo *affliction of ſpirit*: giving us thereby to underſtand, that where theſe vanities are, and the love of them once enters; there is no more the peace of God which ſurpaſſes all underſtanding; there is no longer reſt or quiet of mind; but war of deſires, vexation of thoughts, tribulation of fear, pricking of cares and unquietneſs of ſoul, which is indeed a moſt miſerable affliction of ſpirit.

Eccleſ. 1, 2, 3, 4.

Phil. 4.

And the reaſon hereof is, becauſe as a clock can never ſtand ſtill, as long as the poiſes hang thereat; ſo a worldly man, having infinite cares, thoughts, and anxieties, hanging on his mind, as poiſes upon the clock, can never have reſt or repoſe day or night, but is forced to beat his brains when other men ſleep, for the compaſſing thoſe trifles wherewith he is incumber'd. O how many rich men in the world feel this to be true! how many ambitious men prove it daily, and yet will not deliver themſelves out of theſe miſerable troubles! Of all the plagues ſent to *Ægypt*, that of the flies was one of the moſt troubleſom, and faſtidious; for they never ſuffer'd men to reſt, but the more they were beaten off, the more they came upon them. So of all the miſeries and vexations that God lays upon worldly men, this is not the leaſt, to be tormented with the cares of that thing which they think the greateſt felicity, and not be able to beat them off by any means. They ruſh upon them in the morning as ſoon as they awake; they accompany them in the day; they forſake them not at night; they follow them to bed, they hinder them from their ſleep; they afflict them in their dreams; and finally, they are thoſe importune and

A compariſon.

Exodus 8.

The torments of rich men in their riches.

and unmerciful tyrants which God threatens to wicked men, by *Jeremiah* the Prophet: *You ſhall ſerve ſtrange gods day and night, which ſhall not give you any reſt.* And the cauſe thereof which God alleges in the ſame chapter is, *Becauſe I have taken away my peace from this people*, ſays our Lord, *and commiſerations.* A very heavy ſentence to all thoſe that lie under the yoke and bondage of thoſe miſerable afflicting vanities.

Jere. 16.

But yet the Prophet *Iſaiah* has a much more terrible deſcription of the ſtate of theſe men: They put their truſt in things of nothing, ſays he, and talk vanities: they conceive labour and bring forth iniquity: they break the eggs of ſerpents, and weave the webs of ſpiders: he that ſhall eat of their eggs, ſhall die; and that which is hatch'd thence, ſhall be a cockatrice. Their webs ſhall not make cloth to cover them, for their works are unprofitable; and the work of iniquity is in their hands. Theſe are the words of the Prophet, declaring to us by moſt ſignificant ſimilitudes how dangerous thorns the riches and pleaſures of this world are. And firſt he ſays, *They put their hope in things of nothing, and talk vanities*; to ſignify that he means the vanities and vain men of this world, who commonly do talk of the things which they love beſt and wherein they place their greateſt confidence. Secondly, he ſays, *They have conceived labour, and brought forth iniquity:* alluding here to the child-birth of women, who firſt conceive in their wombs, and then after a great deal of labour, bring forth their infant: even ſo worldly men, after a great time of fatigue and labour in vanities, do bring forth no other fruit but ſin and iniquity. For that is the effect of thoſe vanities, as he ſays in another chapter, crying out to ſuch kind of men, *Wo to you, that draw iniquity in cords of vanity.*

Iſaiah 59.

The explication of the words of *Iſaiah.*

Two ſignificant ſimilitudes.

But yet to expreſs this matter more forcibly, he uſes two other ſimilitudes, ſaying, *They have broken the eggs of aſps, and have woven the webs of ſpiders:* ſignifying by the one, the vanity of theſe worldly cares

and by the other the danger thereof. The ſpider we ſee takes great pains, and labours many days together, to weave her ſelf a web; and in the end, and when all is done, comes a puff of wind, or ſome other little chance, and breaks all in pieces. Even as he in the Goſpel, who had taken great pains and care in heaping riches together, in plucking down his old barns, and building up new; when he was come to ſay to his ſoul, now be merry, that night his ſoul was taken from him, and all his labour loſt. Therefore *Iſaiah* ſays in this place, That the webs of theſe weavers ſhall not make them cloaths to cover themſelves withal, becauſe their works are unprofitable. *Luke* 12. *Ibid.*

The other compariſon contains matter of great danger and fear. For as the bird that ſits upon the eggs of ſerpents, by breaking and hatching them, brings forth a perilous brood to her own deſtruction; ſo thoſe that ſit, as it were, and brood upon the vanities of the world, and do affect them over-much, hatch alſo at laſt their own deſtruction. The reaſon whereof is, as *Iſaiah* ſays, *Becauſe the work of iniquity is in their hands*: ſtill meaning, that a man cannot love and follow theſe vanities, or entangle himſelf with their ropes, as his former phraſe is, but that commonly he draws on much iniquity therewith. Which becauſe it kills the ſoul that conſents to it, therefore *Iſaiah* compares it to the *brood of ſerpents* that kills the birds which bring them forth into the world. And finally, *Moſes* uſes the like ſimilitudes, when he ſays of vain and wicked men, *Of the vinyard of* Sodom *is their vinyard, and of the ſuburbs of* Gomorrah: *Their grape the grape of gall, and the cluſters moſt bitter. The gall of dragons their wine, and the venom of aſps incurable.* By which dreadful and loathſom compariſons he would give us to underſtand, that the ſweet pleaſures of this world are indeed deceitful thorns, and will prove in the end moſt bitter and dangerous, if a man gives himſelf over to them, or uſes them not with great moderation and ſobriety. *Deut.* 12.

SECT.

SECT. IV.

The World is Misery.

THE fourth point that we have to conſider is how this word *miſery*, that is, calamity and affliction of mind, may be verified of the world, and of the felicity thereof. Which thing, altho' it may appear ſufficiently by that which has been ſaid before, yet I will, as I promiſed, diſcuſs it a little further in this place, by ſome particulars. And among many afflictions which I might here recount, the firſt, and one of the greateſt is, the brevity and uncertainty of all worldly proſperities, when a man has got them. O how great a miſery is this to a worldly man, that would have his pleaſures conſtant and perpetual! *O death, how bitter is thy remembrance*, ſays the Scripture, *to a man that has peace in his riches!* we have ſeen many men advanced in haſte, and in haſte fallen again, and not flouriſh two months in their proſperity. We have heard of divers married in great joy, and not to have lived ſix days in their felicity. We have read of ſtrange matters that have happen'd in theſe kinds, and we ſee daily no few examples with our own eyes. What grief was it, think you, to *Alexander the Great*, that having ſubdued in twelve years, the greateſt part of the world, he ſhould then be forced to die, when he was moſt deſirous to live, and when he was to take most joy and comfort in his victories? what a ſorrow was it to the rich man in the Goſpel, to hear upon a ſudden even this night thou muſt die? what a miſery will this be to many worldlings, when it comes, who now build palaces, purchaſe lands, heap riches, procure dignities, make marriages, join kindreds, as tho' there were never any end of all theſe matters? what a doleful day will this be to them, I ſay, when they muſt be turn'd off, no otherwiſe than princes mules are wont to

Brevity and inſtability.

Eccleſ. 41.

1 *Mac.* 1.

Luke 12.

be at the end of a journey; that is, their treaſure taken from them, and their gall'd backs only left to themſelves? For as we ſee theſe mules of princes go all the day long, loaden with treaſures, and cover'd with fine trappings, but at night ſhaken off into ſome ſorry ſtable, much bruiſed and gall'd with the carriage of thoſe treaſures: ſo many rich men who paſs through this world, loaden with gold and ſilver, and gall their ſouls in carrying that load, are deprived of their rich burden at the day of death, and turn'd off with their wounded conſciences, to the loathſom ſtable of hell and damnation. A compariſon.

Another miſery join'd to the proſperity of this world, is the grievous counterpoiſe of diſcontents that every worldly pleaſure has within it. Run over every delight and ſolace in this life, and ſee what ſauce it has adjoin'd. Ask them that have had moſt proof thereof, whether they remain contented or no: the poſſeſſion of riches is accompanied with ſo many fears and cares, as has been ſhew'd. The advancement to honours is ſubject to all the miſerable ſervitude that can be deviſed. The pleaſure of the fleſh, even when it is lawful and honeſt, is accompanied, as St. *Paul* ſays, *with tribulation of the fleſh:* but if it be with ſin, it is ten thouſand times more environ'd with all kind of miſeries. Diſcontents. 1 *Cor.* 3.

Who can reckon up the calamities of our body? ſo many diſeaſes, ſo many infirmities, ſo many miſchances, ſo many dangers? who can tell the paſſions of our mind that afflict us, now with ſorrow, now with envy, now with diſordinate love, now with deſire, now with anger? who can recount the adverſities and misfortunes that befall us in regard to our goods? who can number the hurts, and diſcontents, that daily come upon us from our neighbours? one ſues us at law, for our goods; another purſues us for our life; a third, by ſlander impugns our good name. One afflicts us by hatred, another by envy, another by flattery, another by deceit, another by revenge, another by Miſeries of body. Of mind. Of goods Of neighbours.

by falſe witneſſes, another by open arms. There are not ſo many days, nor hours in our lives, as there are miſeries and contrarieties in the ſame. And further than this, the evil has this prerogative above the good, in our life; that one defect alone overwhelms and drowns a great number of pleaſures together. As if a man had all the felicities heap'd together which this world could yield, and yet had but a pain in one tooth, all the other pleaſures would not make him merry. And the like in other caſes, whereof take an example in *Aman*, chief councellor of *Aſſuerus*, who, becauſe *Mardocheus* the *Jew* did not riſe up to him, when he went by, nor honour him, as other men did; he ſaid to his wife and friends, that all his other felicities were nothing, in reſpect of this one affliction.

Temptations and dangers.

Beſides all theſe miſeries, there is yet another greater in ſome reſpect than the former; and that is, the infinite number of temptations, of ſnares, of enticements in the world, whereby men are daily drawn to perdition. So that no man is in ſecurity one day or hour, which is truly a great miſery to him that conſiders well the danger; as it would be to him that in the night ſhould walk upon a high ſlippery rock where every ſtep might be his laſt ruin. St. *Athanaſius* writes of St. *Antony* the hermit, that God reveal'd to him one day the ſtate of the world; and he ſaw it all hang'd full of nets in every corner, and devils ſitting by, to watch the ſame. The Prophet *David*, to ſignify the very ſame thing, that is, the infinite multitude of ſnares ſet to intrap worldly men in this life, ſays, *God ſhall rain ſnares*, &c. That is, God ſhall permit ſnares to be as plentiful for the perdition of evil men, as are the drops of rain which fall down from the skies. For every thing almoſt is a deadly ſnare to a carnal and looſe-hearted man. Every enticing ſight he ſees, every laſcivious word he hears, every pleaſing thought he conceives; his youth, his age, his friends, enemies, honour, diſgrace, riches, poverty, converſation, proſperity, the

Athan. in vita St. Antonii.

Pſalm 10.

mean

meat he eats, the apparel he wears; all are ſnares to draw him to deſtruction that is not watchful, but yields himſelf over to ſenſuality.

From this then, and from the ſpiritual blindneſs, whereby worldly mens minds are incumber'd, follows the laſt and greateſt miſery of all that can be in this life; and that is the facility wherewith they run into ſin. For truly ſays the Scripture, *Sin makes people miſerable.* And yet how eaſily men of the world commit ſin, and and how little ſcruple they make of the matter, the Scripture ſignifies, where talking of ſuch men, it ſays, *They eat the bread of impiety, and drink the wine of iniquity.* That is, they venture with great facility, cuſtom, and eaſe, upon any kind of ſin that is offer'd to them, as a man drinks when he is thirſty. He that will not believe the ſaying of the wiſe man, let him try a little by his own experience, whether the matter be ſo or no. Let him walk out into the ſtreets, behold the proceedings of men, view their behaviour, conſider what is ſaid, and treated in ſhops, in halls, in conſiſtories, in judgment-ſeats, in palaces, and in common meeting-places abroad; what lying, what ſlandering, what deceiving there is. He will find, that of all things whereof men do make any account in the world, nothing is ſo little regarded, as to commit ſin. He will ſee juſtice ſold, verity betray'd, ſhame loſt, and equity diſguiſed. He will ſee the innocent condemn'd, the guilty deliver'd, the wicked advanced, the virtuous oppreſs'd. He will ſee many thieves flouriſh, many uſurers bear great ſway, many murderers and extortioners reverenced and honour'd, many fools put in authority; and divers who have nothing in them, but the bare ſhape and form of men, by reaſon of money, placed in great dignities to govern others. He will hear from almoſt every man's mouth vanity, pride, detraction, envy, deceit, diſſimulation, wantonneſs, diſſolution, lying, ſwearing, perjury, and blaſphemy. Finally, he will ſee the greateſt part of men govern

Facility of ſinning.

Prov. 14.

Prov. 4.

The ſinful ſtate of the world.

themſelves abſolutely even as beaſts do, by the motion of their paſſions, not by the law of juſtice, reaſon, religion or virtue: and thereby he may frame his conceit of the world in this behalf.

SECT. V.

How the World ſtrangles.

FROM this then follows the fifth point that Chriſt touches in his foreſaid parable, which I promiſed to ſpeak of here; to wit, that the love of this world, when it is immoderate, choaks up and ſtrangles thoſe whom it poſſeſſes, depriving them of all ſpiritual air of heavenly life, filling and repleniſhing them with a groſs earthly ſpirit, quite contrary to the ſpirit of God. The Apoſtle ſays, *If any man have not the ſpirit of Chriſt, the ſame is not his.* Now how contrary the ſpirit of Chriſt is to the ſpirit of the world, may appear by the fruits of Chriſt's ſpirit reckon'd up by St. *Paul* to the *Galatians*; to wit, charity, which is the root and mother of all good works: joy, in ſerving God: peace, or tranquillity of mind, in the ſtorms of this world: patience, in adverſity: longanimity, in expecting our reward: bounty, or goodneſs, in hurting no man: benignity, in ſweet behaviour: meekneſs, when occaſion of anger is given: fidelility, in performing our promiſes: modeſty, without arrogancy: continency, from all kind of wickedneſs: chaſtity, in conſerving a pure mind in a clean and unſpotted body. Againſt ſuch, ſays St. *Paul*, *there is no law.* And in the very ſame chapter he expreſſes the ſpirit of the world by the contrary effects and fruits, ſaying, *The works of the fleſh are manifeſt, which are fornication, uncleanneſs, impudicities, lechery, ſerving of idols, witchcraft, enmities, contentions, emulations, anger, brawlings, diſſentions, ſects, envies, murders, drunkenneſs, commeſſations, and the like: which*

Rom. 8.

Gal. 5.

The effects of the ſpirit of Chriſt.

Gal. 5.

The effects of the ſpirit of this world.

I foretel you, as I have foretold you, that they which do ſuch things ſhall not obtain the kingdom of God.

Here every man may judge of the ſpirit of the world, and of the ſpirit of Chriſt; and, reflecting on himſelf, conjecture whether he is of the one, or of the other. St. *Paul* gives two ſhort rules in the very ſame place, for ſome proof and trial. The firſt is, *They that be Chriſt's have crucified their fleſh, with the vices and concupiſcences.* Which is as much as to ſay, they have ſo mortified their own bodies, that they commit none of the vices and ſins repeated before; nor do yield to the concupiſcences or temptations thereof. The ſecond rule or direction is, *That if we live in ſpirit, we muſt walk in ſpirit.* That is, that our walking and behaviour muſt be a ſign, whether we live or be dead in ſpirit. For if our walking be ſpiritual (ſuch as I declared before by the true fruits thereof) then do we live and have life in ſpirit. But if our works be carnal (ſuch as St. *Paul* now has deſcribed) then we are carnal, and dead in ſpirit; nor have we any part in Chriſt, or portion in his kingdom, not holding his ſpirit. And becauſe all the world is full of thoſe carnal works and brings forth no fruits of Chriſt's ſpirit, nor permits them to grow or proſper in ſuch as follow the world, and its vanities: thence it is, that the Scripture always puts Chriſt and the world for oppoſite enemies, not compatible the one with the other, which is a point of no ſmall conſideration. Chriſt's words are plain: That the world cannot receive the ſpirit of truth: Therefore they are oppoſite. And again, in the ſame Evangeliſt, he ſays of himſelf and his, That neither he, nor any of his ſervants, are of the world, tho' they live in the world. And yet further, in his moſt devout and heavenly prayer to his father, *Juſt father the world has not known thee.* For which cauſe St. *John* writes, *If any man love the world, the charity of the father is not in him.* And yet further, St. *James*, *Whoſoever will be a friend of this world, is made an enemy to God.* What will worldly

Two rules of St. *Paul* to know our ſpirit. *Gal.* 5.

Chriſt and the world enemies.

John 14.

Ibid. 15.

John 17.

John 2.

James 4.

men ſay to this? but yet hear further St. *Paul*, ſaying
1 *Cor.* 11. plainly, and without exception, That this world is to be damn'd. That is, they who live according to the ſpirit of the world. And Chriſt inſinuates no leſs in St. *John*'s Goſpel; but moſt of all, in that dreadful exception of his,
John 12. *John* 17. when praying to his Father for thoſe that were to be ſaved, he excepts the world by name. *Not for the world do I pray*, ſays he: I do not ask mercy and pardon for the world, but thoſe whom thou haſt given me out of the world. Oh worldly men! what a dreadful exception
John 7. *Luke* 27. is this, made by the Saviour of the world himſelf; by the lamb that takes away all ſins; by him that asked pardon, even for his tormentors and crucifiers! what a point of terror, I ſay, is this, that now he excepts the world by name from his mercy! Oh that worldly men would but conſider this one point only, they would not, I think, live ſo void of fear as they do, and ſo enamour'd with worldly deſigns.

Can any man marvel now, why St. *Paul* cries ſo
Rom. 12 *Titus* 2. carefully to us, *Be not conform'd to this world?* and again, That we ſhould utterly renounce *all ſecular deſires?* can any man marvel why St. *John*, who was
1 *John* 2. moſt privy above others, to Chriſt's holy meaning herein, ſays to us in ſuch earneſt ſort, *Love not the world, nor thoſe things which are in the world?* if we may neither love it, nor ſo much as conform our ſelves to it, under ſo great pains as of the enmity of God, and of our eternal damnation, which are before rehearſed, what will become of thoſe men that do not only conform to it, and to the vanities thereof, but alſo follow it, love it, and beſtow all their labours and pains upon it!

Why Chriſt hates the world.

If you ask me the cauſe why Chriſt ſo hates and abhors this world, St. *John* tells you, becauſe, *The whole world is ſet in wickedneſs*; which is a ſpirit quite con-
1 *John* 5. trary to the ſpirit of Chriſt, as has been ſhew'd. Which ſpirit leads to pride, vain-glory, ambition, envy, revenge, malice, with pleaſures of the fleſh, and all kind of vanities. As Chriſt on the contrary perſuades to

to humility, meekneſs, pardoning of enemies, abſtinence, chaſtity, ſufferance, mortification, bearing the croſs, with contempt of all earthly pleaſures for the kingdom of heaven. Chriſt hates the world, becauſe it perſecutes the good, and advances the bad; becauſe it roots out virtue, and plants vice: and finally, becauſe it ſhuts the doors againſt Chriſt when he knocks, and ſtrangles the heart that once it poſſeſſes, as before has been ſhew'd.

A deſcription of the world.

Wherefore to conclude this part, ſeeing this world is ſuch a thing as it is; ſo vain, ſo deceitful, ſo troubleſom, ſo dangerous; ſeeing it is a profeſs'd enemy of Chriſt, excommunicated and damn'd to the pit of hell; ſeeing it is, as a father ſays, an ark of labour, a ſchool of vanities, a market of deceit, a labyrinth of error; ſeeing it is nothing elſe but a barren wilderneſs, a ſtony field, a dirty ſtye, a tempeſtuous ſea; ſeeing it is a grove full of thorns, a meadow full of ſcorpions, a flouriſhing garden without fruit; a cave full of poiſon'd and deadly baſilisks; ſeeing it is as I have ſhew'd, a fountain of miſeries, a river of tears, a feign'd fable, a delectable frenzy: ſeeing as St. *Auguſtine* ſays, the joy of this world has nothing elſe but falſe delight, true aſperity, certain ſorrow, uncertain pleaſure, troubleſom labour, fearful reſt, grievous miſery, vain hope of felicity; ſeeing it has nothing in it, as St. *Chryſoſtom* ſays, but tears, ſhame, repentance, reproach, madneſs, negligences, labours, terrors, ſickneſs, ſin, and death it ſelf; ſeeing the world's repoſe is full of anguiſh, its ſecurity without foundation, its fear without cauſe, its labour without fruit, its ſorrow without profit, its deſires without ſucceſs, its hopes without reward, its mirth without continuance, its miſeries without remedies: ſeeing theſe, and a thouſand evils more are in it, and no one good thing can be had from it, who will be deceived with this vizard, or allured with this vanity hereafter? who will be ſo withdrawn from the noble ſervice of God, by the love of ſo fond a trifle as is this world?

Augu. Ep. 39.

Chryſoſt. hom. 21. *ad pop. Antioch.*

world? And this to reaſonable men may be enough to declare the inſufficiency of this impediment.

SECT. VI.

How we may avoid the evils of the World.

BUT yet now, to comply with the promiſe I made in the beginning of this chapter, I have a word or two, to add in this place, thereby to ſhew how we may avoid the foreſaid dangers of this world, as alſo, uſe it to our gain and advantage. And for the firſt; to avoid the dangers, ſeeing there are ſo many ſnares and traps, as has been declared; there is no other way, but only to uſe the refuge of birds in avoiding the dangerous ſnares of fowlers; that is, to mount up into the air, and ſo fly over them all: the wiſe man ſays: *A net is caſt in vain, before the eyes of them that have wings.* The ſpies of *Jericho*, tho' many ſnares were laid for them by their enemies, yet they all eſcaped, for they walked by hills, ſays the Scripture. Which place *Origine* expounding, ſays, that there is no way to avoid the dangers of this world, but to walk upon hills, and to imitate *David*, that ſaid, *I have lifted up my eyes to the mountains, from whence help ſhall come to me.* And then we ſhall ſay with the ſame *David*, *Our ſoul, as a ſparrow, is deliver'd from the ſnares of the fowler.* We muſt ſay with St. *Paul*, *Our converſation is in heaven*; and then we ſhall little fear all theſe deceits and dangers upon earth. For as the fowler has no hope to catch the bird, except he can by ſome means allure it to pitch, and come down; ſo has the devil no way to intangle us but by ſaying, as he did to Chriſt, *caſt thy ſelf down*; that is, fall upon the baits which I have laid, and devour them, enamour thy ſelf with them, tie thy appetite to them, and the like.

Pſalm 1.

Hom. 1. *in Joſh.*

Pſal. 120.

Pſal. 123.

Phil. 3.

Mat. 4.

He that will avoid, theſe groſs and open temptation, by contemning the allurement of theſe baits, by flying over

over them, by placing his love and thoughts in the mountains of heavenly joys and eternity, will eaſily eſcape all dangers. King *David* was paſt them all when he ſaid to God, *What is to me in heaven, and beſides thee, what would I upon the earth? my fleſh has fainted, my heart, God of my heart, and my portion, God for ever.* St. *Paul* was alſo paſt theſe dangers when he ſaid, That now he was crucified to the world, and the world to him: and that he eſteem'd all wealth of this world as meer dung: and that altho' he lived in fleſh, yet he lived not according to the fleſh. Which glorious example, if we would follow, in contemning and deſpiſing the vanities of this world, and fixing our minds on the noble riches of God's eternal kingdom to come; the ſnares of the devil would prevail nothing at all againſt us in this life.

Pſalm 72. *Gal.* 6. *Phil.* 1. 1 *Cor.* 10.

How to uſe worldly wealth to our advantage.

Touching the ſecond point, how to uſe the riches and conveniencies of this world to our advantage, Chriſt has laid down plainly the means: *Make unto you friends of the mammon of iniquity.* The rich glutton might have eſcaped his torments, and have made himſelf a happy man, by help of worldly wealth, if he had pleaſed. And ſo might many a thouſand that now live in chriſtianity, and will go to hell for the ſame cauſe that the glutton did. Oh that men would take warning one by another, and be wiſe while they have time! St. *Paul* cries out, *He that ſows ſparingly, ſparingly alſo ſhall reap: and he that ſows in bleſſings, of bleſſings alſo ſhall reap.* What a plentiful harveſt then might rich men provide for themſelves, if they would; having ſuch ſtore of ſeed lying by them, and ſo much ground offer'd them daily to ſow it in? why do they not remember that ſweet harveſt-ſong, *Come ye bleſſed of my Father, poſſeſs you the kingdom prepared for you --- for I was hungry, and you gave me meat; I was thirſty, and you gave me to drink,* &c. Or if they do not care for this, why do they not fear at leaſt the terrible ſentence that will be ſpoke againſt them for not doing thoſe

Luke 16. 2 *Cor.* 9. *Mat.* 25.

works of mercy. *Go now, you rich men, weep howling in your miseries, which shall come to you.*

Joan Dam. in hist. Barlaam & Josaphat. c. 14. A parable.

The holy father St. *John Damascen* reports an excellent parable of *Barlaam* the hermit, to our purpose. "There was, says he, a certain city, or commonwealth, which used to chuse to themselves a king from among the poorest sort of people, and to advance him to great honour, wealth, and pleasures for a time; but after a while, when they were weary of him, their custom was to rise against him, and to despoil him of all his felicity, yea, of the very cloaths off his back, and so banish him naked into a desolate island far off, where bringing nothing with him, he should live in great misery, and be put to exceeding slavery for ever. Which practice one king, at a certain time considering, by good advice (for all the others, tho' they knew that custom, yet through negligence and pleasures of their present felicity, thought not of it, till it was too late) took a resolution with himself, to prevent this misery; which was by this means. He saved every day great sums of money from his superfluities and idle expences; and so secretly made over before-hand a great treasure into that island where he was daily in danger to be sent. And when the time came that indeed they deposed him from his kingdom, and turn'd him away naked, as they had done the others before; he went with joy and confidence to the island, where his treasure lay, and was received there with exceeding great triumph, and placed presently in greater glory than ever he was before."

The application of this parable

This parable teaches us as much as possibly can be said in this point. For this city or commonwealth, is this present world, which advances poor men to authority, that is, such as come naked into this life; and upon the sudden, when they least expect it, pulls them down again, and turns them off naked into their graves, and so into another world; where, bringing no treasure of

of good works with them, they are like to find little favour, but rather eternal miſery. The wiſe king that prevented this calamity, is he who in time of wealth during this life (according to the counſel of our Saviour Chriſt) ſeeks to lay up a treaſure in heaven by alms-deeds and other good works, againſt the day of his death, when he muſt be baniſh'd hence naked, as all the princes of that city were. At which time, if their good deeds do follow them, then, as God promiſes, they will be happy, and placed in much more glory than ever this world was able to give them. But if they come without oil in their lamps, then there is nothing for them to expect, but *I know you not.* And when they come to be known, or rather diſcover'd, then follows, *Get ye away from me you curſed into everlaſting fire*; which is the laſt and worſt ſentence of all. Our Lord defend us from it.

Luke 12.

Apoc. 14.

Mat. 25.

CHAP. V.

Examples of true reſolution, in the two former points; ſuffering for CHRIST, *and contemning the world. For the better confirmation of the two foregoing chapters.*

WHEREAS the two precedent chapters, of contemning the world, and ſuffering for Chriſt, are of their own nature, and man's unwillingneſs to ſuffer, very dreadful and loathſom to fleſh and blood, ſo that divers perſons, who otherwiſe eſteem themſelves no bad Chriſtians, do conceive a horror and averſion even at the very name and mention of ſuch things, perſuading themſeves that the neceſſity of Chriſtian profeſſion requires not any reſolution to ſo high a perfection: I am moved in this place to adjoin to the former treatiſe, a brief declaration of the practice and exerciſe

The reaſon of this chapter.

exercise of ancient Christians in these two points, whereby their opinions and censures may better be seen, than by their words; and wherein each Christian that lives at this day, may behold, as in a table or glass, what becomes him to do, when occasion is offer'd, if he profess to serve under the same banner, and to expect his pay at the hands of the same King and Master, as they did.

What has been handled before.

Many things have been said before, concerning these two points of the contempt of the world, and sufferance in tribulation. And among other matters, it has been declared, that the very foundation of Christian religion, which is the holy Cross, stands principally upon these two pillars. It has been shew'd how Christ our Saviour, when he sent forth his Apostles and Disciples, as the first spiritual fathers and masters of the world, instructed them, especially in this doctrine, as most convenient and necessary for the end which he pretends. And for that his divine wisdom did easily foresee, that deeds have much more force to persuade than words, he set forth this doctrine most exactly in the example of his own life, making the same a pattern of contemning the world, and of suffering for justice; as also did his Apostles and Disciples after him, to the true and perfect imitation of their Master.

The firm resolution of the Apostles.

Thus much then has been treated before, and many particulars have been declared, as well of the holy Apostles great sufferings in all kind and manners of affliction, as also of their utter despising whatsoever was precious or pleasant in this world, for the perfect serving of their Lord and Master. No allurements of this life could entice them, no dignities delight them, no flattery deceive them, no pleasure pervert them, no labours weary them, no difficulty stop them, no terror or tyranny of mortal men could frighten them from their course begun, as long as their souls remain'd within their bodies. Some of them ended their lives by the sword, some upon the Cross, others were stoned and

and thrown down from high pinacles, others were ſcorch'd and skinn'd alive; and all this to ſerve perfectly their Maſter, and to ſtir us up to follow their example. Which thing the learned and devout father, St. *John Chryſoſtom* conſidering, when he treated of the deeds of St. *Peter* and St. *Paul* in particular, breaks forth into this following ſpeech.

The ſpeech of St. *Chryſoſtom*, Serm. 32. in moral exhortation

" O holy and bleſſed Apoſtles of my Saviour, what " thanks ſhall we yield unto you, for all the labours, " and toils that you have taken for us? when I think " of thee, O *Peter*, I fall into admiration; and when " I remember thee O *Paul*, I fall beſides my ſelf, and " am oppreſs'd with tears. For what ſhall I ſay, or " what ſhall I think, when I behold the afflictions " that you have ſuffer'd? how many priſons have you " two ſanctified? how many chains have you adorn'd? " how many torments have you ſuſtain'd? how many " reproaches have you received? O bleſſed be thoſe " tongues of yours, that have been ſuch inſtruments of the " Holy Ghoſt; and bleſſed be your members imbrued " with blood, for the love of Chriſt's Church. You " have truly follow'd your Maſter in all things, *&c.* " Rejoice therefore, thou *Peter*, to whom it was given, " to die upon the Croſs, thereby to imitate our Savi- " our; and triumph, thou *Paul*, whoſe head was cut " off with the ſword, for the ſame cauſe. O this " ſword ſhall be to me inſtead of a crown; and the " nails wherewith St. *Peter* was crucified, ſhall be " moſt precious ſtones in my diadem." Thus much, and many things more this holy father utters, with great fervour in admiration of the ſufferings of theſe bleſſed Apoſtles, whoſe labours how much he endeavour'd to put in execution in his own life, and how far he was made partaker of like afflictions, may appear to him that will read the eccleſiaſtical hiſtory, which declares how he both lived and died in continual tribulation.

Vid. hiſt. Sacrat. lib. 6.

O dear Chriſtian, if we had as tender hearts in contemplation of theſe affairs, as this holy man of God had,

had, we ſhould be of another judgment in many things than we are. We ſee St. *Chryſoſtom* was thus moved with the conſideration of theſe two Apoſtles ſufferings. But how much might be ſaid of all the reſt in like manner? It is written by *Egeſippus*, that lived immediately after the time of St. *James*, who was call'd the brother of *JESUS*, and was left by him as the firſt biſhop of *Jeruſalem*, that he being in ſingular authority and credit for his holineſs and wiſdom, not only among all Chriſtians, but alſo among the whole nation of the *Jews* (for which he was call'd by the name of *James the Juſt*, as *Joſephus* the *Jew* reports) yet he choſe a moſt auſtere and ſharp kind of life, never taſting either wine or fleſh, or anointing his body with oil, according to the cuſtom of the country. He was ſo diligent and conſtant in continually praying upon his knees, that the skin thereof was as hard as the brawn of a camel's knee. And being brought forth one day and placed upon a pinacle of the temple of *Jeruſalem* in the preſence of infinite people (for that it was on the high feaſt of *Eaſter*) and there entreated by all the nobles and magiſtrates of *Jury* to ſpeak ſome word to derogate from Chriſtian religion, with promiſe of infinite honour, if he would comply with their requeſt: he choſe rather to be reviled and ſtoned by the people, to be thrown down from the pinacle where he ſtood, and to have his head cleft in ſunder with a ſtaff, or inſtrument that dyers uſe, rather than to relent in profeſſing that thing which he knew to be true; and ſo happily ended this life, in the year of Chriſt 63.

Egeſip. l. 5. hiſt. apud Euſ. l. 2. c. 22. Of St. *James.*

Such was the account that theſe men made of worldly dignities and promotions, when they brought with them any hindrance to God's perfect ſervice. And ſuch was the ready deſire they had to ſuffer, for their Maſter's honour, on every occaſion that was offer'd. O gentle reader, conſider what our Saviour *JESUS* ſaid of theſe men: *You are they that have remain'd with me in my temptations, and I diſpoſe to you, as my Father*

Luke 12.

Father disposed to me, a kingdom! how truly on the contrary may be verified of us, that which the same Saviour says in another place: *In time of tribulation they revolt:* that is, whensoever tribulation falls upon them, they abandon Christ. *Luke* 18.

The manifold temptations of the primitive Church.

But let us see now further, how those who follow'd and lived after the Apostles, behaved themselves in this behalf. For the better conceiving whereof, you must remember, that for the space of three hundred years together, after Christ's departure out of this world, he sent almost continual temptations; that is to say, continual tribulations, afflictions and persecutions to his Church upon earth (except only certain short times of breathing) wherein he meant to make evident proof of his servants patience, and of his own power against his enemies. And whereas a little before his departure he forewarn'd his Disciples of these things to come, assuring them, *That he sent them as sheep in the midst of wolves:* he perform'd the same not long after, in such sort that it may seem he had broke open all the gates and bars of hell at once, and turn'd out all the legions of furies, as most ravenous bears and lions, upon these his tender innocent lambs. For in ten general and most dreadful persecutions which in this time of the first three hundred years, by publick authority and commandment were exercised; it is impossible for man to recount either the tyranny and iniquity of the laws, or the barbarous cruelty of the executors, or the strange inventions of tormentors. And altho' in these times of trial, as it always falls out, there were divers Christians, who, as *Eusebius* who writes the history well notes, for the love of the world, and of their own ease, suffer'd shipwreck of their salvation; yet those also were without number, who by contempt of the world, did bear out the storm, and persevered faithful. Of whom, some few shall be noted in this following discourse, for our instruction and comfort in like occurrences. *Mat.* 10. *Euseb. l.* 2. *hist. cap.* 2.

After

After the death of St. *James* before mention'd, and the deſtruction of *Jeruſalem*, which *Joſephus* the Jew was of opinion to have been haſten'd by God for the

Joſeph. apud Euſe. l. 1. *c.* 22. *& l.* 3. *c.* 10. *&* 26

punishment of that murder, *Egeſippus* and *Euſebius*, report, that as many of the Apoſtles and Diſciples of Chriſt, as were then alive, gather'd themſelves together, and ordain'd biſhop of *Jeruſalem*, in place of

Luke 24.

St. *James*, one *Simeon*, the ſon of *Cleophas*; which *Cleophas*, St. *Luke* names for one of the two Diſciples

Mat. 27. *John* 19.

that went to *Emaus* together, and talk'd with Chriſt upon the way, after his reſurrection. St. *Matthew* alſo and St. *Luke*, do make mention of *Mary*, the wife of *Cleophas*, who was continually in company of the Bleſſed Virgin, Mother of our Saviour, at his Paſſion: which *Mary* being Mother to this *Simeon*, and her husband *Cleophas* being brother to St. *Joſeph*, as *Egeſippus* holds, *Simeon* was accounted as a couſin-german to our Saviour *JESUS*, and by all probability, had both ſeen him and heard him in his life-time. This holy man then having lived very long in this his charge of biſhoprick, and being now a hundred and twenty years old, was in the time of the emperor *Trajan* (St. *John* the evangeliſt being dead a little before) accuſed by certain hereticks: who then firſt (as *Egeſippus* ſays, who lived in the ſame time) began to ſhew themſelves openly in the world, becauſe all the holy Apoſtles and others, who had heard our Saviour ſpeak, were dead, and therefore theſe hereticks deviſed now what new opinions and expoſitions upon Scriptures pleaſed them beſt. And becauſe this man was the chief pillar that ſtood againſt them in defence of the Catholick Faith, and apoſtolical tradition at that day, they cauſed him cunningly to be apprehended and preſented before *Atticus*, then governor of *Jury* for the emperor. Who after many allurements and threats uſed with him, when by no means he could move him to relent from his conſtancy in Chriſt's ſervice; he gave ſentence to have him beaten with whips, and to be tormented many days together:

St. *Simeon*'s martyrdom.

Egeſip. apud Euſe. l. 5. *c.* 26.

The publick beginning of hereticks.

together: at which the old man ſhrunk not, but endured with moſt wonderful courage, inſomuch that *Atticus* being aſtoniſh'd, ſays our author, that one of ſixſcore years of age could bear ſo many torments, commanded him finally to be nailed on a Croſs, as his Maſter Chriſt was, and ſo he died moſt reſolutely for his ſake. Neither did he allege his old age or weakneſs, for any excuſe not to ſuffer for his Maſter.

The hiſtory of St. *Ignatius.*

At the very ſame time there lived in *Aſia*, a man renown'd for his holineſs, call'd *Ignatius*, a Diſciple to the Apoſtles, and by them ordain'd biſhop of *Antioch*, after that *Peter* had left the ſame. This man being accuſed for his faith to the governor of *Syria*, and ſtanding conſtant in the confeſſion thereof, was condemn'd by him to be torn in pieces by wild beaſts. But becauſe he was a perſon of great note, he was ſent priſoner to *Rome* under the cuſtody of ten ſoldiers to ſuffer there. And altho' the ſoldiers upon the way uſed him very rudely, and kept him ſtrait, yet he found means either by ſpeech or letters, to comfort all the Chriſtians as he paſs'd by them; but eſpecially, as *Euſebius* notes, he inculcated two points to be remember'd by them: "Firſt, that they ſhould, above all "other things, take heed of new opinions and hereſies, "which then firſt began to creep abroad: and ſecondly, that they ſhould ſtick and cleave moſt firmly to "the tradition of the Apoſtles," for the true underſtanding and interpretation of Scripture. That is to ſay, they ſhould admit no other interpretation but that which all Churches by general and uniform conſent had received from the Apoſtles; inſinuating hereby, that this ſhould be an infallible rule to guide men by, to the world's end.

Euſeb. l. 3. *c.* 30.

Ignatius's rule to diſcern truth.

Beſides this, the good man got time alſo and opportunity in this journey, to write divers epiſtles to ſundry Churches, which *Euſebius* in his hiſtory ſets down. And among other things, either he being inform'd, or fearing of himſelf, that the Chriſtians in *Rome* hearing

ing

ing of his coming, would uſe means, with the emperor to ſave his life, and by that means deprive him of martyrdom: he writ them a moſt earneſt letter, beſeeching them not to do ſo. Out of which letter, both *Euſebius* and St. *Hierom* cite theſe moſt excellent words following. "In this my journey, ſays he, from "*Syria* to *Rome*, I am forced to fight day and night "with ten leopards, that is to ſay, with ten ſoldiers "ſent to keep me, who the more benefits I beſtow "upon them, the worſe and the more cruel they are "towards me. But their iniquity is my inſtruction, "and yet hereby I am not juſtified. Would to God "I were once come to enjoy thoſe beaſts that are "appointed to devour me. I greatly deſire that it "may be ſhortly, and that they may be ſtirr'd up to eat "me quickly, leſt perhaps they abſtain from touching "me, as they have done from the bodies of other "martyrs. But if they ſhould refuſe to ſet upon me, "I will entice them on my ſelf. Pardon me, my "children, for I know what is good for me. Now I "begin to be *CHRIST*'s true Diſciple, deſiring "nothing that is ſeen in this world with man's eyes, "but only *JESUS CHRIST*, my Saviour. Fire, "croſs, beaſts, breaking of my bones, quartering of "my members, tearing and renting of my body, and "all the other torments that the devil can invent, let "them all come upon me, only that I may enjoy my "*JESUS*."

Euſeb. l. 3. *c.* 30. *Hier. in catal. Scrip.*

The zealous words of St. *Ignatius* at his death.

Thus far does *Euſebius* cite the words of St. *Ignatius*'s epiſtle, which is yet extant. St. *Irenæus* and St. *Hierom* do add yet further, that when he came to ſuffer, and heard the roarings of the lions ready to come out upon him, he uſed theſe words: "I am God's wheat, and "the teeth of theſe wild beaſts muſt grind me, to the "end I may be pure and good bread for Chriſt's table." He ſuffer'd, ſays St. *Hierom*, in the eleventh year of *Trajan*'s reign, and upon the year of Chriſt 110, and his relicks were carried back again by Chriſtians from *Rome* to

Iren. l. 5. *c.* 28. *Hier. in Catal.*

St. *Ignatius*'s Relicks.

to *Antioch*, and there are kept without the gate call'd *Daphnitica*.

Here we see the fervour of this servant of God; we see his constancy, his courage, his comfort in suffering. And how came he, dear brother, to this most happy and blessed state? we hear him say of himself, "That "now he begun to be *CHRIST*'s true Disciple, "when he desired nothing that man's eye can behold, "but only his Lord and Saviour *JESUS CHRIST*." This burning love then of Jesus, did consume in him all other love and affection that hinders worldly men from the like resolution. He was no friend or lover of the world. Hear the saying of another light of God's Church, who lived at the very same time, and suffer'd soon after him for the same cause, and spoke with him in his journey towards *Rome*; I mean St. *Polycarp*, who writ thus of *Ignatius*, to the *Philippenses*, presently after his martyrdom. "I beseech you, brethren, to yield "all obedience where it is due, and to use all patience "in your afflictions, according to the example which "you have seen in *Ignatius*, and other martyrs, as also "in St. *Paul*, and the rest of the Apostles, assuring "your selves that these men ran not in vain, but in "faith and justice, and therefore are gone to the place "which was due to them, being now with their Lord, "of whose afflictions they were made partakers in this "life. They were not lovers of this world, but they "loved their Master, who suffer'd death for our love, "and rose again for our glorification." Thus far St. *Polycarp*.

How primitive Christians came to their constancy.

And since we have made mention of this rare and worthy man *Polycarp*; who altho' he saw not Christ himself in flesh, yet he lived most familiarly with divers of the Apostles, and especially with St. *John* Evangelist, whose domestical Disciple he was many years, and by him made bishop of the Church of *Smyrna* in *Asia*. And because his fight and martyrdom for Christian Religion, follow'd not long after the death of *Ignatius*,

The history of St. *Polycarp*.

it is not amiſs to ſpeak of him alſo in this place. The narration is ſet down at large by *Euſebius* and others, out of an epiſtle written by Chriſtians of the Church of *Smyrna*, who were all preſent at the whole tragedy of his death. The ſum whereof, is this: that whereas on a certain day, by the command of the emperor *Antoninus*, incredible and innumerable torments were uſed againſt Chriſtians in the city of *Smyrna*, divers did bear the ſame with invincible courage, to the ſingular comfort of their brethren, and to the great admiration of their enemies; altho' one *Quintus* that was newly come out of *Phrygia*, and had raſhly offer'd himſelf to the tortures, before he was ſought for, fell ſhamefully the ſame day, and denied his profeſſion of Chriſtian religion.

Euſeb. l. 1. *c.* 13. & 14.

Dangerous for any man to offer himſelf to perſecution.

Polycarp then, while theſe things were doing, remain'd ſecretly in a houſe with other Chriſtians, whither every thing that paſt was brought to him by the brethren, as ſoon as it was done; and at length news came that *Polycarp* himſelf was ſought for. Whereat he nothing moved, anſwer'd with a quiet mind and countenance, That he was ready: meaning indeed to expect the officers there till they came for him. But the Chriſtians that were preſent with him, forced him, whether he would or no, to retire himſelf to a little village not far off, where he made his abode for ſome days, while he was ſought for in the city. During which time he did nothing elſe, but pray day and night; and that eſpecially for the peace and unity of the Church, becauſe hereſies began now to ſwarm publickly. He had a viſion alſo, which he told to thoſe that were there preſent with him, ſignifying that he muſt go to Chriſt by fire. At length, the purſuers that had ſought all about the city, came by God's permiſſion to the village where he was, and thereupon he fled by night to another, whither they alſo follow'd him. And there finding two children in the ſtreet, forced one of them by beating, to diſcover the houſe wherein he lay.

St. *Polycarp*'s greateſt care for the Church's unity.

Coming

Coming therefore into the houſe, and underſtanding that he was in a chamber above, they ſent for him to come down: and altho' the meſſenger favouring *Polycarp*, ſhew'd him a way how to eſcape by another houſe, yet he refuſed it, ſaying, *We have fled enough, let God's will be done.* And ſo coming down with a chearful countenance, he bid them heartily welcome, and commanded the meat left in the houſe to be ſet before them, beſeeching them only to give him one hour's ſpace, wherein to pray to his Lord, before he departed. Which they willingly granted, being much moved with his grey hairs and fatherly countenance; as alſo caſt into admiration with the fervour of his prayers that he made there by himſelf, whilſt they were eating. Which being ended, they took him out, placing him upon an aſs, and ſo led him to the city of *Smyrna*, very early in the morning, upon the great *Sabbath-day*, having advertiſed the magiſtrates before of their coming, who for that cauſe were gather'd together with all the people in the market-place.

St. *Polycarp* apprehended.

And to make the matter more ſolemn, they ſent forth from the city one *Herod*, that was provoſt of the peace, to meet him and fetch him in. He therefore coming forth with great pomp in his charr, met with *Polycarp*, and firſt ſaluted him with great honour and reveverence, deſiring him to come down from the aſs, and to ſit with him in his charr, and there began to flatter him, ſaying, You are a grave and wiſe man; have reſpect for your ſelf. What great matter is it to ſay, Lord *Cæſar*; or to make a ſacrifice? but *Polycarp* held his peace; and when the other went forward uſing many words to that purpoſe, *Polycarp* anſwer'd: *Sir, in fine, I am not to follow your counſel.* At which words, he conceiving great diſdain, thruſt him headlong out of his charr, and with ſuch violence, that he very much wounded his leg in falling. But the old man making no account thereof, follow'd chearfully the ſoldiers who led him,

St. *Polycarp*'s carriage to *Smyrna*.

The manner of perſecutors ſpeeches.

St *Polycarp*'s confession before the multitude. *Euſ. l.* 4. *c.* 13 & 14.

And when he came to the place where the judges were, he enter'd in with a chearful countenance, and much the more, becauſe at the very inſtant when he enter'd, there was a clear and loud voice heard from heaven, ſaying, *Be of good courage* Polycarp, *and behave thy ſelf valliantly.* When he came before the high magiſtrate, call'd the proconſul, firſt, there was an infinite outcry of the people againſt him; which being appeaſed, the proconſul ask'd him, whether he was *Polycarp*; whereto he anſwer'd, yes, I am *Polycarp.* Then the proconſul ſaid, have regard to thy old age, father, repent and ſay with us, *Let impious men be deſtroy'd:* by which terms were underſtood Chriſtians, that refuſed to adore or ſacrifice to their gods. Whereat St. *Polycarp* turning himſelf to the multitude, and lifting up his hands to heaven, with a deep ſigh ſaid; O Lord, deſtroy and take away the wicked, meaning in a contrary ſenſe to them; then the proconſul ſaid, ſwear alſo by *Cæſar*'s fortune, and deny Chriſt. Whereunto *Polycarp* anſwer'd, I have ſerved Chriſt now fourſcore and ſix years, and he never did me any hurt, but much good, how then can I deny my Lord and King, that hitherto has dealt ſo mercifully with me? then the proconſul again urged, that he ſhould ſwear by *Cæſar*'s fortune. Whereto the other replied, if thou nameſt *Cæſar*'s good fortune ſo often for oſtentation-ſake, know that I am a Chriſtian, who have nothing to do with fortune; and if you pleaſe to learn what Chriſtian profeſſion is, appoint a day, and I will teach thee. Perſuade this people, ſaid the proconſul, to be content with that. No, ſaid *Polycarp*, I eſteem them not worthy to be dealt withal in ſuch a matter; but to thee as a magiſtrate, our profeſſion teaches us to have reſpect and reverence, ſo far forth, as it may ſtand with the ſafety of our ſoul, and without prejudice of our religion. So he.

After this, there paſs'd divers other ſpeeches between them, the one threatning torments, beaſts, fire, and ſword; and the other ſhewing all deſire, and readineſs to

to ſuſtain the ſame. The people cried out continually that he might be torn in pieces by wild beaſts. But that was denied, becauſe the beaſts were wearied out upon other martyrs before. Then they cried out, that he might be burnt alive; which *Polycap* hearing, and remembring the viſion which he had ſeen in the village before his apprehenſion, fell down on his knees and pray'd, and ſoon after riſing again, turn'd himſelf to the people, and ſaid, *Be content, for you ſhall have your deſire, for it is determin'd that I ſhall be burnt alive:* and a little after, the proconſul gave ſentence for his burning.

Unruly behaviour of the multitude.

When he was brought to the fire, he put off his own apparel, but when he came to his ſhoes, he had ſome difficulty therein, for want of uſe, being never permitted by Chriſtians to do that office to himſelf before, every one thinking it felicity to be the firſt in doing of that ſervice, whereſoever he came, thereby to touch his holy body. He pray'd vehemently in the fire, and gave immortal thanks to almighty God that he had made him worthy of that day's combat: during which time, the fire divided it ſelf in two parts, and would not touch him, inſomuch that the magiſtrate was conſtrain'd to ſend one to run him through with a ſword, wherewith he died. Thus far repeats *Euſebius* out of the epiſtle of thoſe men who were preſent at his martyrdom; and they add further, theſe words in the ſame epiſtle: "That the *Jews* and *Gentiles* there preſent, "did ſuggeſt to the magiſtrate, to take heed, leſt we "Chriſtians, ſhould ſteal away his body, and ſo begin "to honour him inſtead of our crucified God. Upon "which ſuggeſtion, his body, by command, was burnt "there in our preſence after it was dead, but yet we "afterwards gather'd up his bones out of the aſhes, and "laid them up as things more precious than gold, or "precious ſtones, in a place convenenient for ſuch a trea-"ſure, hoping that one day God will permit us to "come together in peace, and to celebrate the feſtival

The martyrdom of St. *Polycarp.* *Euſeb. l.* 4. *c.* 4.

Euſeb. l. 4. *c.* 4. *& Niceph. l.* 3. *c.* 35.

St. *Polycarp*'s reliets.

" day *of this his holy matyrdom.*" Thus they. His martyrdom happen'd in the year of Chriſt 169.

To be noted in St. *Polycarp.*

I have been the longer in ſetting down the combat and end of this glorious Saint, becauſe he was a moſt rare and ſingular man; and his example may ſerve us for our inſtruction to divers purpoſes; but eſpecially, how we ought to be firm and conſtant, in holding, the general uniform doctrine, and interpretation of Scriptures, deliver'd by tradition from the Apoſtles in the Catholick Church, with deteſtation of all new opinions: as alſo St. *Ignatius* warn'd before. The holy biſhop and martyr of God *Irenæus*, that lived in his time, and went from *Lyons* in *France* into *Aſia*, to ſee and hear him, reported certain things of this bleſſed man, which I cannot in this place omit, becauſe they may greatly profit ſuch men in theſe our days, as have grace to be moved or help'd with any thing.

Iren. l. 8. *c.* 3. *apud. Euſeb. l.* 4 *c.* 13.

Iren. his teſtimony of St. *Polycarp*'s doctrine.

" *Polycarp*, ſays he, was not only inſtructed by the " Apoſtles themſelves, but alſo by them made biſhop " of the city of *Smyrna*. He lived familiarly with " many that had ſeen and ſpoken with our Saviour in " fleſh, and we in our youth ſaw him in *Aſia*, for he " lived long, and ended his life by a moſt famous " martyrdom. He always taught thoſe things which " he had learn'd of the Apoſtles, and which the " Church delivers, and which are only true. Which " may be proved by the conſent of all the churches of " *Aſia*, and by the biſhops who have ſucceeded after " him. He was a more faithful witneſs of the truth, " than *Valentius* or *Marcion*, or all the body of other " hereticks together, who have brought peſtilent new " ſects into the Church. He went to *Rome*, *Anicetus* " being then biſhop, and reduced to the Church and " true religion divers that were perverted by the fore- " ſaid hereticks: and proteſted openly, that he had " received from the Apoſtles themſelves, that only and " ſole truth, which is delivered from the Catholick " Church. There are yet alive that have heard him

St. *John*'s hatred againſt hereticks.

" tell,

" tell, how St. *John* the Apoſtle of our Saviour, be-
" ing once at *Epheſus* going into a common bath, and
" ſeeing *Cerinthus* the heretick therein, ran out again
" in haſte, ſaying to them that were with him, Let us
" flie from hence, leſt the bath in which the enemy
" of God *Cerinthus* remains, fall down and deſtroy
" us. The ſame *Polycarp*, at the time when he was at
" *Rome*, meeting by chance with *Marcion* the heretick,
" and being demanded of him whether he knew him
" not, anſwer'd, Yes, I know thee for the eldeſt child of
" ſathan. So cautious were the Apoſtles, and their ſcho-
" lars, not ſo much as to talk with ſuch fellows, as en-
" deavour'd by their new commentaries, and expoſiti-
" ons of Scripture, to change the truth before received.
" And ſo St. *Paul* warn'd us all to do, when he ſaid, *Tit.* 3.
" Avoid an heretical man, after one or two admoniti-
" ons, aſſuring thy ſelf, that ſuch a one is perverſe
" and ſins, being condemn'd by his own proper judg-
" ment." Hitherto are the words of holy *Irenæus*.

The ſame *Irenæus* writing to one *Florinus* his old acquaintance in the ſchool of St. *Polycarp*, and now beginning to be a heretick in *Rome*, ſpeak as follows. *Iren. ep. ad. Blor. & Euſeb. l.* 5. *c.* 9.
" Theſe opinions of thine, O *Florinus*, to ſpeak friend-
" ly, are not true, nor wholſom: theſe opinions are re-
" pugnant to the Church. Theſe opinions thou re-
" ceivedſt not by tradition from the prieſts, that be-
" fore us were ſcholars to the Apoſtles. I did ſee thee
" when I was but a child, with *Polycarp* in *Aſia*; at that
" time thou, living very pompouſly at the emperor's
" court, didſt endeavour to maintain thy ſelf in a good
" opinion with *Polycarp*. I remember thoſe times, The doings and ſayings of St. *Polycarp*.
" well, and they ſtick in my mind more firmly than
" other things that paſs'd ſince. Inſomuch, that I can
" tell at this time, the very place wherein the bleſſed
" man did ſit when he ſpoke to us. I can tell the or-
" der and manner of his coming in, the form and
" method of his life, the ſhape of his body, the man-
" ner of his preaching to the multitude. I remember,

" how he was wont to recount unto us, the familiar con-
" verſation he had with St. *John* the Evangeliſt, and with
" divers others who had ſeen our Saviour. I remember
" how he would tell us their ſpeeches, and what he had
" heard them ſay of Chriſt, of his miracles, virtues,
" and doctrine, which they had ſeen with their own eyes,
" and heard with their ears; which were all agreeing
" with the Scriptures that now we have. Theſe things
" through the great mercy of God towards me, I
" heard at that time, both diligently and attentively;
" not ſo much committing them to ink and paper,
" as to the inward cogitation of my mind. And while
" I live, I do, and ſhall, by God's holy grace, moſt
" carefully renew the memory thereof. And now here
" before almighty God, I may truly proteſt, that if
" this holy and apoſtolical prieſt *Polycarp*, ſhould
" have heard of ſuch new opinions, as you defend, he
" would have ſtopped his ears, and cried out, as his
" cuſtom was, O good God! to what miſerable times
" haſt thou reſerved me, to hear theſe things! and pre-
" ſently would have riſen and run out of the place,
" where he had been ſtanding or ſitting, when ſuch
" doctrine ſhould have been utter'd." Hitherto *Irenæus*.

A note upon the premiſes touching the danger of new opinions.

And now, dear Chriſtian, who would not be moved with the grave and zealous ſpeeches of theſe reverend men, that lived ſo nigh the times of the holy Apoſtles, and of our Saviour himſelf? how exceeding great was their care amidſt all their tribulations, and at the very time, when they were to depart out of this world (for *Irenæus* ſoon after ſuffer'd martyrdom) to forewarn Chriſtians to beware of hereſy and ſchiſm, and to deteſt all manner of new opinions, commentaries, and expoſitions upon holy Scripture, different from thoſe which the univerſal ſucceſſion and tradition of the Church had left to them, from the Apoſtles time? they ſaw well, and were ſo told by the Apoſtles themſelves, that there was no other certain way to underſtand and hold the truth firſt planted, but to ſtick to this tradition deliver'd by Chriſt to his

his Church for the underſtanding of Scriptures, and trial of doctrines: which tradition was, by God's appointment, to paſs from hand to hand, from biſhop to biſhop, from doctor to doctor, from council to council, from church to church, from age to age, to the world's end; and without this, they ſaw by experience of thoſe firſt hereſies, that every heretick would from time to time, cauſe diſturbance in the Catholick Church, by interpreting the Scriptures and wreſting them to his own ſenſe. To the end then, that Chriſt's Catholick people might ſtand together firmly in unity of faith, and arm themſelves jointly in the contempt of this world and ſuffering for their Maſter; theſe holy men did ſo carefully exclaim againſt them, having heard from the Apoſtles own mouths, how deteſtable a thing hereſy was in the ſight of God; and that whereſoever it enter'd, there was no more hope of any virtue or other good thing helping to ſalvation. For which cauſe it is recorded in like manner, that divers of theſe firſt martyrs, being brought forth to die in company of certain hereticks, that offer'd to die alſo for the defence of Chriſtian religion; they refuſed to go forth to die in their company, affirming them in truth to be enemies of Jeſus Chriſt, howſoever they made profeſſion to die for him.

The nature and force of tradition

Appolinar. hier. apud Niceph. l. 4. c. 23.

And be this ſpoken by the by, concerning theſe notable mens zeal in deteſtation of ſchiſm and hereſy, and of new expoſitions of holy Scripture, againſt the tradition of the univerſal Church, which no man can think to be from our purpoſe, if he conſiders the times wherein we live, and how little this tradition is now regarded by many, in reſpect of their own new tenets and modern inventions. Which tho' they endeavour to maintain by ſundry paſſages out of holy Scripture, often purpoſely corrupted, always wreſted from the true Catholick Senſe to their own unwarrantable interpretation: they can never make good, againſt the unanimity of apoſtolical tradition which has always perſevered in the

the Church of Chriſt; by which ſhe has been unerringly guided in that faith on which our religion is ſo grounded, that the gates of hell will not prevail againſt it; and for which ſo many holy men have joyfully laid down their lives in all ages, from the beginning of the Church.

The martyrdom of St. *Irenæus*. *An. Dom.* 180.

It follows in the foreſaid hiſtory of *Euſebius*, that St. *Irenæus* in a ſhort time, to wit, in the next age after the Apoſtles, came alſo to his combat for the confeſſion of his Maſter in the city of *Lyons* in *France*; where after infinite torments and afflictions which he ſuffer'd, he ended his life the twenty eighth of *June*, under the emperor *Severus*. But before this, he was ſent into *Aſia*, to the Chriſtians there, from the Chriſtians in *France* that lived in perſecution; and in the way he had letters alſo to the biſhop of *Rome*, *Eleutherius*, in his own commendation. Which letters well declare, what a reverend opinion the Martyrs of God had of him. And the other letters that he carried into *Aſia*, ſet forth the marvelous trial to which our Saviour at that time put his ſervants; whereof, I have thought fit to recite ſome part in this place, for our inſtruction and for our comfort in adverſities that befal us.

The letters of Chriſtians ſuffering perſecution in *France*. *Apud Euſe. l. 5. c. 1.*

The letters begin thus: "The ſervants of *JESUS* "*CHRIST*, that dwell at *Lyons* and *Vienna* in "*France*, ſend peace in our Lord *JESUS*, to their "brethren in *Aſia* and *Phrygia*, &c. The greatneſs "of our afflictions which grow upon us in this place, "neither can we, nor any man elſe, expreſs by wri-"ting, *&c.*" And then they ſhew firſt how they were forbid by publick edict to enter into any publick houſe, booth, or market-place, or to come abroad out of their own doors. Secondly, they were fetch'd out by officers from their own houſes, led to the market-place, and in the way reviled, ſpit upon by the people, beaten with clubs and other weapons, which each man had in his hand; their apparel pull'd off from their backs, and this before judgment was given againſt them, while yet they expected the coming of the preſident to determine

their

their cauſe. Who, when he came, demanding no other queſtion of them, but only, whether they were Chriſtians or no; commanded all manner of torments to be exerciſed upon them. And becauſe a noble young gentleman, named *Vetius*, began to ſpeak a word or two in their behalf, he was alſo condemn'd among the reſt, as advocate of the Chriſtians. Thirdly, they ſhew that all their friends, acquaintance, and kindred among the *Gentiles* at that time, forſook them. Their own ſervants, for fear of torments, came in and accuſed them moſt falſly of *of eating of* * *mans fleſh*; and that which grieved them moſt of all, ten of their company, upon the firſt ſight of torments, abjured Chriſt openly.

And yet notwithſtanding all this, they declare that Chriſt their Saviour forſook them not in thoſe extremities, but comforted them above all meaſure, by the noble confeſſions and combats of divers others, whereof they recite very ſtrange examples: namely, of one *Sanctus* a deacon, who for all the torments the enemies could uſe upon him, from morning to night, could not be forced to anſwer the preſident to any one queſtion that he ask'd, but only by thoſe two latin words, *Chriſtianus ſum*, I am a Chriſtian. *Theſe two words*, ſays the narration, *ſerved for anſwers to whatſoever he was ask'd, either touching himſelf or others.* The like they write of one *Blandina* a noble woman, who wearied out all her tormentors, and therefore in a rage, towards the end of the day, they tied her to a great beam and hang'd her up in the air: Which beam, becauſe it repreſented the form of a Croſs, as ſhe hang'd upon it, did infinitely comfort both her and other Chriſtians. They declare beſides, that their holy old biſhop named *Pothenus*, in whoſe place *Irenæus* ſucceeded, being fourſcore and ten years old, and not able ſo much as to ſtand on his feet, was carried to the place by the hands of ſoldiers, and there ended his life with incredible fortitude. And of the foreſaid *Blandina* they write, that ſhe being put down from the beam again, was beaten

* This was a common accuſation againſt Chriſtians in thoſe days in reſpect of the bleſſed ſament. Which then was held to be Chriſt's fleſh. Wonderful conſtancy of divers martyrs.

St. *Blandina.*

beaten with whips, rent with iron-hooks, ſet upon a burning frying-pan, and after that, wrapt in a net and caſt among wild bulls. In all which torments ſhe kept a merry countenance, thanking God moſt heartily for this benefit, and for that ſhe had ſeen her own children die conſtantly in the ſame place for the ſame cauſe before her.

The courage of *Attalus* the Martyr.

They report alſo of one *Attalus*, a man of great name and authority in that city, that being drawn forth of his houſe, he was firſt led about the theatre, or place of ſpectacle, with a table borne before him, wherein was written in great latin letters, *This is* Attalus *the Chriſtian:* and afterwards he was abuſed by the people in all kind of moſt extream villanous manners; but yet becauſe of his nobility, the preſident durſt proceed no further againſt him, till he had writ to *Rome* to the emperor, and received anſwer, which was ſoon after (he in the mean time being kept in priſon, where he did very much good) and then upon the ſolemn day of the publick fairs that were in *Lyons*, he was brought forth again, and firſt put to fight with divers wild beaſts, by which he was much torn and tormented,

Great cruelty.

but not ſlain. And then after all this he was placed in a chair of burning-iron and therein examin'd about his faith. And when the ſmoke and loathſom ſtench of his fleſh that broil'd, offended them that ſtood about him, he ſaid to the people, *O brethren this is indeed to devour man's fleſh, whereof falſly you accuſe us.* And finally, the narration adds, that after theſe tyrants had waſted their fury in the ſlaughter of ſo many Chriſtians, that it was a horror to themſelves to behold their bodies and bones; yet they were not ſatisfied. But firſt cauſed the ſaid bodies to be watched in that place for the ſpace of ſix days together, till they were putrified, to the end that Chriſtians ſhould not ſteal them away, and then alſo doubting, leſt ſome of their relicks might be reſerved, if they ſhould ſo abandon them, they burnt all to aſhes, and caſt the ſame into the *Rhone*, that runs through the city of *Lyons*.

Spite of infidels againſt relicks.

Theſe

These were the combats whereby almighty God in those days would try his trusty servants; far exceeding any that he lays upon us in these later times, tho' we complain much more than they did. Hear now another brief description set down by *Dionysius* bishop of *Alexandria*, of the things that he and other Christians suffer'd there in his city, not long after, under *Decius* the emperor. He writes the history to the bishop of *Antioch*, and the same is recorded by *Eusebius*. "I speak before God, says he, and his divine majesty knows that I speak the truth, *&c.* The persecution began here against us before the emperor's edict came forth, as it were by a certain prophecy, that shortly it would ensue. First, they began with a certain godly woman named *Quinta*, whom they drew by the heels about the city upon the pavement, and whipp'd her naked, and finally, murder'd her with stones. After that, they came in fury to all our houses, and drew us forth, that is, every man his neighbour, according as either hatred or covetousness to have his goods moved them. For whatsoever was precious in our houses, they took with them, and the rest they cast out into the streets. This lasted for divers months, and many noble martyrs died in this time, as *Appollonia*, *Serapion*, and others; altho' some that were not worthy of this conflict, made shipwreck of their salvation.

Euseb. l. 6. *c.* 32, & 33. & *l.* 7. *c.* 10.

A most cruel persecution in *Alexandria*.

The fall of weaklings.

"At length the most horrible edict of *Decius* against us was publish'd, and then you might see that dreadful sentence of our Saviour fulfill'd: *That the very elect if it were possible, should be driven to fall.* For first; of all those that were rich among us, or of any great calling, whereof there were many, some prevented the magistrates, and offer'd themselves voluntarily, as good subjects, to fulfil the emperor's command. Others permitted themselves as unwilling to be drawn by the magistrates, to adore their gods; others went as allured and constrain'd as it

Mat. 24.

The danger of riches in persecution.

Divers sorts of falling.

"were

" were, by perſuaſions of their neighbours, friend
" and kinsfolks; others did it ſecretly in their ow
" houſes at home: others went with ſo evil a will, a
" with ſo ill-favour'd a countenance to ſacrifice, th
" they were laugh'd at by the enemies themſelves, b
" cauſe they had not courage to refuſe it, nor yet hea
" to do it. Others went to it openly and impudentl
" affirming that they had never been Chriſtians in the
" lives: to behold which, made us remember that ſaying
Mat. 19. " our Saviour: *How hard it is for a rich man to be ſave*
" Many of the poorer ſort follow'd the examples
" rich men: ſome were taken and carried to priſo
" and after divers days were induced to forſwe
Poor men follow eaſily the example of the rich. " *CHRIST*. Others come out and began to ſuff
" torments, but preſently fainted and denied their fait
" But afterwards enſued the glorious ſpectacle of th
" choſen martyrs; whereof the firſt was old *Julia*
" that could not move by reaſon of the gout; yet b
" ing ſet upon a camel, and whipp'd naked throug
" all the ſtreets of *Alexandria*, which was very larg
Conſtant Martyrs. " was afterwards burnt alive. After him follow'd *Ch*
" *nicon*, *Macare*, *Alexander*, *Heron*, *Dioſcorus*, *A*
" *mon*, *Zeno*, *Ptolomæus*, *Ingenes*, *Mercuria*, *Dionyſ*
" and others. And the ſaid *Dioſcorus*, becauſe he was b
" yet a child, after a certain time, was let go by th
" preſident, hoping that he might be corrupted. B
" he is here with me very conſtant, and moſt ready
" ſuſtain a greater conflict, when God will call him to it

Thus writ this bleſſed man of God; adjoinin
The zeal of *Dionyſius* in his perſecution, againſt ſchiſm and hereſies. many things of his own examinations and ſuffering
which for brevity ſake I omit: only I cannot let p
that rare zeal which he ſhew'd amidſt all theſe afflict
ons, againſt ſchiſmaticks and hereticks; as may appe
by thoſe words of his, which he writes in an epiſtle
Novatus, when he by new inventions began to troub
the Church of *Rome*. The words are recorded b
Euſeb. l. 6. *cap.* 37. *Euſebius*, and are theſe which follow. " It ſhou
" have been thy duty, O *Novatus*, ſays he, to ha
" ſuffer

" ſuffer'd all inconveniencies in the world, rather than " to have broken the concord of God's Church. And " truly, that martyrdom which is ſuffer'd for the de- " fence of the conſent of the unity of *CHRIST*'s " Church, is no leſs, but rather much more commend- " able, in my opinion, than that which is ſuffer'd for " not ſacrificing to idols. For in the latter, a man " ſuffers martyrdom for ſaving his own ſoul; but in " the former, he ſuffers for ſaving the whole Church." Thus far *Dionyſius*.

Martyrdom at hereticks hands more commendable than at infidels.

At the very ſame time, with this holy man, tho' ſomewhat younger, lived the famous prelate and martyr of God, St. *Cyprian*; who (as by his own writings appears, and is recorded by *Pontius* his deacon that lived with him, and by St. *Hierom*, St. *Auguſtine*, and others that follow'd him) not only made many martyrs in his time by his exhortations, and by his example in ſuffering: but alſo concluded his own life with a moſt famous martyrdom, ſuſtain'd with all alacrity for his Maſter's ſake. He writ a book, an exhortation to martyrdom, and another of the good that Chriſtians get by ſufferings; beſides many epiſtles to the ſame effect and purpoſe, eſpecially to ſuch as were in priſons, mines, baniſhment and perſecution. In which writings he ſets out moſt directly the dignity of ſuffering for juſtice and religion. In the end when the time drew near in which he himſelf was to ſuffer, the edict of the emperor *Valerian* againſt Chriſtians being publiſh'd in *Rome*, in the year of Chriſt 260, whilſt St. *Cyprian* was in baniſhment near *Carthage*, he having received news thereof, by ſome that he had ſent for that purpoſe to *Rome*, advertiſed one *Succeſſus* a biſhop, of the whole matter, and by him the reſt of the brethren in *Africa*, in theſe words: " Brother *Suc-* " *ceſſus*, know you, that the men whom I ſent to " *Rome*, are return'd, and do bring for certain that " *Valerian* the emperor has writ to the ſenate, that all " biſhops, prieſts, and deacons be executed ſpeedily, *&c.*

Of St. *Cyprian* *Pont. in vit. Cyp. Hier. in catal. Aug. Serm. de* St. *Cyprian*

St. *Cyprian*'s epiſtle written a little before his death. *Lib.* 5. *ep.*

" The

" The copy of which letters we hope will quickly come
" hither, and ſo we are reſolved by God's grace to
" ſuffer all, expecting at the mercy of our Lord, a
" crown of life everlaſting. Know you alſo that * *Sixtus*
" the biſhop of *Rome* was put to death the eighth day
" before the ides of *Auguſt* laſt. I beſeech you that
" theſe things may be ſignified by our means to all our
" fellow biſhops in thoſe provinces, to the end that by
" their good exhortations, the whole brotherhood of
" Chriſtians may be ſtrengthen'd and prepared to this
" ſpiritual combat that is imminent; and that no man
" in theſe times think ſo much upon death, as of the
" immortality which is to follow death. Let every
" man, I ſay, with full faith and all virtue, dedicated
" to our Lord, rejoice rather than fear in this confeſ-
" ſion which we muſt make, aſſuring our ſelves, that
" the true ſoldiers of *CHRIST* our God, will not be
" ſlain, but crown'd therein." So he.

* *Sixtus* died three days before St. *Laurence.*

The laſt letter that ever St. *Cyprian* wrote

And not many days after this, he living in certain orchards or gardens in the country, was advertiſed by his friends, that ſome men were ſent to take him, and bring him to the city of *Utica*; whereupon he fled. And leſt any man ſhould think, perhaps, that it was out of fear, he writ an epiſtle, the laſt that is extant of his writing, to the prieſts, deacons and people of his Church of *Carthage*, where he was biſhop, ſhewing them the reaſon why he had retired himſelf from the hands of the perſecutors, in theſe words: " When it
" was writ to us, dear brethren, that officers were ſent
" to lead me to *Utica*, by the counſel of our dear
" friends I was content, upon juſt cauſe, to retire from
" our orchards: for it ſeem'd to me convenient, for a
" biſhop, to make his laſt confeſſion in that city where
" he has govern'd God's Church, to the end that by
" his confeſſion he many honour his own flock and
" people. And it ſeem'd to me, that the honour of
" our glorious Church of *Carthage* ſhould be much
" diminiſh'd at this time, if I, the biſhop thereof,
" ſhould

Lib. 5. *Ep.* 1.

St. *Cyprian* would die at *Carthage* and not at *Utica.*

" ſhould receive my ſentence and death in *Utica*. For " which cauſe, I always deſired and pray'd almighty " God, that I might make my confeſſion, and ſuffer " in *Carthage*, and from thence depart to my " Lord. So then we abide here at preſent in a very " ſecret place, expecting the return of the proconſul " from *Rome* to *Carthage*, who will bring with him, " I doubt not, the determination of the emperor, " touching both biſhops and laymen, that are Chri- " ſtians; and will decree that, which our Lord for " the preſent, will have to be done. And as to what " concerns you, my deareſt brethren, according to the " diſcipline which you have always received from me " out of our Lord's commandments, obſerve all peace " and tranquillity among your ſelves. Let no man raiſe " tumults touching the doings of his brethren. Let " no man offer himſelf to the * perſecutors; but when " he is apprehended, then let him ſpeak: for in that " inſtant God will ſpeak in us, who rather will have " us confeſſors than profeſſors in his cauſe. Touching " other things that I would have you obſerve, I hope " before my ſentence be given, by our Lord's inſtru- " ction, to diſpoſe in general. *CHRIST JESUS* " keep and preſerve you all in his Church. "

* This alſo does St. *Auguſtine* repeat out of this place. *Lib.* 1. *cont. Ep. Gaudent.*

Soon after this was writ, that is, upon the thirteenth day of *September*, as *Pontius* and others write, two perſecutors came ſuddenly upon him, and apprehending him, brought him to the new proconſul, call'd *Galerius Maximus*, to *Carthage*; where after a glorious confeſſion of his faith, the particulars whereof are too long to be ſet down, his ſentence was read, that he ſhould be beheaded. Whereunto St. *Cyprian* anſwer'd, *Deo gratias*, *God be thanked*; and ſo the next day after, received his matyrdom at a place call'd *Sexti*, not far from *Carthage*, cloſing his own eyes, with all peace and comfort of mind, and commanding twenty crowns of gold to be given to him that cut off his head. And *Pontius* that was there preſent, adds theſe words: "The

Pont. in vita Cypr. de quo Hieron. in catal. vir illuſt.

The martyrdom of St. *Cyprian*

" brethren ſtood round about him, weeping, and caſt " their napkins and prayer-books before him, that " none of his blood might be ſuck'd up by the ground. " His body, by reaſon of the curioſity of the *Gentiles* " that preſs'd about him, was buried for the preſent in " a place hard by, but the night following it was " taken thence again by the Chriſtians, and carried " ſolemnly with torches and wax-tapers to the poſſeſ- " ſion of one *Macrobius Candidus*, in the way call'd " *Appellenſis*, nigh the fiſhponds, *&c.*"

St. *Cyprian*'s ſolemn burial with tapers.

And the reverend opinion of this man's ſanctity was ſo great among Chriſtians, even preſently after his death, that they built Churches in his honour and memory, as appears by the hiſtory of St. *Victor* biſhop of *Utica*, who lived the next age, and records in his firſt book, *De perſecutione Vandalica*, how that the heretical *Vandals* that were *Arrians*, overthrew two godly Churches in *Africa* dedicated to St. *Cyprian*; the one in the place where he was martyr'd, call'd *Sexti*, the other in the place where his body was buried, call'd *Mappalia*. St. *Auguſtine* alſo in his confeſſions, *lib.* 5. *cap.* 8. makes mention of a Church in *Africa* dedicated to St. *Cyprian*, where *Monica* his mother pray'd for him at his departure towards *Italy*. And in divers places he mentions the ſolemnity which yearly was celebrated on the day of his martyrdom; which day, according to the Church's phraſe, he calls his nativity. And in his tenth tome, he has a whole ſermon made on the Feaſt of St. *Cyprian*'s nativity, of which ſermon, not only venerable *Bede* in his commentary upon the ſecond epiſtle to the *Epheſians*, but alſo *Poſſidius*, St. *Auguſtine*'s ſcholar, *in Indiculo* makes mention. And finally, St. *Auguſtine* every where, not only makes moſt honourable mention of this bleſſed martyr, but alſo againſt the *Donatiſts*, deſires to be helpt by his prayers now in heaven. Wherefore his example ought greatly to move us.

Churches erected to St. *Cyprian* with ſolemn feſtival days.

Vide Ep. 120. *ad Honor. c.* 5. *& ſerm.* 12. *Tom.* 10.

Lib. 5. *de bapt. cont. donat. c.* 17

I

I might here recount many other perſecutions, and the ſingular combats of infinite particular men, which would never, I dare ſay, weary the Chriſtian reader: But yet they would be too long for this place. *Euſebius* affirms, that to ſet down the combat ſuſtain'd in his time, under *Diocleſian*, *Maximian*, *Maximinus*, and other tyrants, (which were the laſt general afflictions before the peace reſtored by the great *Conſtantine*) would be a matter of an infinite volume. For, ſays he, the perſecution began in the month of *March*, when Chriſtians were ready to celebrate the feaſt of Chriſt's holy paſſion. At which time, *Diocleſian*'s firſt edict was, That all Chriſtian Churches throughout the whole world ſhould immediately be overthrown, all paſtors thereof taken, and by all manner of torments that man's wit could invent, forced to ſacrifice, together with their people. "Then, ſays *Euſebius*, was it a time when each man "might eaſily ſee who loved the world, or who loved "God; who was a good Chriſtian, and who was a "counterfeit; who was true corn, and who was chaff. "Many loſt their ſouls, ſays he, in this combat, "and many got eternal crowns. The edict was exe- "cuted with all rigour and fury throughout all pro- "vinces at once: and divers were the ends of ſuch as "came into trial. But the infinite glory of thoſe "that conquer'd, ſurpaſs'd far the infamy of thoſe that "fell."

The laſt general perſecution under *Diocleſian* and others.

See *Euſeb toto l.* 8. *c.* 3 *& deincops. l.* 9.

A time of trial.

And the enemy in the end being utterly confounded, would gladly have ſeem'd to have brought that to paſs, which he neither did nor could. For when by force he had drawn Chriſtians to the temples of the idols, he would have had it ſeem, that they came voluntarily; and when men would not ſacrifice, he was deſirous at leaſt, that they ſhould permit him to ſay and publiſh, that they had ſacrificed. Others being beaten down upon their knees with clubs, were reported to have knelt of their own accord to adore the gods; whereof ſome cried openly notwithſtanding, that they neither had nor

would do ſo, for any torment that could be laid upon them. But the more reſolute ſort were dealt with in a moſt cruel and barbarous manner, without meaſure, reaſon or order. Whereof you may read both many and ſtrange examples in the eighth and ninth books of *Euſebius*, who writ the things as he ſaw them paſs.

A comfortable conſideration.

And when our Saviour permitted all theſe extremities to fall upon his Church, then was the time neareſt that he had determin'd to beautify her on earth, with greateſt peace, reſt, riches, and glory; even as he did immediately after, by converting the emperor *Conſtantine*, to be ſo zealous a Chriſtian.

The end of *Euſebius*'s hiſtory.

And here ends the hiſtory of *Euſebius*, concerning the conflicts of the firſt three hundred years after Chriſt's departure. But the eccleſiaſtical writers that ſucceed him, each man in his age, declare, that after the times of *Conſtantine*, the Catholick Church enjoy'd not long her temporal peace, but had her exerciſe from time to time, altho' in another ſort than before; that is to ſay, not ſo much by pagans, as by ſuch as had been her own children, a far more loathſom, odious, cruel, and dangerous affliction than the former. For as ſoon as *Conſtantine* was dead, and had left the *Roman* empire divided among his three ſons; one of them who govern'd all the Eaſt, being corrupted by his wife, became an *Arrian* heretick. By whom, and by ſome other princes, infected afterwards with the ſame hereſy, the Church of God ſuſtain'd incredible diſtreſs for many years together.

The perſecution of hereticks more cruel than of pagans.

Conſtantius.

The perſecution of *Conſtantius* the emperor.

Zoſimus. Eutro. & Victor. in Conſtantio. An. 337.

It would be endleſs to recount the tribulations that fell upon the Church of God, and the catholick defenders thereof, under this one emperor, in three or four and twenty years ſpace that he reign'd: who beginning firſt with the ſlaughter of his father's friends and kindred, as namely his two uncles *Conſtantius* and *Anibalianus*, and others, paſs'd to the perſecution of prieſts and biſhops, that were contrary to his *Arrian* ſect and faction. But above all others were famous in this perſecution

perſecution three moſt excellent men, * St. *Athanaſius* of the Eaſt Church, archbiſhop of *Alexandria* in *Ægypt*, and St. *Hilarius* of the Weſt Church, biſhop of *Poictiers* in *France*, together with † *Euſebius* biſhop of *Vercels* in *Italy*, of whoſe vexations, exiles, afflictions, impriſonments, lies, and calumnies raiſed againſt them, as well by ſecular, as eccleſiaſtical judges, ſynods and councils violently and unlawfully gather'd by the power, authority, force, and fury of this inraged heretical emperor, ſeveral books might be made. And yet the heavenly vigour of almighty God's eternal grace was ſufficient ſo to ſtrengthen theſe his ſervants, that they were not conquer'd, but made conquerers in this conflict. And altho' it was publiſh'd every where by the enemies of God's Church, that they were ſeditious, head-ſtrong, and troublers of the publick peace, becauſe they ſtood out againſt the emperor and his heretical faction, in defence of Catholick truth; yet they were known then, and held ever ſince for great and true ſervants of almighty God, and have been declared ſo by infinite teſtimonies and miracles from his divine majeſty, in their juſtification and defence. And ſo much for the time of *Conſtantius*, omitting infinite other things that might be rehearſed to this purpoſe.

* *Athan. in Apol. ad Conſtantium. Theod. l. 2. Zozim. l. 3 Socrat. l. 2. Hiſtor. Hilar. l. 3. in Conſtantium. Ruff. lib. hiſt. 1.* † *Ruff. l. 2. cap. 27. Socrat. l. 3. cap. 4. Theod. l. 3. cap. 4. Zozim l. 5. cap. 11.*

The perſecution of *Julian* the apoſtate.

After this *Conſtantius* the heretick, ſucceeded *Julian* the apoſtate; who having been brought up in the Chriſtian religion during his youth, coming afterwards to the imperial crown, firſt of all emperors, became an apoſtate, forſook Chriſt, fell to pagan idolatry again, and ſhew'd himſelf as pernicious an enemy, as ever Chriſtian religion had before, or after him. Of whom *Ruffinus* that lived at the ſame time, writes thus: "He was "a more cunning perſecutor than the reſt, and conſe- "quently more cruel; proceeding not ſo much by force "and torments, as by rewards, honours, flatteries, per- "ſuaſions and deceit. By which means he overthrew "more ſouls, than if he had proceeded altogether by "violence.

Ruff. l. 3. cap. 32.

The relation of St. *Gregory* touching *Julian*.

The worthy father St. *Gregory Nazianzen* writes two large orations of this man's actions, and ſhews that in his youth, both himſelf and St. *Baſil* were acquainted with *Julian* in the grammar-ſchool. At which time, he ſays they foreſaw great wickedneſs in him; notwithſtanding at that time, he ſeem'd very devout, and for devotion's ſake, tho' a great prince, he would needs take upon him the office of lector in the Catholick Church. And beſides that, ſays St. *Gregory*, he alſo began to build Churches to Chriſtians Martyrs. But when he came to be emperor, he waſh'd off his baptiſm with blood: *Manúſque ſuas*, ſays he, *profanavit, ut nimirùm eas ab incruento illo Sacrificio, per quod nos Chriſto, ipſtúſque paſſionibus & divinitati communicamus, elueret ac perpurgaret:* And prophaned his hands, to wit, that he might cleanſe and purge them of that moſt pure and unbloody ſacrifice of the altar, by which we are made partakers of the paſſion and divinity of our Saviour, *&c.*

Orat. prima in Julian. pag. 356.

The wicked edict of *Julian*.

After this, he made an edict for the ſpoiling and profaning of all church-ſtuff, money, ſacred ornaments, and holy veſtments, that were to be had, for defiling of altars, for diſhonouring prieſts, deacons, and virgins; but principally for breaking down of Martyrs ſepulchres, and for deſtroying their Churches. In reſpect whereof, this holy father writes to him thus:

Orat. in Jul. 359.

"Thou perſecutor after *Herod*; thou traytor after "*Judas*: thou murderer of Chriſt after *Pilate*, thou "enemy of God after the *Jews*; doſt thou not reve- "rence theſe holy ſacrifices ſlain for *CHRIST*? "doſt thou not fear thoſe noble champions, *John*, "*Peter*, *Paul*, and others that paſs'd through fire, ſword, "beaſts, tyrants, and what other cruelties ſoever might "be denounced againſt them, with a chearful heart? "doſt thou not fear them, to whom now are aſſign'd "ſo great honours, and to whom feſtival days are or- "dain'd upon earth? by whom devils are driven away, "and diſeaſes cured? and whoſe very bodies are able

The great honours done to martyrs in old time.

to

" to do the ſame miracles now, which their holy ſouls " did when they were upon earth? their bodies, I ſay, " when they are handled by us, and honour'd; yea " the only apparition and predictions, the only drops " of blood of theſe bodies, do as great miracles as the " bodies themſelves. Theſe bodies therefore doſt thou " not honour? *&c.*" Thus far St. *Gregory Nazianzen.*

After the death of wicked *Julian*; altho' ſometimes good emperors were ſent by God, yet they remain'd not long, but the *Arrian* hereticks came in government again, and ſo did bear the ſway for divers ages after, afflicting and perſecuting the Catholicks, as may appear by all the eccleſiaſtical writers that are extant of that time. The better to conjecture what was done and ſuffer'd in the world, I wiſh Chriſtian reader, you would view that which remains written of one part only, and that for the ſpace of few years; I mean, of the perſecution of the *Arrian-Vandals* in *Africa*, which began not long before St. *Auguſtine*'s death, and laſted divers years after, and is recorded in three ſeveral books by the holy man *Victor* biſhop of *Utica* that was one of the ſufferers. The hiſtory is ſtrange and worth reading, for it has very many things which ſet forth the perfect form of times that have follow'd ſince, and yet continue. The *Arrian* perſecution.

Poſſidius that lived with St. *Auguſtine*, and after writ the hiſtory of his life, reports in the ſame, that when the holy man ſaw but the beginnings of this perſecution, he was wonderfully afflicted with compaſſion in his mind. " For, ſays he, he ſaw now already Catholick Churches " deſtitute of their prieſts; ſacred virgins and others " that lived continent, to be diſſipated and caſt out; " the hymns and praiſes of God to have ceaſed in moſt " Churches; Churches burnt; the ſolemn ſervice due " to almighty God, no more uſed in the proper pla- " ces: the divine ſacrifices and ſacraments, either not " to be ſought for any longer, or elſe that prieſts were " not eaſily found to miniſter the ſame to ſuch as ſought " them." Hitherto are the words of *Poſſidius.* St. *Auguſtine*'s grief and ſorrow for the *Vandal* perſecution.

But St. *Victor* ſpeaking of the ſaid perſecution more in particular, ſhews, that altho' they were cruel againſt all Catholicks in general, yet he ſays, *Præcipuè in Eccleſiis, Baſiliciſque & Cæmiteriis & Monaſteriis ſceleratiùs ſæviebant.* They principally did exerciſe their wicked cruelty upon churches, oratories, church-yards, and monaſteries. And then he goes forward, ſhewing their further cruelties and outrages in abuſing prieſts and monks, and in ſpoiling altars, of which he ſays in particular, *De pallis altaris, proh nefas, camiſias ſibi & femoralia faciebant.* Of the * cloaths of the altar (O! wickedneſs) they made themſelves ſhirts and breeches. He adds moreover that gathering divers ſacred virgins together, againſt all ſhame, they would behold and handle the privy parts of their bodies; whom afterwards, becauſe they would not be lewd with them, they tormented with fire, and threw into rivers with ſtones tied to their feet, ſaying to them, *Tells us, how do your biſhops and clergymen uſe to lie with you?* beſides all this, he ſays that they prohibited Catholicks *Miſſas agere vel tractare*, to ſay maſs. They forbid them alſo to bury Chriſtians ſolemnly, with light, tapers, and torches; and finally, they forbid them all exerciſe of their Catholick Chriſtian religion. And becauſe in theſe things they were not obey'd as they deſired, but were reſiſted openly and manfully by them that had ſpirit and courage from God to do it, therefore they did rage and fret above meaſure, and did exerciſe more extremity in all ſpiteful and villanous kind of cruelties, than did the pagan perſecutors, either before or after. And this was the ſpirit of thoſe ancient hereticks.

Vict. l. 1. de per. V. & ibid.

Poſt medium.

* Note theſe things, and confer them with our times.

Ibid. L. 2, initio.

Now then to make our ſtay here, and to paſs no further in this diſcourſe, thou ſeeſt, dear brother, in theſe beginnings of God's Church, for five hundred years together after Chriſt's departure, how often our bleſſed Saviour permitted his deareſt ſervants to be perſecuted for their trial and merit. In which matter notwithſtanding, is diligently to be conſider'd: firſt, the

The concluſion of this chapter.

greatneſs and ſharpneſs of this trial, to the end may not be diſhearten'd, when the like more or s, falls to our lot. Secondly, how miſerable the fall divers was in this trial, to the loſs of their ſouls and rnal deſolation. Thirdly, how the cauſes of this ir fall, were either pride and temerity, whereby they mpted God; or elſe the love of this preſent world, reby they were allured to forſake their Lord d Maſter. Fourthly, how glorious was the victory thoſe that were reſolute, and how everlaſting their ard both in this world, and in the world to come.

Four things to be conſider'd.

Beſides this, it will not be amiſs for thee to conſider, d that for thy particular comfort, if thou art a Ca-olick, how careful theſe holy martyrs were that ſuf-'d in the primitive Church, to keep themſelves hin the unity of Catholick faith and doctrine, de-er'd and continued univerſally by tradition, in all rches from age to age, to the end their ſufferings d labours might receive their merit: how diligent they were in advertiſing others of this important nt, aſſuring them that without this, their labours ld be of no profit to them. And as it is moſt evident d certain, that all theſe bleſſed Martyrs and Saints, om I have named before, together with their bre-en, did continue by ſucceſſion for five hundred years gether, in the common faith of chriſtendom, call'd hat time, Catholick; and did defend the ſame both words, writing, and ſuffering, againſt all apoſtates, eticks, ſchiſmaticks, or other enemies whatſoever: it is evident and apparent to the world, that the ſame verſal and general Church, faith, and doctrine, which e men left, has continued ever ſince to this day, will do to the world's end, fighting and ſtriving inſt all new upſtart enemies of the ſame tradition of riſtian religion which theſe men ſo carefully com-nded to us.

A comfortable conſideration for a Catholick that ſuffers

By all which, as alſo by the manner of perſecution f was then, and by the things themſelves which they ſuffer'd

An illation upon the premiſſes.

ſuffer'd at hereticks hands in theſe old times, every C
tholick, that by God's ſpecial Grace is made worthy
ſuffer the like in theſe our days, may take ſinglar com
fort and great inſtruction therein; conſidering *nube*
teſtium, as St. *Paul* calls it: that is, the great multitud
and cloud of examples and witneſſes that have go
before us, to inſtruct and animate us in this battle. A
the holy Apoſtle uſed the word cloud, to allude by
metaphor to that cloud which our Saviour ſent to t
people of *Iſrael*, to direct their journey in the deſer
inſinuating hereby that theſe excellent examples of ho
Martyrs and Confeſſors, whom I have ſaid before
have ſuffer'd ſo valiantly in the primitive Church, ough
to be to us a moſt certain direction both for courag
conſtancy, wiſdom, alacrity, and reſolution in th
ſpiritual fight; aſſuring our ſelves, that following the
ſteps, in fighting for the like cauſe, againſt the like en
mies, with like fortitude and humility, and in like p
tience and longanimity, as they did; we ſhall n
want the like grace, like comfort, like aſſiſtance, lik
merit, and like reward.

Heb. 12.

Exod. 13.

CHAP. VI.

*The fifth impediment of Reſolution, in the ſervi
of almighty God: proceeding from over muc
preſumption in the mercies of our Saviour, with
out remembrance of his juſtice.*

SECT. I. *That God is merciful and juſt.*

AS many allege for their excuſe againſt the reſolu
tion which we perſuade, the falſe reaſons whic
we have already confuted: ſo is there another ſo
of people that take a contrary courſe, and far ſhorter wa
to elude all that can be ſaid to move them to reſolution
qui

ite oppoſite to them, whom I anſwer'd in the firſt * apter of this ſecond part. And this way is, to abuſe the odneſs of our Saviour Chriſt himſelf, anſwering to hatſoever you can ſay againſt them, with this only ſen- nce: *God is merciful.* Of which men our Saviour com- ains grievouſly by the Prophet, when he ſays, *Supra dor- meum fabricaverunt peccatores, prolongaverunt iniqui- tem ſuam:* ſinners have built upon my back, they have olong'd their iniquity. By which words he ſignifies, at prolonging of our iniquities in hopes of God's rcy, is to build our ſins on his back and ſhoulders. t what follows? will God bear this injury? no verily: the next enſuing words are, *Dominus juſtus concidit rvices peccatorum:* God is juſt, and he will cut in nder the necks, or pride, of ſinners: to wit, thoſe nners that upon this vain preſumption of God's mercy d indulgence, do prolong their evil life, and by that eans build on the back of our Saviour. And the aſon is, becauſe nothing can be more injurious to od's divine majeſty, than to make him the founda- on of our ſinful life, or continuance therein, who loſt s own life for the extinguiſhing of ſin in us, as . *Paul* declares at large.

But you will ſay perhaps, and is not God then merci- ? Yes truly, dear brother, he is moſt merciful; d there is neither end nor meaſure of his mercy; is even merey it ſelf; it is his nature and eſſence, d he can no more ceaſe to be merciful, than he can aſe to be God. But yet, as the Prophet ſays, he is o juſt. We muſt not ſo remember his mercy, as to rget his juſtice, *Dulcis, & rectus eſt Dominus:* our ord is ſweet, but yet upright and juſt alſo, ſays holy avid. And in the ſame place, *All the ways of our rd are mercy and truth.* Which words St. *Bernard* pounding in a certain ſermon of his, ſays thus: There are two feet of our Lord, whereby he walks in his ways; that is, *mercy* and *truth*: and God faſtens both theſe feet upon the hearts of them who

* Of fear and miſtruſt of God's mercy.

Pſal. 128.

Building on God's back.

How God is both merciful and juſt.

Pſalm 24.

Serm. 52. *parvorum.*

The two feet of God.

" turn to him. And every ſinner that will truly co
" vert himſelf, muſt lay hand-faſt on both theſe fe
" For if he ſhould lay hand on mercy only, not hee
" ing *truth* and *juſtice*, he would periſh by preſum
Serm. 6. in *Cant.* " tion. And on the other ſide, if he ſhould appr
" hend *juſtice* only without *mercy*, he would peri
" by deſpair. To the end therefore that he may
" ſaved, he muſt humbly fall down, and kiſs bo
" theſe feet: that in reſpect of God's *juſtice*, he ma
" retain *fear*; and in reſpect of his *mercy*, he ma
" conceive *hope*." And in another place, " Happy
" that ſoul upon which our Lord JESUS CHRIS
" has placed both his feet. I will not ſing to the
" *judgment alone*, nor yet *mercy alone*, my God, bu
Pſal. 110. " I will ſing to thee with the Prophet *David*; *Mer*
Pſal. 148. " *and judgment joined together*. And I will never for
" get thoſe two juſtifications of thine, by which w
" muſt be ſaved."

Auguſtine Tract. 33. *in Joan.* St. *Auguſtine* handles this point moſt excellently i
divers of his works. " Let them mark, ſays he, wh
" ſo much love mercy and gentleneſs in our Lord
" let them mark, I ſay, and fear alſo his truth. For
" as the Prophet ſays, God is both ſweet and juſt
" Doſt thou love becauſe he is ſweet? fear alſo becau
Pſalm 24. " he is juſt. As a ſweet Lord, he ſaid, *I have held m*
Pſal. 102. " *peace at your ſins.* But as a juſt Lord, he adds, *An*
" *think you that I will hold my peace ſtill?* God i
" merciful and full of mercies, ſay you. It is mo
" certain, yea add to this, that he bears a long while
" But yet fear that which comes in the end of th
" ſame verſe, *Et verax:* that is, he is alſo true an
Two dangers of ſinners. " juſt. There are two things whereby ſinners ſtand in
" danger; the one, in hoping too much, which i
" preſumption; the other, in hoping too little, which
" is deſpair. Who is deceived by hoping too much?
" he who ſays to himſelf, God is a good God, a mer-
" ciful God, and therefore, I will do what pleaſes me.
" And why ſo? becauſe God is a merciful God;

" gentle

gentle God. Theſe men run into danger by hoping too much. Who are in danger by deſpair? they who ſeeing their ſins grievous, and thinking them impoſſible to be pardon'd, ſay within themſelves, well, we are ſure to be damn'd, why then do we not whatſoever pleaſes us beſt in this life? theſe men are murder'd by deſpair, the others by hope. What therefore does God to gain both theſe ſorts of men? to him who is in danger by hope, he ſays, *Do not ſay with thy ſelf, the mercy of God is great,* Eccleſ. 5. *he will be merciful to the multitude of my ſins; for his wrath works upon ſinners.* To him who is in danger by deſpair, he ſays, *That at what time ſoever a* Ezek. 18. *ſinner ſhall convert himſelf, he will forget his iniquities.*" Thus far St. *Auguſtine*, beſides much more which he adds in the ſame place, touching the great evil and folly of thoſe men, who upon vain hope of God's mercy, do perſevere in their evil life.

It is truly, dear brother, a very bad conſequence, and a moſt unjuſt kind of reaſoning, to ſay, that becauſe almighty God is merciful, and patient, therefore will I abuſe his mercy and continue in my wickedneſs. The Scripture teaches us not to reaſon ſo, but rather quite contrary. God is merciful, and expects my converſion; and the longer he expects, the more grievous will be his puniſhment when it comes, if I neglect his patience; and therefore I ought preſently to accept of his mercy. Thus St. *Paul* reaſons, who ſays, *Doſt thou* Rom. 2. *contemn the riches of his goodneſs, and patience, and longanimity, not knowing that the longanimity of God leads thee to penance? But according to thy hardneſs and impenitent heart, thou heapeſt to thy ſelf wrath in the day of wrath, and of the revelation of the juſt judgment of God.* In which words, St. *Paul* ſignifies, that the longer God ſuffers us with patience in our wickedneſs, the greater heap of vengeance does he gather againſt us, if we perſiſt obſtinate in the ſame. Where- Aug. tract. 53 in Joan. to St. *Auguſtine* adds another conſideration of great dread

A bad manner of reaſoning.

Note this. dread and fear; and that is, "If he offers thee gra
"ſays he, to-day, thou knoweſt not whether he
"do the ſame to-morrow. If he gives thee life
"memory this week, thou knoweſt little whether t
"ſhalt enjoy that benefit the next."

God's goodneſs nothing helps thoſe that perſevere in ſin.

The holy Prophet beginning his ſeventy ſeco
Pſalm, of the dangerous proſperity of worldly men,
theſe words of admiration; *How good a God is the*
of Iſrael, *to them that are of a right heart!* and yet i
that *Pſalm* he does nothing elſe but ſhew the he
Pſalm 72. juſtice of God towards the wicked, even when he g
them moſt proſperities and worldly wealth; and
concluſion is, *For behold they that make themſelves*
from thee ſhall periſh: thou haſt deſtroy'd all that forni
from thee. By which is ſignified, that how good ſoe
God be to the juſt, yet that's nothing to the relief of
wicked who are to receive juſt vengeance at his ha
Pſalm 73. amidſt the greateſt mercies beſtow'd upon the godly.
eyes of our Lord are upon the juſt, ſays the ſame Pro
and his ears upon their prayers; *but the countenan*
our Lord upon them that do evil things, to deſtroy
memory from out of the earth.

It was an old practice of deceiving prophets, reſ
Jere. 6. 9. ſtrongly by the true Prophets of God, to cry *Pe*
Peace, to wicked men, when indeed there
Ezek. 13. nothing towards them, but danger, ſword, and
ſtruction; according as the ſaid true Prophets foret
Pſalm 4. and as the event proved. Wherefore the Prophet
vid gives us a notable and ſure rule to govern our
and confidence withal, when he ſays, *Sacrificate ſa*
ficium Juſticiæ, & ſperate in Domino: Do you ſacr
of righteouſneſs, and then truſt in him. Where
1 *John* 5. St. *John* agrees, when he ſays, *If our heart do not r*
hend us (for a wicked life) *we have confidence tow*
God: as tho' he ſhould ſay, If our conſcience be g
of a lewd and wicked life, and we reſolve to dwell
continue therein, then in vain have we confidence i
mercies of God, to whoſe juſt judgment we ſtand ſu
for our wickedneſs.

It is moſt wonderful, and dreadful to conſider, how mighty God has acted with his beſt beloved in this orld, upon offence given by occaſion of ſin; how ſily he has changed countenance; how ſoon he has oken off friendſhip, as it were; how ſtraightly he s taken account, and how ſeverely he has puniſh'd. he Angels that he created with ſo great care and love, d to whom he imparted ſo ſingular privileges of all nd of perfections, that he made them, in a certain anner, almoſt gods, committed but only one ſin of ide againſt his Majeſty, and that only in thought, as vines hold; and yet preſently, all that good-will and vour was changed into juſtice, and that ſo ſevere, that ey were thrown down to eternal torments without demption, for ever to abide the rigour of hell-fire, d intolerable darkneſs, as the holy Apoſtles St. *Peter* d *Jude* do affirm.

The ſeverity of God's puniſhment upon ſin.

The Angels.

Iſaiah 34. *D. Thom. q.* 63.

2 *Peter* 3. *Ep. Jude.*

After this, almighty God made himſelf another new end of fleſh and blood, who was our father *Adam* in radiſe, where God converſed with him, moſt friendly d familiarily. He call'd him, he walk'd and talk'd th him, he gave him the dominion of the world, ade him his ſubſtitute, made all creatures in the world ject to him, he brought them all before him, to the d that he ſhould give them their names: he made nate and companion for him, he bleſs'd them both; d finally, ſhew'd all poſſible tokens of love. But at follow'd? *Adam* committed but one ſin, and that the enticement of another; and that alſo a ſin of all importance, as it may ſeem to man's reaſon, be- but the eating of a forbidden apple; and yet it was ſooner done, but all friendſhip was broken between d and him: he was thruſt out of paradiſe, condemn'd perpetual miſery, and all his poſterity to eternal nnation, together with himſelf, if he had not re- ted. And how ſeverely this grievous ſentence was cuted afterwards, may appear by the infinite millions went to hell for this ſin, for the ſpace of four thouſand

Adam and *Eve.*

Great ſeverity.

thouſand years that paſs'd before it was ranſom'd: whi
finally could not be done, but by the coming down o
God's own Son, the ſecond perſon of the bleſſed Trinit
his taking fleſh, and by his intolerable ſufferings an
death in the ſame.

Moſes and *Aaron.* *Num.* 20, 27. 23. *Gen.* 10. 33, 34.

The two miracles of the world, *Moſes* and *Aaro* were of ſingular authority and favour with God; inſo much that they could obtain any thing at his hands fo other men. And yet when they offended God on themſelves at the waters of contradiction in the deſe of *Sin*, becauſe they doubted ſomewhat of the miracl promiſed them by almighty God, and thereby di diſhonour his Majeſty before the people, as he ſay they were preſently rebuked moſt ſharply for the ſame And altho' they repented heartily for that offence, an ſo obtain'd remiſſion of the fault or guilt; yet the was laid upon them a grievous puniſhment for th ſame, that they themſelves ſhould not enter into th land of promiſe, but ſhould die when they came with the ſight thereof. And altho' they intreated God mo earneſtly for the releaſe of this penance; yet they cou never obtain the ſame at his hands, but he always an ſwer'd them; Seeing you have diſhonour'd me befo the people, you ſhall die for it, and ſhall not enter i the land of promiſe.

Saul. 1 *Reg.* 10. & 11. *Acts* 13. 2. 1 *Reg.* 13, 15, 16.

In what ſpecial great favour was *Saul* with Go when he choſe him to be the firſt king of his people when he made *Samuel* the Prophet honour him much, and to anoint him prince upon God's own i heritance, as he calls it? when he commended hi ſo much, and took ſuch tender care over him? an yet afterward, becauſe he broke God's commandmen in reſerving certain ſpoils of war, which he ſhould ha deſtroy'd; tho' he reſerved them to honour God wit 1 *Reg.* 16. al, as he pretended, yet he was preſently caſt off 1 *Reg.* 31. God, degraded of his dignity, given over to the han of an evil ſpirit, brought to infinite miſeries, and 1 *Peter* 10. nally, ſo forſaken and abandon'd by God, that he fle himſel

himſelf; his ſons were crucified on a croſs by his enemies, and all his family and lineage extinguiſh'd for ever.

King *David*, taken in his place, was the choſen and dear friend of God, and honour'd with the title of *One that was according to God's own heart*: but yet, as ſoon as he had ſinn'd, the Prophet *Nathan* was ſent to denounce God's heavy diſpleaſure and puniſhment upon him and his, which afterwards enſued during his whole life, notwithſtanding the great and voluntary penance, that himſelf added for the pacifying of God's wrath, by faſting, prayer, weeping, wearing of ſackcloth, eating of aſhes, and the like, whereby is evident, that how great ſoever God's favour is to any man, yet he cannot avoid his juſtice, if he offend him.

David. *2 Reg.* 12. *Pſalm* 34. 68, 108, 101. *Pſalm* 29.

The holy Scripture has infinite examples of this matter; as the rejection of *Cain* and his poſterity ſtraight upon his murder. The drowning of the whole world in the time of *Noah*. The dreadful conſuming of *Sodom* and *Gomorra*, with the cities about them, by fire and brimſtone. The ſending down alive to hell *Chore*, *Dathan*, and *Abiron*, with the ſlaughter of two hundred and fifty, their adherents, for rebellion againſt *Moſes* and *Aaron*, and other fourteen thouſand ſeven hundred ſoon after. The ſudden killing of *Nadab* and *Abiu*, ſons of *Aaron*, and choſen Prieſts, for once offering on the altar other fire than was appointed them. The moſt terrible ſtriking dead of *Ananias* and *Saphira*, for retaining ſome part of their own goods by deceit, from the Apoſtles: with many more ſuch examples which holy writ does recount.

Gen. 4. *Gen.* 8. *Gen.* 19. *Num.* 16. *Lev.* 10. *Acts* 9.

And as for the grievouſneſs of God's juſtice, and heavineſs of his hand, when it lights upon us, tho' it may appear ſufficiently by all theſe examples before alleged (wherein the particular puniſhments, as you ſee, are moſt grievous) yet I will repeat one act of almighty God more, out of Scripture, which expreſſes the ſame in a wonderful manner. It is well known that *Benja-*

The heavineſs of God's hand

min, among all the twelve ſons of *Jacob*, was the
Gen. 42. 43 deareſt to his father, as appears in the book of *Geneſis* (and therefore alſo greatly reſpected by God, and his tribe placed in the beſt part of all the land of Promiſe,
Joſh. 18. upon the diviſion thereof, having *Jeruſalem*, *Jericho*, and other the beſt cities within it) notwithſtanding for one only ſin committed by certain private men in the city of *Gabaa*, upon the wife of a Levite, God puniſh'd the whole tribe in this order, as holy Scripture recounts. He cauſed all the other eleven tribes to riſe
Jud. 19, 20. againſt them, and firſt, to come to the houſe of God in *Silo*, to ask his advice, and to follow his direction in this war againſt their brethren. And thence having by God's appointment given battle twice to the tribe of *Benjamin*, the third day God gave them ſo great a victory that they ſlew all the living creatures within the compaſs of that tribe, except only ſix hundred men, that made their eſcape into the deſert; the reſt were ſlain, both man, woman, children, and infants, together with all the beaſts and cattle; and all the cities, villages, and houſes burnt. And all this, for the ſin ſome of them had committed.

A conſideration upon the premiſes.

Who then, dear Chriſtian, will not confeſs with *Moſes*, that God *is a great God, and terrible, that accepts no perſon?* Who will not confeſs with St. *Paul*,
Deut. 10. *Heb.* 10. That *it is horrible to fall into the hands of the living God?* who will not ſay with holy *David*, *A judiciis tuis timui?* I have fear'd at the remembrance of thy judgments? If God would deſtroy a whole tribe for one offence only; if he would not pardon *Core*, *Dathan*, and *Abiron*, the ſons of *Aaron*; *Ananias* and *Saphira*; if he would not forgive *Eſau*, tho' he demanded it
Heb. 12. with tears, as St. *Paul* ſays; if he would not remit the puniſhment of one fault to *Moſes* and *Aaron*, altho' they ask'd it with great inſtance; if he would not forgive one proud thought to the Angels, nor the eating of one apple to *Adam*, without infinite puniſhment;
Mat. 26. nor would paſs over the cup of affliction from his own dear

dear Son, tho' he ask'd the ſame thrice upon his knees: what reaſon haſt thou, brother, to think that he will let paſs ſo many ſins of thine unpuniſh'd? what cauſe haſt thou to imagine, that he will deal extraordinarily with thee, and break the courſe of his juſtice for thy ſake? art thou better than thoſe whom I have nam'd? or haſt thou any privilege from his majeſty above them? or is he another God now, than he was then?

Great and ſtrange effects of God's juſtice.

If thou wouldſt conſider the great and ſtrange effects of his juſtice, which we ſee daily executed in the world, thou wouldſt have little cauſe to flatter thy ſelf ſo dangerouſly as thou doſt. We ſee, that notwithſtanding God's mercy, yea, after the death and paſſion of Chriſt our Saviour, for the ſalvation of the whole world; yet ſo many millions are damn'd daily by the juſtice of almighty God; ſo many infidels, heathens, jews, and turks, that remain in the darkneſs of their own ignorance; and among Chriſtians, ſo many hereticks and miſbelivers; and among Catholicks, ſo many evil livers, that Chriſt truly ſaid, That they were few that ſhould be ſaved. Altho' his death was a ranſom for all, if by their own wickedneſs they made themſelves not unworthy thereof. And we ſee, that before the coming of our Saviour, all the world was much more in a way to damnation for many thouſand years together, excepting a few *Jews* who were the people of God. And yet among them alſo, the greater part were not ſaved, as may be conjectured by the ſpeeches of the Prophets from time to time; and eſpecially by the ſayings of Chriſt to the Phariſees and other rulers of that nation. Now then, if God to ſatisfy his juſtice, would let ſo many millions periſh in puniſhment of their ſins, as he alſo now daily permits, without any prejudice or impeachment to his infinite mercy; why may he not alſo damn thee for thy ſins, notwithſtanding his mercy, ſeeing thou not only doſt commit them without fear, but alſo doſt obſtinately perſiſt in the ſame upon preſumption of his mercy?

Mat. 7. 20.

SECT. II.

Whether God's Mercy be greater than his Juſtice.

BUT here, perhaps, ſome one may ſay, if God is ſo ſevere in puniſhing every ſin, and if he damns ſo many thouſands for one that he ſaves, how is that true which holy writ ſo often repeats, That the mercies of God are above all his other works; and are exalted above his judgments? for if the number of the damn'd be ſo great, and ſo much exceeds the number of thoſe who are ſaved, it ſeems that the work of juſtice ſurpaſſes the work of mercy. To which I anſwer, firſt, that as for the ſmall number of them that are ſaved, and enter in at the narrow gate; as alſo for the great number of ſuch as are damn'd by running the common path of perdition in this world, we can in no wiſe doubt of it. For beſides all other proofs thereof, Chriſt himſelf that ſtands inſtead of all, has made the matter certain, and out of queſtion, by his aſſeveration thereof, more than once in the Goſpel. We are therefore to ſee, how notwithſtanding all this, the mercy of God does exceed his other works.

Pſalm 14. *James* 2.

Mat. 17. & 20.

The firſt way how God's mercy is above his juſtice.

And firſt, his mercy may be ſaid to exceed, for our ſalvation is ſolely of his mercy, and our damnation from our ſelves only, as from the firſt and principal cauſe thereof; according to the ſaying of God by the Prophet, *Perditio tua ex te Iſrael, tantummodò in me auxilium tuum:* Thy perdition is only from thy ſelf, O *Iſrael*, and all the aſſiſtance thou haſt to do good, is only from me. So that as we muſt acknowledge God's grace and mercy for the author of every good thought and act we do, and conſequently aſcribe all our ſalvation to him, who prevents, moves, and aſſiſts our free-will with his grace: ſo none of our evil acts, for which we are damn'd, do proceed from him, but only from our ſelves; and ſo he is no cauſe at all of our damnation, as he is of our

Hoſea 12.

our ſalvation: and in this his mercy exceeds his juſtice. Becauſe he crowns in us his own works, tho' now made ours by the privilege of his grace, but damns in us only our own miſdeeds.

Secondly, his mercy exceeds his juſtice, in reſpect of his will and deſire; for he deſires all men to be ſaved, as St. *Paul* teaches, and himſelf proteſts, when he ſays *I will not the death of him that dies --- return ye and live.* And again, by the ſame Prophet he complains grievouſly, that men will not accept of his mercy which he offers. *I will not the death of the impious, but that the impious convert from his way and live. Convert, convert ye from your moſt evil ways: and why will ye die, O houſe of* Iſrael? by which appears that he offers his mercy moſt willingly and freely to all, but uſes his juſtice only upon neceſſity, and as it were conſtrain'd thereunto by our obſtinate behaviour. This our Saviour Chriſt ſignifies more plainly and pathetically, when with tears he ſays to *Jeruſalem, O Jeruſalem which killeſt the Prophets, and ſtoneſt them that were ſent to thee, how often would I gather together thy children, as the hen does gather together her chickens under her wings, and thou wouldſt not? behold your houſe ſhall be left deſert to you.* Here you ſee the mercy of God offer'd to the *Jews*; but ſeeing they refuſed it, he was forced as it were, to pronounce this heavy ſentence of deſtruction and deſolation upon them; which he fulfill'd within forty or fifty years after, by the hands of *Titus* and *Veſpaſian* emperors of *Rome*, who utterly overthrew the city of *Jeruſalem*, and the whole nation of *Jews*, whom we ſee diſperſed over all the world at this day, in bondage both of body and ſoul. Which work of God's juſtice, tho' it is moſt terrible; yet was his mercy greater to them, in that he ſought by ſo many means to prevent and ſave them, if they had not rejected the ſame mercy ſo obſtinately as they did.

The ſecond way.

1 *Tim.* 2.

Ezek. 12.

Ezek. 33.

Mat. 23.

Joſeph. de bello Jud. l. 7. *c.* 15, 16, 17.

Thirdly, his mercy exceeds his juſtice, even towards the damn'd and reprobate themſelves, in this life at leaſt:

The third way.

leaſt: for that he uſes infinite means to lead them to their ſalvation, as namely, by giving them free-will, and aſſiſting the ſame with his grace to do good, as has been ſaid; by moving them inwardly with infinite good inſpirations; by alluring them outwardly with exhortations, promiſes, examples of others; as alſo by ſickneſs, adverſities, and other gentle corrections; by giving them time to repent, with occaſions, opportunities, and incitements to the ſame; and by threatning them with eternal death, if they repent not. All which things being effects of mercy, and goodneſs towards them; they muſt needs confeſs in their greateſt fury of deſpair and torments, that altho' the execution of his juſtice and judgments is moſt terrible and dreadful, when they fall upon them: yet are they righteous, and juſtified in themſelves, and no ways to be compared with the exceſſive greatneſs of his mercies, uſed towards them in this life.

Out of this then we learn alſo that to be true, which the Prophet ſays: to wit, *God loves mercy and judgment.* And again: *Mercy and truth have met each other. Juſtice and peace have kiſs'd*, &c. We ſee the reaſon in like manner, why the ſame Prophet proteſted of himſelf: *Mercy and judgment, O Lord, I will ſing to thee:* not mercy alone, nor judgment alone, but *mercy and judgment:* that is, I will not preſume upon thy mercy ſo, as not to fear thy judgment, nor yet will I fear thy judgment, ſo as ever to deſpair of thy mercy. The fear of God's judgments muſt always be join'd with our confidence in God's mercy. But what fear? that fear truly, which the Scripture deſcribes, when it ſays: The fear of our Lord expels ſin. The fear of God hates all evil. He that fears God neglects nothing. He that fears God, will turn and look into his own heart. He will not be incredulous to that which he ſays; but will keep his ways, and ſeek out the things that are pleaſant to him. They will prepare their heart and ſanctify their ſoul in his ſight.

Pſalm 33. *Pſalm* 84. *Pſal.* 108. Fear to be join'd with hope. *Pſalm* 33. *Eccleſ.* 1. *Prov.* 1. *Eccleſ.* 7. *Eccleſ.* 15.

This

This is the deſcription of the true fear of God, ſet down by the Holy Ghoſt himſelf. This is the deſcription of that fear, which is ſo much commended and commanded in every part and parcel of God's word: of that fear, I ſay, which is call'd, the fountain of life, the root of prudence, the crown and fulneſs of wiſdom, the glory and gloriation of a Chriſtian, a happy gift. Of him that has this fear the Scripture ſays: *Bleſſed is the man who fears our Lord, he ſhall have great delight in his commandments.* And again, *With him that fears our Lord it ſhall be well in the latter end, and in the day of his death he ſhall be bleſſed.* Finally, of ſuch as have this fear, the Scripture ſays, That God is their foundation: God has prepared a great multitude of ſweetneſs for them: God has prepared them an inheritance: God is as merciful to them, as the father is merciful to his children. And, to conclude, *He will do the will of them that fear him, and will hear their prayer, and ſave them.*

The praiſe of true fear.

Prov. 14. *Eccleſ.* 1. & 5. *Pſalm* 111. *Eccleſ.* 1. *Pſal.* 144.

This holy fear had holy *Job*, when he ſaid to God: *I feared all my works.* And he yields the reaſon thereof: *Knowing that thou didſt not ſpare the offender.* This fear the other wanted, of whom the Prophet ſays, *He has ſaid in his heart God has forgotten, he has turn'd away his face not to ſee for ever ---- Wherefore has the impious provoked God? for he has ſaid in his heart, he will not inquire.* It is a great exaſperation of God againſt us, to take the one half of God's nature from him, which is, to make him merciful without juſtice; and to live ſo, as if God would take no account of our life; whereas he has proteſted moſt earneſtly the contrary: ſaying, That he is a hard and covetous man, who will not be content to receive his own again, but alſo will have uſury for the loan; that he will have a ſtrict reckoning of all the goods lent us; that he will have fruit for all the labours he has beſtow'd upon us; and finally, that he will have an account of every word that we have ſpoken.

Job 9. *Pſalm* 9.

Our Saviour Chriſt, in the threeſcore and eighth *Pſalm*, which in ſundry places of the Goſpel, he interprets to be written of himſelf, among other dreadful curſes, which he ſets down againſt the reprobate, has theſe: *Let their eyes be darken'd that they ſee not, and make their back crooked always. Pour out thy wrath upon them, and let the fury of thy wrath overtake them--- Add thou iniquity upon their iniquity, and let them not enter into thy juſtice. Let them be put out of the book of the living, and with the juſt let them not be written.* Here we ſee the greateſt curſe which God can lay upon us next to blotting us out of the book of life, is to ſuffer us to be ſo blinded, as to add iniquity upon iniquity, and not to enter into conſideration of his juſtice. For which cauſe alſo, this confident kind of ſinning upon hope of God's mercy, is accounted by divines for the firſt of the ſix grievous ſins againſt the Holy Ghoſt, which our Saviour, in the Goſpel ſignifies, to be ſo hardly pardon'd by his Father. And the reaſon why they call this a ſin againſt the Holy Ghoſt, is becauſe it wilfully rejects one of the principal means left by the Holy Ghoſt, to retrieve us from ſin, which is the fear and reſpect of the juſtice of God upon ſinners.

D. Thom. 2. 2. *q.* 14. *art.* 1, 2, 3.

Why preſumption is a ſin againſt the Holy Ghoſt.

Wherefore, to conclude this matter, methinks we may apply the ſame argument touching the fear of God's juſtice, which St. *Paul* uſes to inculcate to the *Romans*, the fear of God's miniſters temporal princes. *Princes are no fear*, ſays he, *to the good work, but to the evil. But wilt thou not fear the power? do good, and thou ſhalt have praiſe of the ſame--- but if thou do evil, fear, for he bears not the ſword without cauſe.* In like manner we may ſay to thoſe, who make God ſo merciful, that no man ought to fear his juſtice. Would ye not fear, my brethren, the juſtice of God in puniſhment? live virtuouſly and you ſhall be as void of fear as lions are, according to the ſaying of the wiſe man. *Perfect charity*, ſays alſo St. *John* Evangeliſt, *caſts out fear*. But if you live wickedly, then you

The danger of not fearing.

Rom. 13.

Prov. 28.

1 *John* 4.

you have cauſe to fear, for God call'd not himſelf a judge for nothing.

If the matter was ſo ſecure, as many men fondly perſuade themſelves it is, St. *Peter* would never have ſaid to Chriſtians newly baptized: *In fear converſe you the time of your peregrination.* Nor St. *Paul* to the ſame men: *With fear and trembling work your ſalvation.* But here, perhaps, ſome men will ask me, how then does the ſame Apoſtle in another place ſay, *God has not given us the ſpirit of fear, but of power and love, and ſobriety?* To which I anſwer, that our ſpirit is not a ſpirit of ſervile fear, that is, to live in fear only for dread of puniſhment, without love; but it is a ſpirit of love; join'd with ſuch a fear as children have of offending their father, not only in reſpect of his puniſhment, but principally for his goodneſs towards them, and benefits beſtow'd upon them. This St. *Paul* declared plainly to the *Romans*, ſhewing the difference between ſervile fear, and the fear of children; *You have not received the ſpirit of ſervitude again*, ſays he, *in fear, but you have received the ſpirit of adoption of ſons, wherein we cry, Abba (Father).* He ſays here to the *Romans*, you have not received again the ſpirit of ſervitude in fear, becauſe their former ſpirit, whilſt they were *Gentiles*, was only in ſervile fear, for they honour'd and adored their idols, not for any love they bore them, being ſo numerous as they were, and ſuch notable lewdneſs reported of them (I mean of *Jupiter*, *Mars*, *Venus*, and the like) but only for fear of hurt from them, if they did not ſerve, adore, and honour them.

1 *Peter* 1.

Phil. 2.

2 *Tim.* 1.

Servile fear and the fear of children different.

Rom. 8.

How the fear of the *Gentiles* was meer ſervile.

St. *Peter*, alſo in one ſentence expounds all this matter. For having ſaid, *The fear of them fear you not, and be not troubled* (meaning of the ſervile fear of wicked men) he adds preſently: Do but ſanctify our Lord Chriſt in your hearts; *with modeſty and fear, having a good conſcience*; ſo that the ſpirit of ſervile fear, which is grounded only upon regard of puniſh-

1 *Peter* 3.

ment,

ment, is forbidden us to reſt in: but the loving fear of children, is commanded. And there are two things alſo to be noted, about this.

Servile fear neceſſary to beginners.

The firſt, that altho' we are forbid to dwell upon the ſpirit of ſervile fear, of puniſhment and chaſtiſement, eſpecially when we are now enter'd into the ſervice of God, yet it is moſt profitable for ſinners, and for ſuch as yet do but begin to ſerve God, becauſe it moves them to repentance, and to look about them.

Prov. 1. For which cauſe it is call'd by the wiſe man, *The beginning of wiſdom.*

John 3. *Mat.* 3. And therefore *Jonas* in regard to the *Ninivites*, and St. *John Baptiſt* in regard to the *Jews*, and all the Prophets in regard to ſinners, endeavour'd to ſtir up this fear, by threatning the dangers and puniſhments which were imminent upon them, if they repented not. But yet afterwards when men are converted to God, and do go forward in his ſervice, they change every day this ſervile fear into love, till they arrive at laſt to that ſtate, whereof St. *John* ſays:

John 1. *That perfect love or charity caſts out fear.*

Tract. 9. *in ep.* 1. *Joan.* Whereunto St. *Auguſtine* ſays: That fear is the ſervant, ſent before to prepare place in our hearts for the miſtreſs, which is charity. Which being once enter'd in, and perfectly placed, fear goes out again and gives place to the ſame. But where this fear never enters at all, there it is impoſſible for charity ever to come and dwell, ſays this holy father.

Servile fear may well remain alſo afterwards.

The ſecond thing to be noted is, that altho' this fear of puniſhment is not in very perfect men, or at leaſt, leſs in them than in others, as St. *John*, in the place before alleged, teaches, yet being join'd with love and reverence, as it ought to be, it is moſt profitable and neceſſary for all Chriſtians, whoſe life is not perfect, nor charity ſo great, as to have that perfection

Luke 12. *Mat.* 10. whereof St. *John* ſpeaks, when he ſays, *That perfect charity caſts out fear.* This appears alſo by our Saviour Chriſt perſuading this fear of puniſhment even to his Apoſtles, ſaying, *Fear you him, who after he has killed, has*

poſt

power to caſt into hell: yea, I ſay to you, fear him. The ſame St. *Paul* teaches the *Corinthians*, who were good Chriſtians, laying down firſt the juſtice of God, and thereupon perſuading them to fear. *For we muſt* 2 *Cor.* 5. *all be manifeſted*, ſays he, *before the judgment-ſeat of Chriſt, that every one may receive the proper things of the body, according as he has done either good or evil. Kowing therefore the fear of our Lord, we uſe perſuaſion to men.* Nay, which is more, St. *Paul* teſtifies, that notwithſtanding all his favours received from God, yet he retain'd this fear of God's juſtice, as appears by theſe words of his: *I chaſtiſe my body,* 1 *Cor.* 9. *and bring it into ſervitude, leſt perhaps when I have preached to others, my ſelf become reprobate.*

Now then, if St. *Paul* ſtood in awe of the juſtice of God, notwithſtanding he was conſcious to himſelf of no ſin or offence, as he proteſts: what oughteſt thou to be, whoſe conſcience remains guilty of ſo many miſdeeds and wickedneſſes? *Know you*, ſays St. *Paul*, *Epheſ.* 5. *that no fornicator, or unclean, or covetous perſon, has inheritance in the kingdom of* CHRIST. And immediately after, as tho' this had not been ſufficient, he adds, to prevent the folly of ſinners who flatter themſelves, *Let no man ſeduce you with vain words: for, for theſe things comes the anger of God, upon the children of diffidence. Become not therefore partakers with them.* As if he ſhould ſay, they that flatter you, and ſay, *God is merciful, and will pardon eaſily all theſe and the like ſins:* theſe men deceive you, for the wrath and vengeance of God lights upon the children of unbelief, for theſe matters: that is, it lights upon thoſe who will not believe God's juſtice, nor his threats againſt ſin, but raſhly preſuming on his mercy, do perſevere in ſin, till on the ſudden God's wrath does ruſh upon them, and then it is too late to amend. Wherefore, ſays he, if you be wiſe, be not partakers of their folly, but fear God's juſtice, and amend your lives preſently, while you have time. And this admonition of St. *Paul* ſhall

The concluſion. 1 *Cor.* 4.

St. *Paul*'s wholſom exhortation.

ſhall be ſufficient to conclude againſt all thoſe that re
fuſe or defer their reſolution of amendment, upon vai
hopes of God's pardon or toleration in their ſins an
wicked life.

CHAP. VII.

*The ſixth thing that uſes to hinder men from ma
ture reſolution: which is the deceitful hop
and perſuaſion to do it better, or with mor
eaſe afterwards.*

SECT. I. *The longer we defer our converſion the more difficulty we find in it.*

THE reaſons and authorities which hitherto hav
been alleged, might ſeem, I doubt not, ſuf
ficient in the judgment and cenſure of any rea
ſonable man, to prove the neceſſity of the reſolutio
whereof we treat, and to remove all impediments tha
offer themſelves againſt the ſame. But yet becauſe, a
Prov. 18. the wiſe man ſays, he who is once reſolved to brea
with his friend, ſeeks occaſions how to do it with ſom
colour and ſhew; ſo there are many in the world, wh
A vain excuſe. having no other excuſe for their breaking and keepin
off from God, ſeek to cover it with this pretence, tha
they mean by his grace, to amend all in time. An
this time is put off from day to day, till almighty God
in whoſe hands only the moments of time are, ſhut
them out of time, and ſends them to eternal pains
becauſe they abuſed the ſingular benefit of time whic
he gave them in this world.

Aug. lib. de fide ad Pet. cap. 3. Let them hear St. *Auguſtine*: "They are oftentime
"ſo prevented by the ſudden wrath of almighty God
"that they neither receive time to convert themſelves
"no

nor pardon for their ſins". So that this is one of the greateſt and moſt dangerous deceits, and yet the moſt ordinary and univerſal, that the enemy of mankind uſes with the children of *Adam*. And I dare ſay boldly, that among Chriſtians, more periſh by this deceit, than by all other ſubtilties which he uſes beſides. He knows very well the force of this ſnare above all others, and therefore urges it ſo much to every man. He conſiders better than we do the importance of delay in a matter ſo weighty, as is our converſion and ſalvation. He is not ignorant how one ſin draws on another; how he that is not fit to-day, will be leſs fit to-morrow; how cuſtom grows into nature; how old diſeaſes are hardly cured; how God withdraws his grace; how his juſtice is ready to puniſh every ſin; and how by delay we exaſperate the ſame, and heap vengeance on our own heads, as St. *Paul* ſays. He is privy to the uncertainty and perils of our life, to the dangerous chances that fall out hourly, to the impediments that will multiply daily, to hinder our converſion more and more: all this our ghoſtly enemy knows, and conſiders the ſame well; and for that cauſe perſuades ſo many to delay as he does. For not being able any longer to blind the underſtanding of ſo many Chriſtians, but that they muſt needs ſee clearly the utility and neceſſity of this reſolution, and that all the impediments in the world which divert them from the ſame, are but trifles and meer deceits; he runs to this only refuge of delay, perſuading them to defer a little, and that in time to come, they will have a better occaſion, and more opportunity to do it at leiſure, than they have at preſent.

Many cauſes why the devil perſuades us to delay.

Rom. 8.

This ſlight St. *Auguſtine* experienced in his converſion, as he himſelf writes. For he was perſuaded that no ſalvation could be had for him, but by change and amendment of his life: yet the enemy held him for a time in delay, ſaying to him, *Stay yet a little; defer yet for a time.* Thereby, as he ſays, to bind him faſter to the cuſtom of ſin, till by the omnipotent power of God's

L. 8. *Confeſſ.* 7 & 12.

God's grace, and his own moſt earneſt endeavour, h
broke violently from him, crying to God, *Why ſha*
I longer ſay, to-morrow? why ſhall I not do it eve
at this inſtant? and ſo he did, even in his very youth
leading afterwards a moſt holy and perfect Chriſtian lif

The cauſes which make our converſion harder by delay.

But if we will diſcover yet further the greatneſs an
peril of this deceit, let us conſider the cauſes that ma
hinder our reſolution and converſion at this preſen
and we ſhall ſee them all increaſed, and ſtrengthen
by delay, and conſequenty the matter made harder an
more difficult for the time to come, than it is no
For firſt, as I have ſaid, the continuance of ſin bring
cuſtom; which once having got preſcription upon u
is very hard to remove, as by experience we daily fin
in all habits that have taken root in us. Who c
remove, for example, without great difficulty, a lon
cuſtom of drunkenneſs, ſwearing, or of any other ev
habit, once ſettled upon him. Secondly, the long
we perſiſt in our ſinful life, the more God withdraw
his grace and aſſiſtance from us; which grace is t
only means to make the way of virtue eaſy to me
and their converſion poſſible. Thirdly, the power an
kingdom of the devil is more eſtabliſh'd and confirm
in us by continuance, and ſo the harder to be remove
Fourthly, the liberty of our free-will is more a
more weaken'd and daunted by repetition of ſi
tho' not extinguiſh'd. Fifthly, the faculties of o
mind are more corrupted, the underſtanding is mo
darken'd, the will more perverted, the appetite mo
diſorder'd. Sixthly and laſtly, our ſenſual parts a
paſſions are more ſtirred up and ſtrenthen'd again
the rule of reaſon, and by continuance of time, hard
to be repreſs'd, than they were before.

Put then, dear Chriſtian, all this together, and co
ſider indifferently with thy ſelf, whether it is mo
likely that thou ſhalt make this reſolution hereaft
more eaſily than now. Hereafter, I ſay, when
longer cuſtom of ſin, the evil habit will be mo
deep

deeply rooted in thee, the devil in more firm poſſeſſion of thee, God's help further from thee, thy mind more infected, thy judgment more weakn'd, thy good deſires extinguiſh'd, thy paſſions confirm'd, thy body corrupted, thy ſtrength diminiſh'd, and all the faculties of thy ſoul more perverted. We ſee by expe- The ſame ſhew'd by compariſons. rience, that a ſhip which leaks, is more eaſily emptied at the beginning than afterwards. We ſee, that a ruinous palace, the longer it is without repair, the more charge and labour it will require in repairing. We ſee, that if a man drive in a nail with a hammer, the more blows he gives upon it, the harder it is to pluck it out again. How then thinkeſt thou to commit ſin upon ſin, and by perſeverance therein, to find the redreſs, more eaſy hereafter than now? It is written among the lives of old hermites, how that on a time an Angel ſhew'd to one of them in the wilderneſs, a certain ſilly fellow that hew'd down wood; who having made to himſelf a great burden to carry thence, laid it on his back, and becauſe it was uneaſy and preſs'd him much, he caſt it down again, and put a great deal more to it, and then began to lift at it a-new; but when he felt it heavier than before, he fell into a great rage, and added twice as much more to it, thereby to make it lighter. Whereat when this holy man muſed much, the Angel told him, that this was a figure of thoſe in the world, who finding it ſomewhat unpleaſant to reſiſt one or two vices at the beginning, defer their converſion, and add twenty or forty more to them, thinking to find the matter more eaſy to be remedied afterwards. An example *in prato ſpirituali Sanctorum Patrum.*

St. *Auguſtine* expounding the miracle of our Saviour, *Tract.* 49. *in Joan.* raiſing *Lazarus*, who had been dead four days as *John* 11. the Evangeliſt ſays, from death to life, examines the *Mat.* 9. cauſe why Chriſt wept, cried out, and troubled him- *Luke* 7. ſelf in ſpirit, before he did it, whereas he raiſed others with greater facility. And he concludes the Four degrees of a ſinner. myſtery to have been, for that *Lazarus* was now dead four days, and alſo buried; which ſignifies the four degrees

degrees of a ſinner: the firſt, in voluntary delectation of ſin; the ſecond, in conſent; the third, in fulfilling it by work; the fourth in continuance or cuſtom thereof: "Wherein whoſoever is once buried, ſays "this holy father, he is hardly raiſed to life again, "without a great miracle of God, and many tears of "his own part."

The reaſon of more difficulty by delay. *Eccleſ.* 10. *Job* 20.

The reaſon hereof, is that which the wiſe man ſays, *Long ſickneſs grieves the phyſician: ſhort ſickneſs the phyſician cuts off at the firſt. His bones ſhall be fill'd with the vices of his youth*, ſays one of the friends of *Job, and they ſhall ſleep with him in the duſt.* What folly then is it, to defer our amendment to our old age, when we ſhall have more impediments and difficulties by a great deal, than we have now.

If it ſeem hard to thee to do penance now, to faſt, to pray, and to take upon thee other afflictions, which the Church preſcribes to ſinners at their converſion; how wilt thou do it in thy old age, when thy body will have more need of cheriſhing, than of puniſhment? if thou find it unpleaſant to reſiſt thy ſins now, and to root them out after the continuance of two, three, or four years; what will it be after twenty years more adjoin'd to them? how mad a man wouldſt thou eſteem him, that travelling on the way, and having great choice of luſty ſtrong horſes, ſhould let them all go empty, and lay all the load upon ſome one poor and lean beaſt that could ſcarce uphold himſelf, and much leſs ſuſtain ſo great a burden caſt upon him? and ſurely no leſs unreaſonable is that man, who paſſing over idly the luſty days and times of his life, reſerves all the labour of doing penance for his ſins, unto impotent and feeble old age, that cannot ſuſtain it ſelf.

A compariſon.

The ingratitude towards God.

But to let the folly of this deceit paſs: tell me, good Chriſtian, what ingratitude and injuſtice is this toward almighty God, having received ſo many benefits from him already, and expecting ſo great a reward as is the kingdom of heaven; to appoint notwithſtanding the leaſt

leaſt, and laſt, and worſt part of thy life to his ſervice; and that whereof thou art moſt uncertain, whether it will ever be, or whether God will accept of it when it comes. He is accurſed by the Prophet, who having whole and ſound cattle, offers to God the lame, or halting part thereof. How much more ſhalt thou be accurſed, who having ſo many days of youth, ſtrength, and vigour, doſt appoint to God's ſervice, only thy limping old age? in the law it was forbidden, under a moſt ſevere threat, for any man to have two meaſures in his houſe for his neighbour, one greater for his friend, and another leſs for other men; and yet thou art not aſhamed to uſe two meaſures of thy life, moſt unequal, in prejudice of thy Lord and God; whereby thou allotteſt to him a little, ſhort, maim'd and uncertain time of old age; and to his enemy, the world, thou aſſign'ſt the greateſt, the faireſt, and ſureſt part thereof.

Mala. 1. Compariſons. *Deut.* 25.

O dear brother, what reaſon is there, why God ſhould thus be uſed at thy hands? what law of juſtice or equity is this, that after thou haſt ſerved the world, fleſh, and devil, all thy youth and beſt days; in the end, thou comeſt to offer thy old decrepit bones, defiled and worn out with ſin, to thy Creator; his enemies have the beſt, and he the leavings; his enemies the wine, and he the lees and dregs. Doſt thou not remember, that he will have the fat and beſt part offer'd to him? Doſt thou not think of the puniſhment of thoſe who offer'd the worſt part of their ſubſtance to God? Follow the counſel then of the Holy Ghoſt, if thou be wiſe, which warns thee in theſe words: *Remember thy Creator in the days of thy youth, before the time of affliction come, and the years approach, of which thou mayſt ſay: they pleaſe me not.*

Unjuſt dealing with God. *Levit.* 2. *Numb.* 18. *Mala* 1. *Eccleſ.* 12.

How many haſt thou ſeen cut off before thy eyes, in the midſt of their days, whilſt they purpoſed in time to change their life? how many have come to old age it ſelf, and yet then have felt leſs will of amend-

ment than before? how many have put it off, even to the very hour of death, and then leaſt of all have remembred their own ſtate, but have died as dumb and ſenſleſs as beaſts, according to the ſaying of holy St. *Gregory*: "The ſinner has alſo this affliction laid "upon him, that when he comes to die, he forgets "himſelf, who in his life-time did forget God?" O how many examples are ſeen hereof daily? how many worldly men, that have lived in ſenſuality, how many great ſinners that have paſs'd their life in wickedneſs, do end and die as if they went into ſome inſenſible place, where no account, no reckoning, will be demanded? They take ſuch care in their laſt wills of fleſh and blood, and the commodities of this world, as if they were ſtill to live, or ſhould have their part of theſe vanities when they are gone. In truth, to ſpeak as the matter is, they die as if there was no immortality of the ſoul; and that truly ſeems to be their inward perſuaſion, and accordingly, is like to be their portion for all eternity afterwards.

Serm. 20. *de Sanctis.*

The loſs of merit.

But ſuppoſe now that all this was not ſo, and that a man might as eaſily, commodiouſly, and as ſurely alſo convert himſelf in old age, as in youth, and that the matter was in like manner acceptable to God; yet, tell me how much time is there loſt in this delay? what great treaſure of merit which might have been got by labour in God's ſervice is neglected? If whilſt the captain and other ſoldiers did enter into a rich city, to take the ſpoil, one ſoldier ſhould ſay, I will ſtay, and come the next day, when all the ſpoil is gone; would not you think him both a coward, and alſo moſt unwiſe? ſo it is, that Chriſt our Saviour and all his good ſoldiers took the ſpoils of this life, enrich'd themſelves with the merit of their labours; carried the ſame with them to heaven, and there receive eternal glory for them. And is it not a great folly and perverſeneſs in us, to paſs over this life without the gaining of any merit at all? now is the time of fight, to gain our crown; now

A compariſon.

Iſaiah 3. *Ezek.* 29. *Luke* 11. 2 *Tim.* 1. 1 *Peter* 5. *Jac.* 1. *Apoc.* 12. *Luke* 19. 1 *Cor.* 9. *Phil.* 3. 2 *Cor.* 9. *Gal.* 5.

now is the day of ſpoil, to ſeize upon our booty: now is the market, to buy the kingdom of heaven; now is the time of running, to get the prize; now is the day of ſowing, to provide corn for the harveſt that comes on. If we neglect this time, there is no more crown, no more booty, no more kingdom, no more prize, no more harveſt to be look'd for. For as the Scripture aſſures us. *Becauſe of cold the ſlothful would not plow: he ſhall beg therefore in the ſummer, and it ſhall not be given him.* *Prov.* 20.

The obligation to greater ſorrow and ſatisfaction by delay.

But if this conſideration of gain cannot move thee, Chriſtian reader, as it ought to do, being of ſuch importance as it is, and irrevocable when it is once paſt: yet, weigh with thy ſelf, what obligation and charge thou draweſt on thee, by every day that thou deferreſt thy converſion, and liveſt in ſin. Thou makeſt each day knots, which thou muſt once undo again: thou heapeſt that together, which thou muſt diſperſe again, thou eateſt and drinkeſt that hourly, which thou muſt once vomit up again; I mean, if the beſt fall out unto thee: that is, if thou doſt repent in time, and God does accept thereof, for otherwiſe, wo be to thee eternally, for that thou hoardeſt, as St. *Paul* ſays, wrath and vengeance on thy head for ever. But ſuppoſing that thou receiveſt grace hereafter to repent, who refuſes it now; yet I ſay, thou muſt weep one day, becauſe thou laugheſt now; thou muſt be heartily ſorry hereafter, for that wherein thou now delighteſt; thou haſt to bewail the day wherein thou ever gaveſt conſent to ſin, or elſe thy repentance will do thee no good. This thou knoweſt now before hand: and this thou believeſt now, or elſe thou art no true Chriſtian. How then art thou ſo mad as to offend God now, both willingly and deliberately, and to continue therein, knowing that thou muſt once ask pardon with tears? If thou thinkeſt he will pardon thee, what ingratitude is it to offend ſo good a Lord? If thou thinkeſt he will not pardon thee, what folly can be greater *Rom.* 2.

than to offend ſo potent and rigorous a prince without hope of pardon, he being able to puniſh thee at his pleaſure?

Make thy account now as thou wilt. If thou doſt never repent and change thy life, then every ſin thou committeſt, and every day that thou liveſt therein, is an increaſe of wrath and vengeance upon thee in hell, as St. *Paul* proves. If thou doſt by God's mercy, for it is now not in thy hands, hereafter repent and turn, then muſt thou one day lament, and bewail, and do penance for this delay which thou makeſt. Then muſt thou make ſatisfaction to God's juſtice, either in this life, or in the life to come, for that which now thou paſſeſt over ſo pleaſantly. And this ſatisfaction muſt be ſo ſharp and rigorous (if we believe the ancient fathers * alleged by me before to this purpoſe) that it muſt be anſwerable to the weight and continuance of thy ſins, as more at large I ſhall have occaſion to ſhew again in the ſecond book, talking of ſatisfaction. So that, by how much the more thou prolongeſt, and increaſeſt thy ſin; ſo much the greater muſt be thy pain and ſorrow in ſatisfaction. St. *Cyprian* ſays, A moſt diligent and long medicine is to be uſed to a deep ſore; and the penance muſt not be leſs than the fault. So he. And further he ſhews in what order this ſatisfaction muſt be, to wit: With prayer, with tears, with watching, with lying on the ground, with wearing of hair-cloth, and the like. And conformable to this, St. *Auguſtine* teaches; That it is not enough to change our manners, and to leave ſin, except we make ſatisfaction alſo to God for our ſins paſt, by ſorrowful penance, humble ſighs, contrition of heart, and giving of alms. Our body that has lived in many delights muſt be afflicted, ſays St. *Hierom*, our long laughing muſt be recompenced with long weeping: our ſoft linnen, and fine ſilk-apparel, muſt be changed into ſharp hair-cloth. Finally, St. *Ambroſe* agreeing with the reſt ſays, to a great

Rom. 2.

Satisfaction for delay.

cap. 9. * *Supra*

Cyprian l. de cap. & l. 5. *ep.* 5. *ad Cornel.*

Hom. ult. ex 50. *c.* 5.

Ep. 5. *ad Euſtoch.*

Ad virg. Lapſam. c. 8.

great wound, a deep and long medicine is needful. A great offence requires of neceſſity a great ſatisfaction.

Mark here, dear brother, that this ſatisfaction muſt be both great and long, and alſo of neceſſity. What madneſs is it then for thee, now to enlarge the wound, knowing that the medicine muſt afterwards be ſo painful? what cruelty can be greater againſt thy ſelf, than to thruſt thorns into thy own fleſh, which thou muſt afterwards pull out again, with ſo many tears? wouldſt thou drink that cup of poiſon'd liquor, for a little pleaſure in the taſte, which would caſt thee ſoon after into a burning fever, torment thy bowels, and either take away thy life, or put thee in great danger thereof? Is there any madneſs, any fury or phrenſy greater than this?

SECT. II.

Wherein is treated of the example of the thief pardon'd upon the Croſs; and how doubtful the converſion of a ſinner is at his death.

BUT here now I know thy refuge will be, to allege the example of the good thief, ſaved even at the laſt hour upon the Croſs, and carried to paradiſe that ſame day with Chriſt, without any further penance or ſatisfaction. This example is greatly noted, and urged by all thoſe who defer their converſion; as no doubt it is, and ought to be of very great comfort to every man who finds himſelf now at the laſt extremity, and therefore commonly tempted by the enemy to deſpair of God's mercy, which, in no caſe he ought to do. For the ſame God who ſaved that great ſinner at the laſt hour, can alſo, and will, ſave all thoſe who heartily turn to him, even in the laſt hour. But, alas! many men do flatter and deceive themſelves with miſunderſtanding, or rather miſuſing of this example, as they did alſo in the ancient times. *Luke* 23.

Circumſtances of the Fact.

For we muſt underſtand, as St. *Auguſtine* well notes, that altho' many lay hands willingly of this conſequence, yet this was but one particular act of Chriſt, which makes no general rule. Even as we ſee that a temporal prince pardons ſometimes a malefactor, when he is come to the very place of execution; yet it would not be well for every malefactor, or any to truſt to that. For this is but an extraordinary act of the prince's favour, and neither ſhew'd nor promiſed to all men. Beſides this act was a ſpecial miracle reſerved for the manifeſtation of Chriſt's power and glory, at that hour upon the Croſs. Again, this act was upon a moſt rare confeſſion made by the thief in that inſtant; when all the world forſook Chriſt, and even the Apoſtles themſelves, either doubted, or loſt their faith of his God-head. Beſides all this, the confeſſion of this thief was at ſuch a time, that he could neither be baptiſed, nor have further time for penance, and conſequently needed this diſpenſation. And we do hold alſo, that even now at a man's firſt converſion, there is required no other external penance, or ſatisfaction at all, but only to believe and to be inwardly ſorry for his ſins, if he be of years of diſcretion, and have actual ſins and then to be baptiſed, and ſo paſs to Heaven. But it will not be amiſs, perhaps, to allege St. *Auguſtine*'s own words upon this matter. For thus he writes:

The diſcourſe of St. *Auguſtine* upon the thief's converſion. *Serm.* 120. *de Temp.*

" It is almoſt an irremediable danger, when a man " gives himſelf over ſo much to vice, that he forgets " that he muſt give an account thereof to God. And " the reaſon why I am of this opinion, is, becauſe it " is a great puniſhment of ſin, to have loſt the fear " and memory of God's judgment to come, *&c.* But " dearly beloved, leſt perhaps, the new felicity of the " believing thief on the Croſs, do make any of you " too ſecure and remiſs; leſt peradventure ſome of " you ſay in his heart, my guilty conſcience ſhall not " trouble nor torment me; my wicked life ſhall not " make

" make me very ſad, for I ſee even in a moment all " ſins forgiven the thief: we muſt conſider firſt in " that thief, not only the ſhortneſs of his belief and " confeſſion, but his devotion, and the occaſion of " that time, even when the perfection of the juſt did " ſtagger. Secondly, ſhew me the faith of that theif " in thy ſelf, and then promiſe to thy ſelf his felicity. " The devil puts in thy head this ſecurity, to the " end he bring thee to perdition, And it is impoſſible " to number all them who have periſh'd by the ſhadow " of this deceitful hope. He deceives himſelf, and " makes but a jeſt of his own damnation, who per- " ſevering in ſin, thinks that God's mercy at the laſt " day will help or relieve him. It is hateful before " God, when a man, upon confidence of penance in " his old age, ſins the more freely. The happy thief " whereof we have ſpoken (happy I ſay, not becauſe " he laid ſnares in the way, but becauſe he took hold " of the way it ſelf in *CHRIST*) laying hands on " the prey of life, and after a ſtrange manner, making " a booty of his own death; he, I ſay, neither did " defer the time of his ſalvation wittingly, or deceit- " fully put off the remedy to the laſt moment of his " life, neither did he deſperately reſerve the hope of " his redemption to the hour of his death; neither " had he any knowledge of religion, or of *CHRIST*, " before that time. For if he had, perhaps he wou'd not " have been the laſt in number among the Apoſtles, " which was the firſt of all in the kingdom of hea- " ven." So he.

Note this attentively, reader.

And by theſe words of St. *Auguſtine*, we are admoniſh'd, as you ſee, that this particular fact of Chriſt makes no general rule of remiſſion to all men: not becauſe Chriſt is not always ready to receive the penitent, as he promiſes, as he was to receive the thief; but becauſe every man has not the time or grace to repent, as he ſhould at the laſt hour, according as has been declared before. The general way that God propoſes to all, is

The general way.

2 *Cor* 11. that which St. *Paul* ſays, of all men whoſe end ſhall be according to their works. Look how they live, and ſo they die. To that effect ſays the Prophet, *Pſalm* 61. *Once has God ſpoke, theſe two things have I heard: that power is God's, and mercy O Lord is to thee, becauſe thou wilt render to every one according to his works.* The wiſe man makes this plain, ſaying, *Eccl.* 21. *The way of ſinners is paved with ſtones, and in their end hell, and darkneſs, and pains.* Finally St. *Paul* makes this general and remarkable concluſion and admonition: *Gal.* 6. *Be not deceived, God is not mock'd: for what things a man ſhall ſow, thoſe alſo ſhall he reap. For he that ſows in his fleſh, of the fleſh ſhall he reap corruption: but he that ſows in the ſpirit, of the ſpirit, ſhall reap life everlaſting.* In which words he alſo does not only lay down to us the univerſal rule, whereunto we muſt truſt, to wit, that men muſt expect good for good, and evil for evil; but alſo ſays further, that to perſuade our ſelves the contrary thereof, were to mock and abuſe both God and our ſelves.

That the converſion made at the laſt day is doubtful, and why.

Notwithſtanding, this general law as I have ſaid, barrs not the mercy of almighty God, from uſing a privilege in regard of ſome particular men, even at the very laſt. But yet miſerable is that ſoul, which places the anchor of her eternal happineſs or miſery, upon ſo uncertain a point as this is. I call it uncertain, becauſe commonly all divines, who have writ of this matter, ſpeak very doubtfully of the penance or converſion of a man, at the laſt hour. And altho' they do not abſolutely evacuate the ſame, but do leave it, as uncertain, to God's ſecret judgment, yet they incline to the negative part, alleging ſundry ſtrong reaſons and proofs of the ſame. And a very learned man of our age, taking upon him to diſcuſs this queſtion, begins his treatiſe in theſe words. The ſubject brings with it *Scotus in l.* 4. *Sent q.* 19. *art.* 6. more fear, than matter of doubt; as if he would ſay, that there is little or no doubt at all. Yet he ſets down two Catholick concluſions about the matter: the firſt

That at what time ſoever a man turns truly to God by penance, he will be received, and his ſins pardon'd; as is evident by the promiſe of almighty God in *Ezekiel*: That whatſoever day a ſinner ſhall turn from his wickedneſs, his ſins ſhall not hurt him, *&c.* And further alſo, that a ſinner may at all times during his life, being in his right ſenſes, and having the uſe of free-will aſſiſted by God's grace, turn by repentance, unto almighty God. *Ezek.* 33.

But yet, he ſets down a farther propoſition thus: "That the penance or turning to God, in him that "defers the ſame to the laſt end of his life, is not "ſecure, nor ought to yield much confidence of par- "don; eſpecially in ſuch as have led naughty lives, "except a man ſhould feel very great and extraordinary "compunction at that inſtant." The reaſons are, becauſe ſuch men having increaſed God's wrath againſt them, by their long abuſing his patience, when he expected them to penance, as St. *Paul* ſays; do thereby ſhew themſelves moſt unworthy of his grace, which is neceſſary to their true converſion. Whereupon it follows, that it may juſtly be doubted, whether this their ſhew of repentance and converſion at the laſt hour is true or no: to wit, whether it is ſorrow for their ſins, as they are an offence of God, or whether it is for fear of puniſhment in the next life, or grief to loſe this world, or the like. The ſecond concluſion of final converſion.

And another great divine who lived above four hundred years before this, has theſe words to the ſame effect: "It is very hard, ſays he, that the penance "of him that is at the hour of death, ſhould be true "penance, ſeeing it comes ſo late: for when the "parts of our body are tormented with pains, and our "ſenſes oppreſs'd therewith, it is hard for a man to "think upon any other thing. Wherefore this kind "of converſion ought to be ſuſpected of us, as "coming by coaction, not by free-will. And altho' "a man may think at that hour, that he is deſirous to "leave *Hugo de St. Victore l. 2. de Sacr. part* 14. *cap.* 5.

" leave ſin, yet he may eaſily be deceived therein. So
" he:" putting it in doubt, as you ſee, whether our
penance at the laſt day is voluntary, or rather forced,
and ſo not meritorious.

Aug. Serm. 48. ad fratres in Eremo.

But yet St. *Auguſtine* does more particularly expreſs
this matter in a Sermon of his, in theſe words: "When
" you ſhall be in your laſt ſickneſs, my brethren, O
" how hard and difficult a thing will it be, how pain-
" ful how lamentable for you to repent, and to be
" ſorry, as well for the evils which you have committed,
" as for the good things you have omitted. And
" why will this be ſo hard to you in that day, but
" becauſe all the attention of mind will be drawn thi-
" ther, where the greateſt force of your grief is.
" Many impediments alſo will occur to your heart in
" that hour, to hinder you from doing penance. For
" your body will be repleniſh'd with grief, and alto-
" gether afflicted with pain, death will draw near and
" terrify. And when worldly fathers will ſee their
" children enter, whom they have ſo much loved, and
" for whoſe cauſe, perhaps, they will think themſelves
" going towards their damnation, with how lamenta-
" ble an eye will they behold them? Their wives ſit
" by weeping; the world gives ſtill hope that they may
" eſcape, the devil diſſuades them from penance, *&c.*
" O man, haſt thou heard what I have told thee? be-
" lieve thou, that ſhortly thou ſhalt prove all theſe
" things in thy own perſon. Wherefore I beſeech
" thee to fall to penance, before thou be ſick, diſpoſe
" of thy houſe, make thy teſtament, do that which is
" to be done, whilſt thou art in health, whilſt thou
" art wiſe, whilſt thou art thy own, *&c.*" So St. *Au-*
" *guſtine* to thoſe who will follow his counſel.

St. *Auguſtine's* diſcourſe of the miſerable death of thoſe that defer their converſion until the laſt hour.

And in like ſenſe St. *Iſidore* who lived not long after him, after a large and effectual exhortation to all Chriſtians, not to delay their converſion, and reconciliation to God by penance, but to do it out of hand, whilſt they are young, ſtrong, and in health, which he

he calls the ſure way of ſalvation; he ſets down this terrible concluſion for ſuch as are delayers, &c. "He that living wickedly repents only, when he is in peril of death, as his damnation is uncertain, ſo is his pardon doubtful. Wherefore he that deſires to be ſure of pardon in his health, he muſt repent and bewail his ſins in his health. There are ſome men that quickly promiſe ſecurity to them that repent, of which people God ſays by *Jeremiah* the Prophet:" *They cured the deſtruction of the daughter of my people with ignominy, ſaying, peace, peace, and there was no peace.* "They did cure the contrition of God's people with ignominy, for they did promiſe ſecurity to ſinners, without doing a ſufficient penance." Hitherto St. *Iſidore*. Who in his laſt words, as you ſee, inſinuates, that penance done at the laſt day, is not ſure of pardon: for we cannot be ſure, whether it be true and ſufficient, or no. Which if you remember was one of the chief reaſons ſet down by ſchool divines before; whereunto they add two others of great conſideration: the firſt, that altho' we were certain, that God at the laſt hour, would always give us pardon for our ſins: yet it would be a great indignity to rely upon that, becauſe God created us not in this world, to offend him, and then to ask forgiveneſs, but for another far higher end, to wit, as the Holy Ghoſt by the mouth of *Zachary* utter'd, *That without fear being deliver'd from the hand of our enemies, we may ſerve him in holineſs and juſtice, before him all our days.* Which we cannot do, having once offended him after baptiſm, except we return to him by penance, and begin a good life. And conſequently till we do this, we perform nothing of that, for which we were created, but do live in his diſgrace and offence, increaſing the ſame againſt us daily.

St. Iſidore. lib. de ſummo bono cap. 13.

Jerem. 6.

Two other reaſons of ſchool-divines.

Luke 1.

The ſecond reaſon follows from that firſt, and is, that whereas we cannot ſerve God in holineſs of life, nor love or honour him as we ſhould, except, firſt by penance, we convert our ſelves and return unto him; hence

Ponder well this reaſon.

hence it enſues, that this converſion is not only neceſſary, but obligatory alſo in ſuch ſort, that by deferring the ſame long, we incur new ſins, and thereby multiply God's wrath againſt us, conformably to the doctrine of St. *Paul* before mention'd to the *Romans*. And this point ſchool divines demonſtrate by many ſtrong and evident arguments, altho, the time when preciſely it binds, and how often, is not ſo eaſy to determine, but to be left to good mens judgments, and conſciences; but certainly cannot be deferred to the hour of death. Which they ſhew among other proofs, by the example of the theological virtues of faith, hope and charity: for as it would be moſt abſurd to defer their acts to the end of his life, that is, to defer to believe, hope, and love God, till death: ſo is it alſo abſurd to defer one's converſion; ſeeing this is no leſs neceſſary to a Chriſtian life, and to the exerciſe thereof, than the other. And by this a ſinner may conceive what he does in deferring his converſion from day to day; to wit, he multiplies and aggravates his own ſins: he confirms himſelf in God's diſpleaſure, increaſes God's vengeance which hangs over him, loſes all occaſion of merit and good works, performs nothing of that for which he was created, enjoys no benefit of his being a Chriſtian, and diſpoſes himſelf daily to more certain and greater damnation.

Rom. 2. See *Suarez* *p.* 3. *q.* 90. *art.* 4.

In reſpect of which unworthy proceeding, it is preſumed, that the holy father and martyr of God St. *Cyprian*, did pronounce that ſevere ſentence, to the *B. Antonianus*: "Therefore, dear brother, ſuch as do no "penance, nor teſtify by the manifeſt profeſſion of "their tears, the hearty ſorrow which they have for "their ſins, we do judge them to be debarr'd from "all hope of communion and peace with us, yea, "altho' they ſhould humbly deſire the ſame in their "ſickneſs and peril of death: becauſe it is to be "preſumed, that they do not ſo much repent themſelves of their ſins, out of a true ſorrow as out of fear of "imminent

Cyp. Epiſt. 52. *Edit. Pamæi.*

St. *Cyprian* rejects them which return not to God, but at the hour of death.

" imminent death, which compels them to be ſuppliants " at that hour. But he is not worthy to receive comfort " at his death, who in his health would not think that " he was to die." Thus far St. *Cyprian:* whoſe cen- *Leo 1. Epiſt. 89. & Cæleſt. 1 Epiſt. 2. ad Ep. ſc. Galliæ.*
ure and decree, tho' it may ſeem ſomewhat hard, and as been moderated ſince that time by ſome later paſtors f God's Church, who have appointed that abſolution nd communion be not denied to them that demand the ame with humility, at the Church's hand, tho' it be t the hour of death, leaving the reſt to God's ſecret udgments, yet we may ſee by this, and by much more, hat is to be found in the writings of holy fathers; ow doubtful they were of the ſucceſs of ſuch conver- ions, as are made only at the laſt day, when death raws near.

St. *Auguſtine*'s words are terrible in one of his homi- *Aug. Serm.* ies, where he ſays, the penance which is demanded *57. de Temp* y a ſick man (to wit, to be confeſs'd and abſolv'd of is ſins) is ſick and weak alſo of it ſelf; but that which s demanded by him who lies a dying, I am afraid leſt t die in like manner with him: that is to ſay, leſt it rofit him little by reaſon of his delay. And in another *Aug. Serm.* lace the holy father goes yet further, ſaying: He is *71. ad fra-* r enough from faith, that expects the time of his *tres in E-* ld age to do penance, and to turn to God. And how *remo.* eeply ought this to move any man that has a conſcience, o look to himſelf?

But here, perhaps, ſome man aſtoniſh'd with the everity of theſe ſpeeches of the ancient fathers, may ask, hat is then to be done when a man finds himſelf at he laſt hour, unreconciled to God and his Church. Whereunto I anſwer, that in no caſe he ought to de- pair, but remembring rather that which has been laid *Supra par-* own by me at large, in the ſecond part of this book, *te 2. cap. 1.* oncerning the infinite mercies of God, above all his ther works (which chapter he may read, or cauſe to e read to him for his comfort) he muſt cry heartily o him for pardon, and to his Church for abſolution,

and

and ſo much the more, by how much longer he has b negligence deferr'd his converſion: which if it hearty, true, and ſincere at this time, no doubt but a mighty God will moſt certainly accept thereof. An all the doubt which the holy fathers do make of th acceptance, is, leſt the ſaid converſion be not ſincere and therefore they leave it doubtful. Of which doub ful caſe, you ſhall for a final concluſion hear th ſentence and reſolution of St. *Auguſtine* at large, an therewith we will end this point.

Hom. 41. *ex* 50. The reſolution of St. *Auguſtine* about the doubtfulneſs of final converſion.

Thus then writes that holy man, after much deli beration upon the matter: " Therefore he that h " done penance truly, and ſo ſhall die (being abſolve " from the bonds wherewith he was tied, and ſepa " rated from the body of *CHRIST*) he goes t " reſt. But if a man in the extream neceſſity of h " ſickneſs, do deſire to receive penance, and do pa " hence reconciled; I confeſs unto you, that we d " not deny him that which he demands, but yet w " preſume not that he goes hence in a good ſtate. I d " not preſume, I tell you plainly, I do not preſum " A faithful man that has lived well, goes away ſecurel " He that dies the ſame hour he was baptized, go " hence ſecurely. He that is reconciled in his healt " and does penance, and afterwards lives well, go " hence ſecurely. But he that is reconciled, and do " penance at the laſt end, I am not ſecure that he go " hence ſecurely. Where I am ſecure, I do tell yo " and do give ſecurity; and where I am not ſecure, " may give penance, but I can give no ſecurity. B " here perhaps, ſome man will ſay to me, good prie " if you know not in what ſtate a man goes hence, n " can give ſecurity that he is ſaved, to whom penan " was aſſign'd at his death; teach us, I beſeech yo " how we muſt live after our converſion and penanc " I ſay unto you, abſtain from drunkenneſs, fro " concupiſcence of the fleſh, from theft; from muc " babling, from immoderate laughter, from idle word " f

" for which men are to give an account in the day of " judgment. Lo, how ſmall things I have named in " your ſight; but yet, all theſe are great matters, and *Mat.* 12. " peſtilent to thoſe who commit them. Nay yet, I " tell you further; a man muſt not only abſtain from " theſe vices, and the like, after penance done, but " alſo before, when he is in health. For if he puts " it off to the laſt end of his life, he cannot tell whe- " ther he will be able to receive penance, and to con- " feſs his ſins to God, and to the prieſt, or no. Be- " hold the cauſe why I ſay to you, that a man ſhould " live well before penance, and after penance, better." Thus St. *Auguſtine*, who continues yet further in the ſame diſcourſe, in theſe enſuing words.

" Mark well, ſays he, what I ſpeak, and perhaps " it will be needful to expound my meaning more " plainly, leſt any man miſtake me. What ſay I then? " that this man who repents at the end ſhall be damn'd? " I do not ſay ſo. What then? do I ſay he ſhall " be ſaved? no. What then do I ſay? I ſay, I know " not; I ſay, I preſume not: I promiſe not: I know " not. Wilt thou deliver thy ſelf from this doubt, " eſcape this dangerous and uncertain point? do pe- " nance then whilſt thou art whole. For if thou doſt " penance whilſt thou art in health, and the laſt day " chance to come upon thee, run preſently to be recon- " ciled, and ſo doing, thou art ſafe. And why art " thou ſafe? becauſe thou didſt penance in that time " wherein thou mighteſt have ſinn'd. But if thou wilt " do penance then, when thou canſt ſin no longer, " thou leaveſt not ſin, but ſin leaves thee. But you " will ſay to me, how know you, whether God will " forgive a man's ſins at the laſt hour, or no? you " ſay very well, I know it not. For if I knew that " penance would not profit a man at the laſt hour, I " would not give it him. Again, if I knew that it " would deliver him, I would not warn you, I would " not terrify you, as I do. Two things there are in " this

The continuance of St. *Auguſtine's* diſcourſe of the danger of delay.

A notable saying of St. *Augustine.*

" this matter; either God pardons a man, doing pe-
" nance at the hour of death, or he does not pardon
" him. Which of those two will be, I know not.
" Wherefore, if thou be wise, take that which is cer-
" tain, and let go the uncertain." Hitherto are St. *Augustine*'s words of the doubtful case of those who do penance at the last day.

Many perish everlastingly by delay.

And here I would have the careful Christian to consider with me this one point. If they that repent and do penance, at the last day, do pass hence notwithstanding, in such dangerous doubtfulness, as St. *Augustine* shews, what ought we to think of all such who want either time, or ability, or will, or place, or means, or grace to do any penance at all, at that hour? what must we say of all those who die suddenly? who are struck dumb, or senseless, as many are? what shall we say of those that are abandon'd by God, and given over to vice, even to the last breath? I have shew'd before out of St. *Paul*, that ordinarily sinners die, according as they live. So that it is a singular privilege for a wicked man to be permitted to do penance at his death: and then if his penance is so doubtful as St. *Augustine* has declared, what a dismal case are all others in? I mean, the greatest part, who repent not at all, but die as they lived, and are forsaken by almighty God in that extremity, according to his threats, when he says, *Because I call'd and you refused: I stretch'd out my hand and there was none that regarded. You have despised all my counsel, and have neglected my reprehensions. I also will laugh in your destruction, and will scorn when that shall come to you which you feared. When sudden calamity shall fall on you and destruction as a tempest shall be at hand: when tribulation and distress shall come upon you. Then shall they invocate me and I will not hear: in the morning shall they arise and shall not find me.*

2 *Cor.* 11.

Prov. 1.

A dreadful saying.

This is both dreadful and lamentable which the Prophet says of such as defer their conversion from time to time.

time. *They will return at evening, and they ſhall ſuffer famine, as dogs; and ſhall compaſs the city.* The words that go immediately before, and do immediately follow, expreſs more plainly the greatneſs of this threat. For the verſe before is, *God of* Iſrael, *attend to viſit all nations: have no mercy on all that work iniquity.* That is, who work iniquity to the end, without change. And immediately after enſues, *Behold they will ſpeak in their mouth, and a ſword in their lips, becauſe who has heard? and thou, O Lord, wilt ſcorn them.* That is to ſay, theſe men in their laſt extremity will cry for help, and their cry will be as ſharp to pierce mens ears, as a ſword is; and yet notwithſtanding, no man will hear them. And thou, O Lord, who only canſt help them, wilt be ſo far from hearing or pitying their caſe, that thou ſhalt alſo laugh at their miſery and deſtruction. By all which, is ſignified the great calamity of ſuch as defer their converſion to the laſt day, expreſs'd by three circumſtances, alleged in the former ſentence. *Pſalm* 58.

Turning to God at the evening.

For firſt, he ſays, *They will return at the evening*; that is, at the hour of death. For as the evening is the end of the day, and the beginning of night; ſo is this time the end of light, and the beginning of all darkneſs to the wicked. In which ſenſe Chriſt ſaid, *I muſt work the works of him that ſent me, whilſt it is day. The night comes when no man can work.* At this time then, that is, at this evening, in this twilight, between day and darkneſs, when the pleaſant brightneſs and heat of all ſun-beams is paſt; the brightneſs, I mean, of worldly pomp is conſumed; when the heat of concupiſcence, of carnal love, of pleaſures, is quench'd; when the beautiful ſummer-day of this life is ended, and the boiſterous winter-night of death draws on; then, ſays the Prophet, will the wicked man begin perforce to turn to God; then will he repent; then will he reſolve on his converſion. *John* 9.

Final turning to God not accepted.

But what, will this be accepted? you have heard the Prophet's requeſt to God, *Have no mercy on all that work iniquity.* Not becauſe the Prophet wiſhes God to be unmerciful; but becauſe he well knew God's immutable juſtice towards ſuch kind of men, as turn to him only at the evening. Whoſe miſery in this extremity, he expreſſes further, by ſaying, *They ſhall ſuffer famine as dogs, and ſhall compaſs the city:* ſignifying their great and ineſtimable diſtreſs by the hunger and howling of thoſe creatures; and by the ſecond, their pitiful ſolicitude in ſeeking comfort from all that are within the circuit of God's city or Church, but ſhall find none. For whether will they turn themſelves in this diſtreſs? unto their wordly wealth, power or riches? alas, they are no more, and the Scripture tells us that, *Riches ſhall not profit in the day of revenge.* Will they turn unto their carnal friends? but what comfort can they give, but unavailing tears and comfortleſs mourning? will they ask help of the Saints in heaven, that they may pray for them in this inſtant? they cannot chuſe but remember what is written. *The Saints ſhall rejoice in glory --- The exaltations of God in their throat: and two edged ſwords in their hands. To do revenge in the nations, chaſtiſements among the people. To bind their kings in fetters, and their nobles in manacles. That they may do in them the judgment that is written: This glory is to all his Saints.* Their only refuge then muſt be to God, who indeed is the only ſure refuge of all. But in theſe circumſtances he will not hear them, as we have ſaid before, but rather contemn and laugh at their miſery. Not that he will act contrary to his promiſe of receiving the ſinner at whatſoever time he repents, and turns from his impiety: but becauſe this death-bed repentance is ſeldom true and ſincere.

Pſalm 58.

Prov. 11.

Pſal. 143.

SECT.

SECT. III.

Containing ſundry examples of the ſame matter, worthy to be noted.

WHEREFORE to draw towards an end, concerning this ſubject of delay, what wiſe man is there in the world, who reading this, will not fear the deferring of his converſion, tho' it were but for one day? who knows whether this will not be the laſt day in which God will call him? God ſays, *Becauſe I call'd, and you refuſed I ſtretch'd out my hand, and there was none that regarded --- I alſo will laugh in your deſtruction.* He does not ſay how many times, or how long he did call and hold out his hand. God ſays, *I ſtand at the door and knock*, but ſays not how often he does that, or how many knocks he gives. Again, he ſaid of wicked *Jezabel*, the feign'd propheteſs in the *Apocalypſe*, That he has given her a time to do penance, and ſhe would not, and therefore ſhe ſhould periſh: but he ſays not, how long this time for repentance laſted. We read of wonderful examples concerning this ſubject. *Herod* the father, had a call given him, and that a loud one, when St. *John Baptiſt* was ſent to him, and when his heart was ſo far touch'd that he willingly heard him, and follow'd his counſel in many things, as one of the Evangeliſts notes. But yet, becauſe he deferr'd the matter, and took not time, when it was offer'd, he was caſt off again, and his laſt doings made worſe than his former. *Herod* the tetrarch his ſon, had a call alſo, when he felt that deſire to ſee Chriſt, and ſome miracles done by him; but becauſe he anſwer'd not to the call, it did him no good, but rather much hurt. What a great call had *Pilate* given him, if he had been ſo fortunate as to have hearken'd to it preſently, when he was made to underſtand the innocency of Chriſt, as appears by waſhing his hands

What danger is in delay.

Prov. 1.

Apoc. 2.

Herod the firſt. *Mark* 6.

Herod the ſecond. *Luke* 11. *Luke* 23. *Mat.* 14.

Pilate. *Mat.* 27.

in teſtimony thereof, and his wife's ſending to him, to mind him of it? No leſs a call had king *Agrippa*, when he cried out upon hearing of St. *Paul*; *A little thou perſuadeſt me to become a Chriſtian.* But becauſe he deferr'd the matter, this motion paſs'd away again.

Agrippa. Acts 26.

Pharaoh. Exod. 9.

Twice happy had *Pharaoh* been, if he had reſolved himſelf preſently, upon that motion he felt, when he cried to *Moſes*, *I have ſinn'd, and God is juſt.* But by delay he became worſe than ever he was before.

Felix.

St. *Luke* reports how *Felix* governor of *Jury* for the *Romans*, conferr'd ſecretly oftentimes with St. *Paul*, that was his priſoner, and heard of him the faith of Chriſt, wherewith he was greatly moved; eſpecially at one time, when St. *Paul* diſputed of God's juſtice, of chaſtity, and of the day of judgment before him, and *Druſilla* his wife that was a *Jew*, whereat *Felix* trembled. But yet he deferr'd this reſolution, bidding *Paul* to depart, and to come again another time; and ſo it all, by delay, came to no effect. How many men periſh daily, ſome cut off by death, ſome left by God and given over to a reprobate ſenſe; who might have ſaved themſelves, if they had not deferr'd their converſion from day to day, but had taken their reſolution preſently, when they felt God to call within their hearts? and this may be witneſſed by daily examples which we our ſelves have ſeen or heard of in *England*, of ſuch who having had, or pretended good deſires to make this reſolution, and amend their paſt lives, have deferr'd it ſo long that their deaths have been miſerable, either by ſenſeleſs or careleſs behaviour therein.

The danger of paſſing the day of our vocation.

Almighty God is ready and bountiful to call us; but he binds himſelf to no time or ſpace; but comes and goes at his pleaſure. And they who take not time when offer'd, are inexcuſable before his juſtice, and do not know whether ever it will be offer'd to them again, or no. For this thing is in the will and knowledge of God alone, who takes mercy where it pleaſes him, and is bound to none. And when the prefix'd time of calling

ling is once paſt, woe be to that party; for a thouſand worlds will not purchaſe it again. Chriſt ſhews wonderfully the importance of this matter; when, entring into *Jeruſalem* upon *Palm-ſunday*, amidſt all the mirth and glory of his triumph, he could not chuſe but weep upon that city, conſidering this was the laſt day of mercy and vocation that ſhould be given to the ſame. And therefore he ſays with tears: *If thou alſo hadſt known, and that in this thy day, the things that appertain to thy peace: but now they are hidden from thy eyes.* As if he had ſaid, if thou kneweſt, *Jeruſalem*, as well as I do, what mercy is offer'd thee, even this day, which is the laſt that ever ſuch an offer will be made, thou wouldſt preſently accept thereof. But now this ſecret judgment of my Father is hidden from thee, and therefore thou makeſt little account thereof, till deſtruction comes ſuddenly upon thee. And ſoon after it did, for not full forty years after our Saviour's paſſion, the ſaid city of *Jeruſalem* was beſieged, taken, ranſack'd, burnt, and overthrown by the *Roman* emperors, *Veſpaſian* and his ſon *Titus*, according to the prophecy of our Saviour in the Goſpel, and above eleven hundred thouſand ſlain therein, if we believe *Joſephus* the learned *Jewiſh* hiſtoriographer that was preſent at that ſiege, and writ the hiſtory, and above fourſcore and ſeventeen thouſand taken alive and put to ſlavery. And during the ſiege it ſelf, they were reduced to ſuch extream miſery, that mothers eat their own children; and this for delaying their repentance, and not anſwering God's call, nor accepting the time offer'd by him. An example of God's juſtice, the moſt famous and admirable, perhaps, that ever happen'd in the world, upon one nation and city; and is recorded for ſuch in the writings, not only of the hebrew and Chriſtians, but in like manner of heathen writers; *Tacitus*, *Suetonius*, *Dio*, *Phlegon*, and others, that have left written the lives of the emperors *Veſpaſian* and *Titus*.

Rom. 9.

Luke 21.

Luke 29 & 21.

Joſeph. l. 5. *de bello Judaico c.* 1, 2, 4, 28. *& l.* 7. *c.* 28.

Tacit. l. 5. *hiſt. Sueton. Plut. Dio in chron. in vita Veſp.*

And becauſe this ſubject is of great and ſingular importance, and handled often, and more earneſtly by the ancient holy fathers of God's Church to the Chriſtians of their time, I ſhall not think it unprofitable nor ungrateful to the reader, to entertain him yet a little further with the recital of ſome ſayings, arguments, reaſons, and exhortations uſed by the ſaid fathers, to warn men of this dangerous deceit of delay in their converſion. St. *Baſil* uſes this ſpeech in one of his homilies: "This is the greateſt care of our adverſary "the devil, to perſuade us that we offer the preſent "day to his ſervice, and to-morrow to God's; and "when to-morrow comes, to do the ſame, for that it "is alſo preſent, and ſo by delay, death coming inſtead "of to-morrow, we are ſent to hell for an over late "repentance."

Baſil. hom. de Baptiſ.

And the ſame father in another place, after an earneſt exhortation not to defer our converſion till our old age, but preſently in our youth to turn to God, and begin a new life, concludes thus: "Let the laſt day be always "before thy eyes, and when thou doſt riſe in the morn-"ing, be doubtful whether thou ſhalt arrive at the "evening; and when thou lieſt down upon thy bed "at night, preſume not on a ſecurity that thou ſhalt "live to ſee the Sun return to ſhine upon thee again." So he, againſt delay and procraſtination in our converſion.

Baſil. in admonitione ad filium ſpiritualem. Tom. 2. An admotion worth the noting.

St. *Auguſtine* who had experienced the danger of this deceit in himſelf before his converſion, as we have already ſaid, handles this point in many places, with much fervour and feeling, and more at length. For having in his books of confeſſions, accuſed himſelf to almighty God of theſe delays, he reports that he ſaid among other things: My anſwerings to God's call, that now, even now I will convert, had no meaſure or end, and *let me alone a little*, grew out in great length. But in the end, he broke off all delays, and received ſuch infinite conſolation thereby, that he could never have imagin'd

Aug. l. 8. conf. c. 5.

imagin'd it before, nor remember afterwards, without infinite gratitude and thanks to almighty God for the ſame. " How ſweet, O Lord, was it made to me " preſently, ſays he, to be deprived of thoſe treaſures " of the world, which before I was afraid that I ſhould " want; thou didſt caſt them out from me, O true " and higheſt ſweetneſs; thou, I ſay, didſt caſt them " out, and didſt enter in their place, who are more " ſweet than all pleaſures, and ſweetneſs it ſelf, *&c.*" Thus he, of the comfort of his own reſolution, when he turn'd to God, and began a virtuous life in his youth. *Lib.* 9. *Conf. c.* 1. St. *Auguſtine's* comfort after his converſion.

But when ſpeaking to others he handled this ſubject of delay, he was ordinarily very earneſt, as well knowing the importance thereof; and ſome examples we will ſet down in this place. " What is ſo full of longanimity, what is ſo full of mercy, as the proceeding " of almighty God with ſinners? men ſin, and yet " are ſuffer'd to live; they increaſe their ſins, and their " lives are inlarged: they blaſpheme God daily, and " he makes his Sun to riſe upon them, as well the bad " as the good; he calls them every way to amendment; " he calls, by giving them time of longer life; he calls, " by reading of good books; he calls by hearing of " ſermons; he calls, by inward inſpirations; he calls, by " the whips of correction; he calls, by the mercy and " ſweetneſs of ſpiritual conſolation: how great is the " longanimity and mercy of this God? but take heed, " thou abuſe not this longanimity, leſt, as the Apoſtle " ſays, thou heapeſt to thy ſelf, his ireful wrath, in " the day of revenge and juſt judgment. He would " by this longanimity bring thee to repentance, and to " change thy life, but thou ſayeſt every day: let this " day paſs, and to-morrow we ſhall think of it; and " when to-morrow comes, thou ſayeſt, that ſhall not " be the laſt, and ſo do paſs to the third day: and " ſuddenly comes upon thee the wrath of God; for as " the wiſe man ſays. When by deferring thy converſion, thou haſt heap'd to thy ſelf his wrath, in the *Aug. expl. in Paul* 120. *Rom.* 2. *Eccleſ.* 5. A remarkable ſaying of St. *Auguſtine.*

" day of vengeance, thou ſhalt feel him juſt, whom " thou contemneſt in his longanimity."

Aug. Ser. 59. *de verbis Dom. apud Joan.*

This ſame father and doctor has another diſcourſe in a ſermon of his, upon the parable of the husbandman, that call'd labourers into his vinyard at the firſt, third, ſixth, ninth, and eleventh hour, and every one of them had their hire at the end of the day, as Chriſt our Saviour does declare, in St. *Matthew*'s Goſpel. Which St. *Auguſtine* applies to the different vocations of men to God's ſervice; ſome in their infancy, ſome in their youth, ſome in their middle age, and ſome in their later years, and ſome at the very end of their lives, which is the literal meaning of that moſt excellent parable. But let us hear St. *Auguſtine*'s notable diſcourſe, and exhortation thereupon: " Stand, attend " my brethren, ſays he, and let no man linger, or " delay to come preſently, and labour in this vinyard, " being ſure that whenſoever he comes, he will have " his penny, as well as the reſt. But tho' it is true, " he is ſure to have his penny when he has labour'd; " yet he muſt not defer his coming; nor did any of " thoſe that were call'd at the firſt, or third hour, ſay " to the husbandman, expect we will come at the ſixth, " or ninth, or eleventh hour. When thou art call'd, " come preſently, for the reward is equally promiſed to " all. Art thou call'd at the ſixth hour? come quickly, " for thou knoweſt not whether thou wilt live to the ſe- " venth hour, and wherefore then doſt thou put off him " that calls thee, ſeeing thou art ſure of his reward, but " not ſure of the day or hour, which he will allow thee " to come in. Take heed leſt thou deprive thy ſelf by " deferring, of that, which he has promiſed thee by his " calling." So he.

Mat. 20.

Ibid.

He that is call'd muſt come preſently and not delay.

And in the ſame diſcourſe a little after, he anſwers the objection of negligent people out of the ſpeech of God, by *Ezekiel* the Prophet in theſe words: " If whenſoever, " I ſhall be converted, ſays the negligent wordling, " almighty God who is merciful, will forget all my " iniquities,

Ezek. 18.

" iniquities, why then ſhould I convert my ſelf rather " to-day than to-morrow? whereunto St. *Auguſtine* " anſwers in theſe words. Thou ſayeſt, my brother, " that to-morrow thou wilt be converted, and that " to-morrow will be the end of all thy iniquities, but " how knoweſt thou whether the end of thy life will " not be before to-morrow? thou doſt well in rejoicing, " that whenſoever thou ſhalt be converted, God will " forgive thee thy iniquities; but thou haſt no promiſe " of God that thou ſhalt live till to-morrow. For " which cauſe the holy Scripture counſels thee another " thing: Be not ſlow to convert thy ſelf to God, nor " defer the ſame from day to day, for God's wrath " comes upon the ſudden, and in time of revenge he " will deſtroy thee. Wherefore do not defer, my bro- " ther, do not ſhut that gate againſt thy ſelf which God " has open'd: behold the giver of pardon opens the " door to thee, why doſt thou defer to enter? thou " ſhouldſt rejoice with all thy heart, if he had open'd " the ſame at thy knock, and yet he has open'd, and " wilt thou remain without? It is written in the Scrip- " ture of the works of mercy: ſay not to thy friend, " go and return, to-morrow I will give you, whereas " thou mayſt give forthwith. Thou haſt heard the " precept of not deferring to be merciful to others, " and wilt thou by deferring, be cruel to thy ſelf? " thou muſt not defer the giving of bread, and wilt thou " defer the receving of pardon for thy ſins? be mer- " ciful to thy own ſoul; beſtow this alms upon her, " and do not ſay, that thou giveſt any thing to her of " thy own, but do not repel the hand of him that offers " to give her ſo great an alms as is the remiſſion of all " her ſins by ſpeedy repentance, which thou goeſt " about to evacuate by delay?" Thus far St. *Auguſtine*, whoſe words ought to weigh much with any diſcreet reader.

Ezek. 18. An objection on the negligent anſwer by St. *Auguſtine.*

Eccleſ. 5.

Rom. 3.

The great and ancient doctor *Origen* that was father and maſter of ſo many martyrs, handles this argument otherwiſe,

otherwiſe, but yet very largely upon thoſe words of *Jeremiah* the Prophet: *We have cured* Babylon, *and ſhe is not heal'd; let us forſake her, and let us go every one to his own land, becauſe her judgment has reach'd even to the heavens.* Which ſpeech *Origen* applies to the Angels, when they are ſent by almighty God to procure the converſion of a ſinful ſoul, underſtood here, ſays he, by *Babylon*, in regard of the confuſion, and diſorder of her unlawful appetites, contrary oftentimes, the one to the other. Which ſoul the ſaid Angels taking upon them to cure, and procuring many motives, as well external as internal, to ſtir her up to repentance, and change of life: if in the end ſhe remains obſtinate, or loſes the time by trifling from day to day: what can the good Angels do, ſays *Origen*, or ſay more, than what is here ſet down by the Prophet? we have gone about to cure this *Babylon*, this miſerable ſoul, repleniſh'd with confuſion of ſin, and worldly vanities; we have applied what remedies we could; we have expected long, and effected little; at length her judgment is paſt from us to the heavens, and from thence will come the ſentence; let us be gone each one to his own home. Which words being once utter'd, continues *Origen*: their departure is thy damnation, as being incorrigible; becauſe thou wilt not be cured. And then he makes this concluſion, and exhortation. "Beware "thou man, leſt the phyſician ſent thee by God (whether he be an Angel or what man ſoever that labours "with thee for thy ſalvation, and for the curing of thy "ſoul) abandon and leave thee: for if he does, thou "art in a deſperate caſe." So *Origen*, in thoſe early days of the primitive Church; and his warning ought much to be weigh'd by thoſe that weary out ſo many ſpiritual phyſicans (ſent them by God, as they with reaſon may imagine, ſeeing they ſeek nothing but the curing of their ſouls;) and ſend them away afflicted and diſcontented, becauſe *Babylon* will not be cured and ſo their judgment paſſes up to heaven, and God call

Orig. hom. 3. *Jer.* 51.

The curing of *Babylon* what it means.

Ibid.

calls the cauſe of their condemnation to his own tribunal, by reaſon of their obſtinate lingring, and delaying their converſion, from day to day.

And conformably to this: St. *Hierom* in his queſtions upon *Geneſis* notes, that almighty God ſeems ſometimes as it were, to loſe his patience with ſuch people. And ſo when he had ſaid that he would give them a hundred and twenty years for repentance before the flood of *Noah*, and premoniſh'd them, by the building of the ark, when the flood drew near: ſeeing that in a hundred years, wherein the ark was built, none would repent, he cut off the laſt twenty years, and brought in the deluge at the end of the ſaid hundred, and did ſo take his grace from them all, that of ſo huge a multitude of mankind, as then muſt be preſumed to have been upon the face of the earth, only eight ſouls were ſaved in that ark, as the Scripture recounts, becauſe the reſt of mankind could not be brought to repentance, tho' they heard *Noah* and his children continually threatning an univerſal deluge, and ſaw them build their ark to avoid the ſame. A ſtrange example of God's juſtice againſt ſuch as neglect his call, or defer to follow it from day to day. For in the end they come to be ſenſeleſs, and to feel or care for nothing, according to the ſaying of *Seneca* the philoſopher, who puts this difference between the ſickneſs of the body, and ſickneſs of the mind: That ſickneſs of the body, the greater it is, the more painful and ſenſible it is, and the more complain'd of by the patient; but the diſeaſes of our minds, the greater they are, the leſs they are felt, and leaſt complain'd of by us. As for example: the more proud or preſumptuous a man is, the leſs he perceives or miſlikes the ſame: and ſo in other maladies of the mind. And generally the more full of ſins and infimities a ſoul is, ſhe is the leſs ſenſible of it, becauſe the malady it ſelf takes away or diminiſhes her ſenſe and feeling; ſo that as the wiſe man ſays, *The impious*

Hier. l. queſt. in Gen.

A ſtrange example of thoſe who periſh'd in the flood of *Noah*.

Gen. 6. 14.

Luke 7. *Heb.* 11. 1 *Pet.* 3.

Senec. in Sentent.

The difference between the ſickneſs of the body and of the mind,

Prov. 18. *impious when he ſhall come into the depth of ſins contemns* That is, has no ſcruple or feeling, or conſcience at all which is an ordinary effect of negligent delay in ou amendment.

Which deep and dreadful point the divine fathe St. *Gregory* does excellently diſcuſs, ſhewing how on ſin by delaying repentance draws on another, ſo tha it becomes at length, not only a ſin in it ſelf, but bot the cauſe and puniſhment of other ſins alſo, and thereb draws to the depth, whereof we have ſpoken. Yo ſhall hear St. *Gregory*'s diſcourſe in his own words

Greg. l. 25. *moral. c.* 9. A notable diſcourſe of St. *Gregory* how ſins are multiplied and made more grievous by delay.

" Every ſin that is not quickly purged by penance " either is a ſin that is cauſe of another ſin, or is a ſi " that is a puniſhment of another ſin. The reaſo " whereof is, that every ſin which penance does n " wipe away, does by its weight draw us preſently t " commit another ſin, and thereby comes to paſs, tha " this former ſin is not only a ſin in it ſelf, but the cau " alſo of another ſin; and the other ſubſequent ſin " cauſed by the firſt, is not only a ſin, but the puniſh " ment alſo of the ſaid former ſin. For, almighty Go " by his juſt judgment does ſo darken the heart of " ſinner, that by the demerit of the former ſin, h " falls into other ſins, adding ſtill ſins unto ſins. An " whereas the former ſin is commonly out of malic " becauſe the ſinner knows what he does, the ſecon " ſin oftentimes is out of ignorance in puniſhment o " the former.

" And whereas in the firſt ſin, which is both a ſi " and the cauſe of ſin, the ſinner ſinn'd againſt his ow " knowledge and underſtanding; God permits that " the following ſins, which are both ſins and puniſh " ments of ſin, the ſinner loſes the light of his know " ledge and underſtanding (againſt which he ſinn " before) ſo far, that by the demerit of the ſaid form " ſin, the pit of enſuing ſins is cover'd and hidden fro " his eyes: ſo that he who ſinn'd before wilfully again " his own knowledge, as has been ſaid, does by God ju

" juſt judgment fall unwittingly into the ſaid pit of " ſubſequent ſins, his divine majeſty ſo ordaining; " that ſins be puniſh'd by ſins; and that the increaſe " or multiplication of ſins be made the very ſcourge and " chaſtiſement of the ſinners?"

Finally, St. *Gregory*, concludes thus: " Theſe men, " who defer their penance and converſion, have al- " ready ſufficient cauſe for which they deſerve to be " damn'd, but yet their ſin is ſuffer'd to grow, to the " end that a more grievous and horrible puniſhment " may be laid upon them. Their firſt ſin and cauſe " of ſin, deſerves damnation; but God expects that " the increaſe of torments may juſtly be alſo inflicted " for their ſubſequent ſins, that are puniſhments of " the former." So St. *Gregory*. And let all the de- layers and procraſtinators attentively conſider the igour of this diſcourſe.

But to draw to an end of that which would have no nd, if I ſhould run through all the ancient fathers ayings and writings, on this ſubject; I will conclude ith St. *Auguſtine*, who taking upon him, in one of is books, to refute this pernicious error of delaying ur converſion, has theſe words: Some are wont to ay, I am young yet, and will follow my delights for time, and then I will do penance. Which is, as if man ſhould ſay, I will ſtab my ſelf with a ſword ow, and after I will go to the phyſician or ſurgeon to ure me. Alas! poor miſerable man! knoweſt thou ot, that in an inſtant a wound is given, which in long nd painful time is not heal'd, ſo he that commits any n, as fornication, or the like, with this hope, that fter he will do penance; why does he not rather fear, eſt ſome fever, or other unexpected chance, bring death ddenly upon him: and that by this means, his tem- oral delay failing him, there ſucceed in place thereof verlaſting damnation. *Aug. l. de honeſt mu- lier.*

The ſame father in another place ſhewing the danger f two extreams in a ſinner, the one of deſpair, the other

other of too much hope, from which follows the putting off our converſion; refutes the one and the other, and exalts the mercy and juſtice of God in them both, ſaying thus: "Leſt men by deſpair ſhould give themſelves to "a wicked life, God has laid before us the ſecure haven "of indulgence and pardon, whenſoever we repent; "and on the other ſide, leſt men ſhould delay their "penance, and live wickedly upon hope of this par- "don, he has made the day of our death uncertain, "preventing hereby moſt providentially both inconve- "niencies: ſo that ſuch as turn to him, may be received; "and ſuch as defer their converſion may be terrified.-- "Wherefore, my brother, do not deſpair, becauſe "mercy is promiſed thee, but fear alſo if thou defer "thy converſion; becauſe God has not promiſed that "thou ſhalt live till to-morrow. Some men ſin by "deſpairing, others ſin by hoping, both of them are "perilous, both are dreadful: wo be to them that "deſpair, wo be to them that have a perverſe hope, "and thereupon defer their penance ---- God has di- "ſtributed his time, now he calls thee, now he exhorts "thee, now he expects thee and thy converſion; but "if thou delayeſt and puts off the preſent time, and "according to the hardneſs of thy impenitent heart "doſt hoard to thy ſelf his wrath in the day of ven- "geance, and of God's juſt judgment; then will he "pay thee according to thy works, and not otherwiſe." So St. *Auguſtine*.

Aug. con 1. *in Pſal.* 101

The two dangerous extreams of deſpair and too much hope.

Rom. 6.

Out of what has been ſaid, we may gather, how important it is, not to neglect the counſel of the wiſe man exhorting us, in theſe words: *Slack not to be converted to our Lord, and defer not from day to day, for his wrath ſhall come ſuddenly, and in the time of vengeance he will deſtroy thee.* The ſame is inculcated to the *Hebrews* by St. *Paul*, who citing out of *Pſalm* xciv theſe words: *To-day if you ſhall hear his voice, harden not your hearts*, &c. Says, *exhort your ſelves every day whilſt to-day is named, that none of you be obdurated*

Ezek. 5.

Heb. 3.

with the fallacy of ſin. Which counſel every one applying to himſelf, ſhould follow the motions of God's ſpirit within him, and hearken to his call without delay, conſidering what a grievous ſin it is to reſiſt the Holy Ghoſt. When therefore you feel an interior motion towards your converſion, think it is God knocks at the door of your hearts and that if you preſently open, he will enter and dwell within you. But if you defer until to-morrow, how know you whether he will knock and call again.

Alas! what hope have you of gain from this perilous delay you make? your account is increaſed, greater ſatisfaction will be due, your enemy grows ſtronger, your ſelf weaker, and the difficulties of your converſion are multiplied. What then can keep you back even one day from returning to your duty? is it the deſire of enjoying a little longer the vain amuſements of this world? alas! tho' they pleaſe you for the preſent, remember the Prophet ſays, *The day of perdition is at hand, and the times make haſte to be preſent.* Which day being come what can you hope? do you think to cry then that ſalutary *Peccavi* with the royal Prophet? remember even *Judas* did ſo, but it avail'd him nothing. Do you intend to redeem your ſins by the large alms, you will then order to be diſtributed? remember that thoſe fooliſh virgins, who only fill'd their lamps at the inſtant they were to have enter'd into the marriage feaſt, were ſhut out, and diſown'd by the bridegroom. Do you think to weep and mourn, and move the Judge with your tears at that inſtant? conſider that *Eſau* found no place for repentance tho' he ſought it with tears, as S. *Paul* remarks. Do you intend to multiply your vows and make great promiſes in that diſtreſs? call to mind the example of *Antiochus* in his extremity. What promiſes of good works, what vows of a virtuous life did he not make to God, on condition he eſcaped: and notwithſtanding he prevail'd nothing thereby, the holy Scripture telling us, *This wicked man pray'd to our*

Deut. 32.

Heb. 12.

2 *Mac.* 9.

our Lord, of whom he was not to obtain mercy. A terrible example of God's juſtice offer'd, Chriſtians, to your conſideration, not to caſt you into deſpair when you are brought to the laſt extremity; but to diſſuade you from deferring your converſion, aſſuring you it is not without reaſon the Prophet ſaid, *See ye our Lord whilſt he may be found, invocate him whilſt he is near.* And St. *Paul, Behold, now is the time acceptable: behold now the day of ſalvation.* The time in which you feel thoſe interior motions of your heart ſoliciting to repentance, the time in which you hear that inward voice of God calling to your duty, that preſent time, is the time in which God is to be found, in which he is near at hand to embrace all them that truly turn unto him, and make a firm reſolution of perſevering hereafter in a virtuous life. If we deſer and make not a right uſe of this time; we have no warrant that he will call again upon us, no ſecurity that he will hereafter receive us. Wherefore I will conclude with St. *Auguſtine*, that he is a careleſs and graceleſs man who knowing all this, will notwithſtanding venture his ſalvation on the doubtful event of a final repentance.

Iſaiah 55. 2 *Cor.* 6. *Tract.* 33. *in Joan.*

CHAP. VIII.

Of three other impediments that hinder men from reſolution; to wit ſlothfulneſs, careleſs negligence, and hardneſs of heart; utterly contemning all motions and calling of almighty God: with the concluſion of the whole Book.

SECT. I. *Of Slothfulneſs.*

BESIDES all other impediments and hindrances, which hitherto have been named and recounted, there remain yet divers others, if man could examine the particular conſciences of all ſuch

as do not reſolve to return to God. But theſe three here mention'd, and to be diſcuſs'd in this chapter, are ſo publick and known, that I cannot paſs them over without canvaſſing them: for many times men are ſick and ill affected within; and yet know not their own diſeaſes, the only diſcovering whereof is, to ſuch as are deſirous of their own health, ſufficient to divert the danger of the ſickneſs.

Firſt then, the impediment of ſloth, is a great and ordinary hindrance of reſolution to many men, but eſpecially to idle and delicate people, whoſe life having been in eaſe and reſt; they perſuade themſelves, they can take no pains, nor abide any hardſhips, tho' they would never ſo fain, if you believe them. Theſe people proceed thus: they will confeſs as much, and a great deal more than is ſaid before, to be true, and that they would alſo gladly, for their parts, put the ſame in execution, but that they cannot. Their bodies cannot bear it, they cannot faſt, they cannot pray, they cannot leave their ſports, recreations, and merry companions, they ſhould die preſently, as they ſay, with melancholy, if they did it; yet in their hearts they deſire that they could do the ſame; which ſeeing they cannot, no doubt, ſay they, but God will accept of their good deſire, and pardon them the reſt. But let them hearken a little to what the Scripture ſays hereof: *Deſires kill the ſlothful: for his hands would not work any thing; all the day he longs and deſires; but he that is juſt, will give and will not ceaſe.* And Chriſt ſays, *The unprofitable ſervant caſt ye into utter darkneſs, there ſhall be weeping and gnaſhing of teeth.* And when he paſs'd by the way, and found a fig-tree with leaves without fruit, which ſignified deſires without works, he gave it preſently an everlaſting curſe. Finally, the Prophet *David* deteſts thoſe men, and ſays alſo, they are deteſted by almighty God, who are not in the labours of men.

Excuſes of nice and ſlothful people.

Prov. 21.

Mat. 25.

Mat. 21.

Pſalm 72.

From this fountain of ſloth do proceed many effects, that hinder the ſlothful from good reſolutions. And

Drowſineſs the firſt is, a certain heavineſs, and ſleepy drowſineſs, towards all goodneſs, according to what the Scripture

Prov. 19. ſays, *Slothfulneſs brings drowſineſs.* For which cauſe

Prov. 6. St. *Paul* ſays, Ariſe, thou who art aſleep. And Chriſt

Epheſ. 5. cries out ſo often: Look about you and watch. You will ſee many men in the world, with whom, if you talk of a cow, or a calf, of a fat ox, of a piece of ground, or the like, they can both hear and talk willingly: but if you reaſon with them about their ſalvation, and of their inheritance in the kingdom of heaven; they anſwer not at all, but will hear, as if they were in a dream. Of theſe perſons ſays the wiſe man: *How*

Prov. 6. *long wilt thou ſleep O ſluggard? when wilt thou riſe out of thy ſleep? Thou ſhalt ſleep a little, a little ſhalt thou ſlumber, a little ſhalt thou join thy hands to ſleep: and penury ſhall come to thee as a way-faring man, and poverty as a man arm'd.*

Fear. The ſecond effect of ſloth, is a certain fear of pains and labour, cauſing doubts where there is none, for as

Prov. 18. the Scripture ſays; *Fear caſts down the ſlothful.* And

Pſalm 52. the Prophet ſays of the like, *They trembled for fear where no fear was.* Theſe men frame to themſelves ſtrange imaginations of the ſervice of almighty God, and of very dangerous events, if they ſhould embrace and follow the ſame. One ſays, If I ſhould faſt much, it would without doubt corrupt my blood. Another ſays, If I ſhould pray, and ſtand bare headed long, I ſhould die moſt certainly of a rheum. A third ſays, If I ſhould keep account of all my ſins, to confeſs them, it would quickly kill me with ſadneſs. And yet all this is nothing elſe but ſloth, as the Scripture teſtifies

Prov. 22. in theſe words: *The ſlothful man ſays a lion, is without, in the midſt of the ſtreets, I am to be ſlain.*

Puſillanimity. A third effect of ſloth, is puſillanimity and fainteſs of heart, whereby the ſlothful man is overthrown, and diſcouraged by every contrariety or difficulty which he finds

find in virtue, or which he imagines to find therein. Which the Scripture ſignifies when it ſays: *In lapide luteo lapidatus eſt piger* The ſlothful man is ſtoned to death, with a ſtone of dirt: that is, he is overthrown with a difficulty of no importance. Again, *De ſtercore boum lapidatus eſt piger*; the ſlothful man is ſtoned with the dung of oxen, which commonly is ſuch a a ſubſtance as can hardly do any hurt. *Eccleſ.* 22.

A fourth effect of ſloth, is idle lazineſs: which we ſee in many men that will talk and conſult of this and that, about their amendment, but will execute nothing. Which is moſt aptly expreſs'd by the Holy Ghoſt in theſe words: *As a door turns on his hinge, ſo the ſlothful in his bed.* And again: *The ſluggard man will and will not*: that is, he turns himſelf to and fro in his bed, and between willing and not willing, he does nothing. And yet further the Scripture deſcribes this lazineſs, ſaying: *The ſlothful hides his hand under the arm hole, and is grieved if he turns it to his mouth.* Lazineſs. *Prov.* 13. *Prov.* 22. *Prov.* 26.

All theſe and many more are the effects of ſloth; but theſe four eſpecially have I thought good to touch in this place, becauſe they greatly hinder this reſolution which we talk of. For he that lives in a ſlumber, and will not hear or attend to any thing that is ſaid of the life to come; and fears to meet with great difficulties in the way; and is thrown down by every little block that he finds; and laſtly, is ſo lazy, that he can bear no labour at all: this man, I ſay, is paſt hopes of being brought to any ſuch reſolution as we ſpeak of.

To remove therefore this impediment; this ſort of men ought to lay before their eyes, the labours of our Saviour Chriſt and of his Saints; the exhortations they uſed to other men to take the like pains; the threats made in Scripture againſt them who labour not; the condition of our preſent warfare, that requires labour; the crown prepared for it; and the miſery enſuing upon idle and lazy people. And finally, if they cannot bear the labour of a virtuous life, which is accom- Means to remove ſloth.

panied with ſo many conſolations that it can not rightfully be call'd a labour, how will they abide the labour and torments of the damn'd, in the life to come, which muſt be both intolerable and everlaſting to them!

The labours of Saints.

St. *Paul* ſays of himſelf and others, writing to the *Theſſalonians*: That they work'd in labour and wearineſs, both day and night, thereby to give an example of imitation. Chriſt in his parable went forth into the ſtreets, ſeveral times in one day, and ſtill reprehended grievouſly thoſe that ſtood idle, ſaying: *Why ſtand you here all the day idle? I am the true vine*, ſays Chriſt, *and my Father is the husbandman. Every branch in me not bearing fruit he will take it away.* And in another place: ſpeaking of the unprofitable tree, he ſays, *Cut it down therefore, whereto does it alſo occupy the ground?* And again: *The kingdom of heaven ſuffers violence, and the violent bear it away.* For which cauſe the wiſe man alſo ſays: *The ſlothful hand has wrought poverty, the hand of the ſtrong gets riches.* And yet further to the ſame effect: *Becauſe of cold the ſlothful would not plough; therefore he ſhall beg in the ſummer, and it ſhall not be given him.*

Mat. 20. *John* 15. *Mat.* 11. *Luke* 13. *Mat.* 11. *Prov.* 10. *Prov.* 20.

The concluſion.

All this aims to ſhew how that this life is a time of labour, and not of idleneſs, being appointed to us for the gaining of heaven. It is the market, wherein we muſt buy; the battle, wherein we muſt fight and gain our crown; the winter, wherein we muſt ſow; the day of labour, werein we muſt ſweat and gain our penny. And he that paſſes over lazily this day, as the greateſt part of men do, muſt ſuffer eternal poverty and need in the long night to come, as more at large has been declared in the firſt part of this book. Wherefore the wiſe man (or rather the Holy Ghoſt by his mouth) gives each one of us a moſt vehement admonition and exhortation in theſe words: *Run divers ways, make haſte, raiſe thy friend, give not ſleep to thy eyes, neither let thy eye-lids ſlumber, deliver thy ſelf as a little doe from the hand, and as a bird from the hand of the*

Prov. 6.

the fowler. Go to the emmet, O ſluggard, and conſider her ways, and learn wiſdom: who, whereas ſhe has no guide, nor maſter, nor captain, prepares meat for herſelf in the ſummer, and gathers in the harveſt for to eat. By which words we are admoniſh'd in what order we ought to behave our ſelves in this life; and how diligent and careful we ſhould be in doing of all good works, conſidering, that as the emmet labours moſt earneſtly in harveſt-time, to lay up for the winter to come: ſo ſhould we do for the next world; and that ſlothfulneſs to this effect, is the greateſt and moſt dangerous impediment that can be. For as the emmet would moſt certainly die of hunger in the winter, if ſhe lived idly in the ſummer; ſo without all doubt, they are to ſuffer extream need and miſery in the world to come, who now out of ſloth do omit to labour.

SECT. II.

Of negligence and careleſſneſs.

THE ſecond impediment is call'd by me, in the title of this chapter, negligence; but I underſtand thereby more than this word commonly imports. For I comprehend under the name of negligent, all careleſs and diſſolute people, who take nothing to heart that belongs to God or godlineſs, but only attend to worldly affairs, making their ſalvation the leaſt part of their thoughts. And under this kind of negligence is contain'd both *Epicuriſm* (as St. *Paul* noted in ſome Chriſtians of his days, who began only to attend to eat and drink, and to make their bellies their God, as many of our Chriſtians now do) and alſo a ſecret kind of *Atheiſm*, or denying God; which is, to deny him, not in words, but in life and behaviour, as St. *Paul* expounds it. For altho' theſe men of whom I ſpeak, do in words confeſs God, and profeſs themſelves to be as good Chriſtians as the reſt; yet ſecretly indeed they do

Epicuriſm.

Rom. 16. *Titus* 1.

do not believe there is a God in ſuch manner as they ought, eſpecially with his attributes that are inſeparable from him, as namely, his infinite knowledge, providence, care and diſpoſition of human affairs, juſtice, judgment, and the like. Theſe, I ſay, do not in effect believe, as their life and behaviour declare. Which ſecret the holy Scripture diſcovers plainly, when it ſays, *Eccleſ.* 2. *Wo to them that be diſſolute of heart, which believe not God.* That is, altho' they proteſt, that they believe and truſt in him; yet by their diſſolute and careleſs behaviour, they teſtify that in their hearts they believe him not: for they have neither care nor thought of matters appertaining to him.

Of careleſs Atheiſts. *Deut.* 28. This kind of men, are thoſe whom the Scripture notes, and deteſts for plowing with an ox and an aſs together; for ſowing their ground with mingled ſeed; for wearing apparel of lintſy-woolſy, that is made of flax and wool together. Theſe are they of whom Chriſt *Apoc.* 3. ſays in the revelations: *I would thou wert either cold or hot: but becauſe thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth:* Theſe are they, who can accord all religions together, and take up with either ſide of the queſtion, by only ſaying: that either they are differences of ſmall importance, or elſe they appertain only to learned men to think on, and not to them, and that both parts do err in ſomewhat, or may be agreed, and go both to heaven. Theſe who can apply themſelves to any company, to any time, to any prince's pleaſure, even in matters of religion, which is their leaſt care. Theſe men forbid all talk of ſpirit, religion, or devotion in their preſence; only they will have men eat, drink, and be merry with them; ſing, dance, laugh, and play at cards; and ſo paſs over this life in leſs conſideration of God or godlineſs, than do the very heathens. And has not holy Writ great reaſon then, dear brother, to ſay that theſe men in their hearts and works are very atheiſts? yes ſurely. And it may be proved by many

rules

rules ſet down by our Saviour himſelf. As for example, *By their fruits ye ſhall know them:* For ſuch as the tree is within, ſuch is the fruit which that tree ſends forth. Again, *Of the abundance of the heart, the mouth ſpeaks*; and conſequently, ſeeing theſe mens talk is nothing but worldly vanity; it is an evident ſign, there is nothing in their heart but vanity. And then it follows alſo by a third rule; *Where thy treaſure is, there is the heart alſo*; and ſo conſequently ſeeing their hearts are only ſet upon the world and worldly delights, the world is their only treaſure, and not God; and therefore they may juſtly in this ſenſe be term'd atheiſts, or to uſe the Apoſtle's phraſe: *Having no hope of the promiſe, and without a God in this world.*

Mat. 7.

Mat. 12.

Mat. 6.

Epheſ. 2.

This impediment, dear Chriſtian, reaches both far and wide at this day, and infinite are the people who are entangled therewith; and the cauſes thereof are two eſpecially, The firſt is, diviſion, ſchiſm, and hereſy, in matters of our faith; which, by raiſing many doubts and queſtions, and by contentious quarrelling which it maintains, wearies out a man's wit, and in the end brings him to care for no part, but rather to contemn all. The ſecond is, inordinate love of the world, which brings men to hate God, and conceive enmity againſt him, and therefore no marvel, tho' indeed they neither believe, nor delight in him. And of all other men, theſe are the hardeſt to be reclaim'd, and brought to any reſolution of amendment, becauſe they are inſenſible: and beſides, they alſo fly all means, whereby they may be cured. For as there would be but ſmall hope to be conceived of that patient, who being greivouſly ſick, ſhould neither feel his diſeaſe, nor believe that he was diſtemper'd, nor abide to hear of phyſick or phyſicians, nor accept of any counſel that ſhould be offer'd, nor admit any talk or conſultation about his curing: ſo theſe men are in a more dangerous ſtate than any other, becauſe they know not their own dan-

Two cauſes of Atheiſm at this day.

A compariſon.

ger, but perſuading themſelves to be wiſer than their neighbours, they remove from their thoughts all things whereby their health might be procured.

The way to cure careleſs men.

The only way to do theſe men good, if there be any way at all, is to make them know that they are ſick, and in great danger; which in our caſe may be done beſt, as it ſeems to me, by giving them to underſtand how far they are off from true chriſtianity, and conſequently from all hope of ſalvation that may be had thereby. God requires at our hands that we ſhould love him and ſerve him, with all our heart, with all our ſoul, and with all our ſtrength. Theſe are the preciſe words of almighty God, ſet down both in the old and new law. And how far are theſe careleſs men ſhort of this, who employ not the half of their heart, nor the half of their ſoul, nor the half of their ſtrength, nay, nor the leaſt part thereof, in God's ſervice. God requires at our hands, that we ſhould make his laws and precepts our ſtudy; that we ſhould think of them continually, and meditate upon them both day and night, at home and abroad, early and late, when we go to bed, and when we riſe in the morning, this is the commandment, and there is no diſpenſation from it. But how far from this, are theſe men who beſtow not the third part of their thoughts upon this matter, no not the hundredth part, nor ſcarce once a year think thereof? Can theſe men ſay, they are Chriſtians, or that indeed they believe in *Jeſus* our Saviour?

Deut. 6. *Mat.* 22. *Luke* 30.

An Anthitheſis between true Chriſtians and careleſs worldings.

Chriſt making the eſtimate of things in this life, pronounced this ſentence: *Unum eſt neceſſarium*; one onely thing is neceſſary, or of neceſſity in this world, meaning thereby, the diligent and careful ſervice of God. Theſe men find many things neceſſary beſides this one thing, and this not neceſſary at all. How far do they differ then in judgment from their Saviour Chriſt? Chriſt's Apoſtle ſays, That a Chriſtian muſt neither love the world, nor any thing in the world. Theſe men love nothing elſe, but that which is of the world.

1 *John* 2.

world. It is ſaid again: *Whoſoever therefore will be a friend of this world, is made an enemy of God.* *James* 4. Theſe men are enemies to whoſoever is not a friend to the world. How then can they be friends of God? Chriſt ſays: *That it behoves always to pray.* *Luke* 18. Theſe men never pray. Chriſt's Apoſtle ſays: *That covetuouſneſs, uncleanneſs, or ſcurrility, ſhould not be ſo much as named among Chriſtians.* *Epheſ.* 5. Theſe men have no other talk. Finally, the whole courſe and canon of Scripture runs, that Chriſtians ſhould be attentive, vigilant, careful, fervent, and perſeverant without intermiſſion, in the ſervice of their God. But theſe men have not one of theſe points, or any one degree thereof, but in every one the contrary. For they are neither attentive to thoſe things which appertain to God, not ſolicitous, nor careful; and much leſs inſtant and fervent, and leaſt of all, perſeverant without intermiſſion, becauſe they never begin. But on the contrary, they are careleſs, negligent, lumpiſh, remiſs, perverſe, contemning, and deſpiſing, yea lothing and abhoring all matters that appertain to the mortifying of themſelves, and to the true ſervice of God. What part have theſe men then in the lot and portion of Chriſtians, beſides only the bare name, which profits nothing?

The danger of a careleſs man.

And this is ſufficient to ſhew, how great and dangerous an impediment this careleſs, ſenſleſs, and ſupine negligence is to the reſolution whereof we treat, for if Chriſt requires, that whoſoever once ſpies out the treaſure hidden in the field (which is the kingdom of heaven, and the right way to gain it) ſhould preſently go and ſell all that he has, and buy the field: that is to ſay, that he ſhould prefer the purſuit of this kingdom of heaven, before all the commodities of this life whatſoever; and rather venture them, than to omit gaining this treaſure: if Chriſt, I ſay, requires this, as he does; when will theſe men ever be brought to this point, who will not give the leaſt part of their goods to purchaſe that field, nor go forth of their doors to treat about

about the buying thereof, nor will ſo much as think or talk of the ſame, nor harken to him who offers the means and ways to compaſs it?

The concluſion.

Wherefore, whoſoever finds himſelf in this perilous diſeaſe, I would counſel him to read ſome chapters of of the firſt part of this book; eſpecially the ſecond, fourth, and fifth, treating of the cauſes for which we were ſent into this world; as alſo of the account which we muſt yield to God, of the time we have ſpent here; and he will there underſtand, I doubt not, the error and danger he ſtands in, by this damnable negligence wherein he ſleeps; attending only to thoſe things which are meer vanities, and for which he came not into this world; and paſſing over other matters, without care or concern, which notwithſtanding are the only matters of importance, and moſt neceſſary for all men to employ their whole care and ſtudy in.

SECT. III.

Of hardneſs of heart, and how dangerous it is.

THE third and laſt impediment that I purpoſe to handle in this book, is a certain affection, or evil diſpoſition in ſome men, call'd by the Scriptures, *Hardneſs of heart*, or in other words, obſtinacy of mind, whereby a man is ſettled in reſolution, never to turn from the ſtate of ſin wherein he lives, whatſoever can or may be ſaid againſt the ſame. And I have reſerved this impediment for the laſt place in this book, becauſe it is the laſt and worſt of all other impediments diſcover'd before, containing all the evil in it ſelf that any of the other before rehearſed have; and adding to the ſame, beſides, a wilful and malicious reſolution of ſin, quite contrary to that reſolution, which we ſo much endeavour to induce men unto.

Two degrees of hardneſs of heart.

This hardneſs of heart has divers degrees in divers men, and in ſome much more grievous and perilous than in others. For ſome are arrived to that high obduration,

uration, which I named before, in ſuch ſort, that tho' they know they are in the wrong, yet for ſome orldly reſpect or other, they will not yield, nor hange their courſe, ſay or prove whatſoever you will can. Such was the obduration of *Pilate*, who altho' *Mat.* 27. knew well that he condemn'd our Saviour Chriſt rongfully; yet not to loſe the favour of the *Jews* or cur diſpleaſure with his prince, he proceeded and gave at moſt wicked Sentence againſt him. This alſo s the obduration of *Pharaoh*, who tho' he ſaw the iracles of *Moſes* and *Aaron*, and felt the ſtrong hand *Exod.* 6.7. God upon his kingdom; yet not to ſeem to be over-ome by ſuch ſimple people as they were, nor that men ould think he would be forced by any means to relent; perſever'd ſtill in his wilful wickedneſs, till his laſt d utter deſtruction came upon him. This hardneſs heart was alſo in king *Agrippa*, and in *Felix*, go- *Acts* 26.27 rnor of *Jewry*; who tho' in their own conſciences ey thought that St. *Paul* ſpoke truth to them, yet ot to hazard their credit in the world, they continued ill and periſh'd in their own vanities. And commonly Perſecu- is obduration is in all perſecutors of virtue and virtu- tors. us men, whom altho' they ſee evidently to be inno- nt, and to have equity on their ſide; yet to maintain eir credit, and favour in the world, perſiſt, without ther mercy or releaſe, till God cut them off in the idſt of their malice and cruel deſigns.

Others there are who have not this obduration in ſo A ſecond degree of obduration. igh a degree, as to perſiſt in wickedneſs directly gainſt their own knowledge, but yet they have it in nother ſort: for they are ſettled in a firm purpoſe to llow the method which they have already begun, and ill not underſtand the dangers thereof, but ſeek rather eans to perſuade themſelves, and quiet their conſcien- s therein, and nothing is ſo offenſive to them, as to ear things againſt the ſame. Of theſe men holy *Job* *Job* 21. ys, *Who ſay to God, depart from us, we will not the owledge of thy ways.* And the Prophet *David* yet more

Pſalm 57. more expreſly: *They have fury according to the ſimilitude of a ſerpent: as of the aſp that is deaf and ſtops his ear: which will not hear the voice of the inchanter.* By this inchanter, he means the Holy Ghoſt, who ſeeks to charm them and draw them from the pleaſures

Sap. 4. call'd by the wiſe man, *faſcinatio nugacitatis*; the be-

Zach. 7. witching of vanity. But, as the Prophet ſays, *They would not attend, and they turn'd away the ſhoulder departing: and they aggravated their ears not to hear. And they made their heart as the adamant, leſt they ſhould hear the law.*

The hard hearted *Jews.*

The nation of *Jews* is peculiarly noted to have been always given to this great ſin, as St. *Stephen* witneſſes

Acts 7. when he ſaid to their own faces, *You ſtiff neck'd — you always reſiſt the Holy Ghoſt: as your fathers, ſo alſo:* meaning thereby, as Chriſt declares more at large that they reſiſted the Prophets and Saints of God, by whom the Holy Ghoſt ſpoke to them from time to time, for the amendment of their lives. And becauſe through the light of knowledge which they had by hearing of God's law, they could not in truth, or with ſhew of reaſon, condemn the things which were ſaid or avoid the juſt reprehenſions uſed towards them; yet they reſolved not to obey, or change their proceedings; therefore they fell in fine to perſecute ſharply their reprehenders, whereof the only cauſe was hardneſs of

Jere 5. heart. God ſays by the mouth of *Jeremiah*, *They have hardned their faces more than the rock, and they would not return.* And in another place of the ſame Prophet

Jere. 8. he complains grievouſly of this perverſeneſs: *Why then is this people in* Jeruſalem *turn'd away with a contentious revolting*, &c. And yet again in another

Ezek. 18. place: *Why will ye die, you houſe of* Iſrael? Why will you damn your ſelves? why are you ſo obſtinate as not to hear? ſo perverſe, as not to learn? ſo cruel to your ſelves, that you will not know the danger wherein you live, nor underſtand the miſery that hangs over you?

Doſt

Doſt thou not imagine, dear brother, that God uſes his kind of ſpeech, not only to the *Jews*, but alſo to many thouſand Chriſtians, and, perhaps, alſo to thy ſelf many times every day, becauſe thou refuſeſt his good motions, and other means ſent from him, to draw thee to his ſervice, being reſolved not to yield thereunto, but to follow thy pleaſures, notwithſtanding whatſoever perſuaſions to the contrary? Alas, how many Chriſtians are there, who ſay to God daily (as thoſe whom I have named before did) *Depart from us, we will not the knowledge of thy ways.* How many are there, that abhor to hear good books, fly and deteſt the frequentation of good company, leſt perhaps, by ſuch occaſions they might be touch'd and ſo be converted and ſaved? How many are there who ſay with thoſe moſt unfortunate hard-hearted-men, whereof the Prophet ſpeaks: *We have ſtruck a league with death, and with hell we have made a covenant.* Which is in effect as much, as if they ſaid, trouble us not, moleſt us not with thy perſuaſions, ſpend not thy words and labour in vain, talk to others who are not yet ſettled, let them take heaven that will, we for our parts are reſolved, we have made a league that muſt be kept, we have made a bargain that muſt be perform'd, yea tho' it be with hell, and everlaſting death.

God cries unto us daily. *Job.* 21. *Iſa.* 28.

The obduration of a hard heart is a wonderful fury, and not without cauſe compared by the Prophet as I have ſhew'd before, to the wilful fury and rage of ſerpents. And in another place, the holy Scripture deſcribes it thus, *Thou art ſtubborn, and thy neck is an iron ſinew, and thy forehead of braſs.* What can be more vehemently ſpoken to expreſs the hardneſs of their heart? But yet St. *Bernard* expreſſes it more at large in theſe words. "And what is then a hard heart: A hard heart is that, which is neither rent by compunction, nor ſoftned by devotion, nor moved with prayers, nor yields to threatning, nor is any thing help'd, but rather harden'd by chaſtiſing. A hard

The deſcription of a hard heart. *Iſa.* 41. *Lib.* 1. *de conſid. ad Eugen. c.* 2

" hard heart is that, which is ungrateful to God's
" benefits, diſobedient to his counſels, made cruel by
" his judgments, diſſolute by his allurements, without
" ſhame of filthineſs, fearleſs of perils, arrogant in
" human affairs. Careleſs in matters appertaining to
" God, forgetful of things paſt, negligent in things
" preſent, improvident for things to come."

The explication of St. *Bernard*'s words.

By the deſcription of St. *Bernard*, it appears, that a hard heart is almoſt a deſperate diſeaſe, where ever it falls. For what will you do, ſays this father, to amend it? if you lay the grievouſneſs of his ſins before him, he is not touch'd with compunction. If you allege him all the reaſons in the world, why we ought to ſerve God, and why we ought not to offend and diſhonour him; he is not mollified by this conſideration of piety. If you would intreat and beſeech him with tears, even on your knees; he is not moved. If you threaten God's wrath againſt him, he yields nothing thereunto. If God ſcourge him indeed; he is furious, and becomes much harder than before. If God beſtows benefits on him; he is ungrateful. If he counſels him for his ſalvation; he obeys not. If you tell him of God's ſecret and ſevere judgments; it drives him to deſpair. If you aſſure him of God's mercy, it makes him diſſolute. If you tell him of his own filthineſs, he bluſhes not. If you admoniſh him of his perils; he fears not. If he deals in worldly matters; he is proud and arrogant. If he deals in matters appertaining to God; he is raſh, light, and contemptuous. Finally, he forgets whatſoever has paſs'd before him, in regard to other men, concerning the reward of the good, or the puniſhment of ſinners. For the time preſent, he neglects it, and makes no account of uſing it to his benefit. And as for things to come, for bliſs or miſery, he is utterly unprovident; nor will eſteem them, lay them never ſo often, or vehemently before his face. And what way is there then to do this man good?

No

Not without great cauſe ſurely, did the wiſe man pray ſo heartily to God: *Give me not over to a ſhameleſs and fooliſh mind:* that is, unto a hard and obſtinate heart. Whereof he gives the reaſon in another place of the ſame book: *A hard heart ſhall fare ill in the latter end, and he that loves danger ſhall periſh in it.* Oh that all hard hearted people would note this reaſon of the Scripture! But St. *Bernard* goes on, and opens the terror hereof more fully, when he ſays: "There was "never yet hard hearted man ſaved except perchance "God, by his mercy, did take away his ſtony heart, "and give him a heart of fleſh, according to the Pro-"phet." By which words, St. *Bernard* ſignifies and proves out of the Prophet, that there are two kinds of hearts in men; the one a fleſhy heart, which bleeds if you but prick it; that is, it falls to contrition, repentance and tears, upon never ſo ſmall a check for ſin. The other is a ſtony heart, which if you beat never ſo much with hammers, you may as ſoon break it in pieces, as either bend it, or make it bleed. And of theſe two hearts in this life, depends all our miſery or felicity for the life to come. For as God, when he would take vengeance of *Pharaoh*, had no more grievous way to do it, than to ſay, I will harden the heart of *Pharaoh:* that is, as St. *Auguſtine* expounds it, I will take away my grace, and ſo permit him to harden his own heart: ſo when he would ſhew mercy to *Iſrael*, he had no more forcible a means to expreſs it, than to ſay, *I will take away the ſtony heart, and will give you a fleſhy heart.* Which is to ſay, I will take away your hard heart; and give you a ſoft heart, that will be moved when it is ſpoken to. And of all other bleſſings and benefits which God beſtows upon mortal man in this life, this ſoft and tender heart is one of the greateſt; I mean, ſuch a heart as is ſoon check'd and controul'd, ſoon pierced, ſoon made to bleed, ſoon ſtirr'd to amendment. And on the contrary, there can be no greater curſe, or malediction laid upon a Chriſtian, than to have

The danger of a hard heart. *Eccleſ.* 23.

Lib. 1. *de conſid. c.* 2. *Ezek.* 36.

Two kinds of hearts in men, with their properties.

Exod. 4. *Aug.* 18. *ſuper. Exod. & Ser.* 88. *de Tem. Ezek.* 36.

have a hard and obſtinate heart, which heaps every day vengeance to it ſelf, as St. *Paul* ſays; and is compared by the ſame Apoſtle, to the ground which no ſtore of rain can make fruitful, altho' it fall never ſo often upon it: and therefore he pronounces thereof, *That it is reprobate, and very near a curſe; whoſe end is to be burnt.*

Heb. 6.

The concluſion.

Which thing being ſo, no wonder, the holy Scripture does ſo carefully diſſuade us from this obduration and hardneſs of heart, as from the moſt dangerous and deſperate diſeaſe that can poſſibly fall upon a Chriſtian, being indeed, as St. *Paul* ſignifies, the next door to reprobation it ſelf. The ſame Apoſtle therefore cries out, Do not contriſtate or make ſad, do not extinguiſh the ſpirit of God, by obduration, by reſiſting and impugning the ſame? and again: Let no man among you be hard hearted through the deceit of ſin. The Prophet *David* alſo cries: Even this day, if you hear the voice of God calling you to repentance, ſee you harden not your hearts againſt him. All which earneſt ſpeeches uſed by God's holy ſpirit, give you to underſtand, how carefully we ought to fly this moſt peſtilent infection of a hard heart; which almigty God, of his mercy, give us grace to do, and endue us with a tender heart, that we may fully obey his divine majeſty. Such a ſoft heart, I ſay, as the wiſe man deſires, when he ſaid to God: *Give to thy ſervant a docile heart.* Such a heart as God himſelf deſcribes to be in all them whom he loves, ſaying: *To whom ſhall I have reſpect, but to the poor little one, and the contrite of ſpirit, and him that trembles at my words.*

Ephes. 4.
1 *Theſ.* 5.
Heb. 3.
Pſalm 94.
3 *Reg.* 3.
Iſaiah 66.

What heart God requires in us.

Behold, dear brother, what a heart God requires at thy hands? a poor, and humble heart, alſo a contrite heart, for thy offences paſt; and a heart that trembles at every word that comes to thee from God by his miniſters. How then wilt thou not tremble at ſo many words, and whole diſcourſes as have been uſed before to awake thee, to denounce thy peril, to ſtir thee to amend-

ment?

ment? how wilt thou not fear the threats and judgments of this great Lord? how wilt thou dare to proceed any further in his diſpleaſure? how wilt thou defer this reſolution any longer? ſurely the leaſt part of that which has been ſaid, might ſuffice to move a tender heart, an humble and contrite ſpirit, to make a preſent reſolution for the amendment of life. But if all together cannot move thee to do it: I can ſay no more, but that thou haſt a very hard heart indeed, which I beſeech our heavenly Father to ſoften, for thy ſalvation, with the precious blood of his only Son our Saviour, who was content to ſhed it for that effect upon the Croſs.

SECT. IV.

Containing the concluſion of the whole Book, with an exhortation.

HAVING now ſaid as much as time permitted me, concerning the firſt general point required of us for our ſalvation; that is, concerning reſolution, which was appointed by my diviſion in the beginning, to be the ſubject and matter of this firſt book: I will here make an end, deferring for a time the performance of my purpoſe, for the other two books, upon the cauſes and reaſons ſet down in the beginning, not douting, but if almighty God will vouchſafe to work in any man's heart, by means of this book, or otherwiſe, this firſt point of reſolution, the moſt hard of all others, he will alſo give means to perfect the ſame work, begun by himſelf, *Phil. 2.* and will ſupply by other ways, the two points following: that is to ſay, both a right beginning, and a conſtant perſeverance, whereunto the other two books I promiſed, are appointed. Neither would it be hard, for any man that was once truly reſolved, to find helpers and inſtructors enough (beſides the Holy Ghoſt, who in this caſe will always be ready with his divine aſſiſtance) to forward him in this holy enter-

priſe, altho' theſe two other books of mine, ſhould never come forth. There want not at this day, our merciful Lord be glorified for it, either ſtore of good books, nor skilful men in our own country, that are well able to guide a zealous ſpirit, in the right way to virtue. And yet, as I have promiſed before, ſo I mean, by God's holy help and aſſiſtance, to ſend thee, Chriſtian reader, the other two books alſo: eſpecially, if it pleaſes his divine majeſty to encourage me thereunto, with the gain or good of any one ſoul, by this which is already done: that is to ſay, if I ſhall underſtand, conceive, or hope that any one ſoul purchaſed by the precious blood of the Son of God, has been moved to reſolution, by any thing that is here ſaid, or has been reclaim'd from the bondage of ſin, and reſtored to the ſervice of our Maker and Redeemer, which is the only end of my writing, as his divine majeſty knows beſt.

And truly, dear Chriſtian, altho', I confeſs, that much more might be ſaid for this point of *Reſolution*, than is here touch'd by me, or than any man can well utter in any competent kind of book or volume: yet I am of opinion that either theſe reaſons here alleged are ſufficient, or elſe nothing will ſuffice for the conquering of our obſtinacy, and beating down our rebellious diſobedience in this point. Here thou mayſt ſee and read the principal arguments, inducing thee to the ſervice of God, and deteſtation of vice. Here thou mayſt behold (eſpecially, in this edition, which is much larger than ſome of the former) firſt, that of neceſſity thou muſt confeſs there is a God that made thee, and all other things; the end and cauſe why he created thee, which is to ſerve him, by fulfilling Chriſt's holy commandments; what things are required at thy hands in particular; the account that will be demanded of thee; the juſtice and ſeverity of God therein, his goodneſs towards thee, watchfulneſs over thee, his deſire to win thee, his reward if thou doſt well, his infinite puniſhments if thou doſt evil; his calls, his promiſes, his allurements

The effect of that which has been ſaid in this book.

In the firſt part.

allurements to ſave thee. And on the contrary, here are diſcover'd to thee, the vanities, and deceit of thoſe impediments, hindrances or excuſes, which any way might ſtop or diſcourage thy reſolution; the feign'd hardſhips of a virtuous life are removed; the imaginary difficulties in God's ſervice are taken away; the alluring flatteries of worldly vanities are laid open; the fooliſh preſumption upon God's mercy, the danger of delay, the diſſimulation of ſloth, the deſperate perils of careleſs and ſtony hearts are laid open. What then wilt thou deſire more to move thee? what other arguments wilt thou expect to draw thee from vice and wickedneſs? In the ſecond part.

If all this ſtir thee not, what will move thee? if when thou haſt read this, thou lay'ſt down the book again, and walk on in thy careleſs life, as quietly as before; what hope, I beſeech thee, can there be conceived of thy ſalvation? Wilt thou go to heaven living as thou doſt? it is impoſſible. Thou mayſt as ſoon drive God out of heaven, as get thither thy ſelf, by this kind of life. What then? wilt thou forego heaven, and think to eſcape hell alſo? this is leſs poſſible, whatſoever the atheiſts of this world do perſuade thee. Wilt thou perhaps defer the matter, and think of it hereafter? I have told thee my opinion concerning the danger of this delay. Thou wilt never have more ability to do it than now, and pehaps never half ſo much. If thou refuſeſt it now, I greatly fear, that thou wilt be refuſed hereafter thy ſelf. There is no way then ſo good, dear brother, as to do it preſently whilſt it is offer'd. Break from that tyrant, which detains thee in ſervitude; ſhake off his chains, cut in ſunder his bands, run violently to *CHRIST*, who ſtands ready to embrace thee with his arms open on the Croſs. Make all the Angels, and court of heaven joyful with thy converſion; take a manly reſolution; ſay with that old couragious ſoldier of *JESUS CHRIST* St. *Hierom*: "If my father "ſtood weeping on his knees before me, and my mo-"ther hanging on my neck behind me; and all my "brethren, *Luke* 15.

A notable ſaying of St. *Hierom*. *Ad Heliodorum.*

" brethren, ſiſters, children, and kinsfolks howling " on every ſide to detain me in a ſinful life with them: " I would fling off my mother to the ground, deſpiſe " all my kindred, run over my father, and tread him " under my feet, thereby to run to *CHRIST* when " he calls me. And this is the greateſt kind of piety " above all others in this point, to ſhew ourſelves cruel."

An exhortation.

Oh that we had ſuch hearts, dear Chriſtian, as this ſervant of God had, ſuch courage, ſuch reſolution, ſuch fervent love of our maſter. Who would lie one day drown'd in ſin. Who would live one day in ſuch ſlavery as we do? Who would eat huſk with the prodigal ſon among ſwine, ſeeing he may return home, and be ſo honourably received, and entertain'd by his own father, have ſo good cheer and banqueting, and hear ſo great melody, joy, and triumph for his return? I ſay no more concerning this, dear brother, than thou art aſſured of, by the word and promiſes of God's own mouth, from which neither falſhood nor deceit can proceed. Return then, I beſeech thee, lay hold of his promiſe, who will not fail thee; run to him now he calls, whilſt thou haſt time, and eſteem not all this world worth a ſtraw, in reſpect of this one act. For ſo ſhalt thou be a moſt happy, and thrice happy man, and ſhalt bleſs hereafter the hour and moment that ever thou madeſt this fortunate reſolution. And for my part, I confide, I ſhall not be void of ſome ſhare of thy good and felicity. At leaſt I doubt not, but thy holy converſion will obtain for me from our common Father, who is the God of mercies, remiſſion of my many ſins, and that I may ſerve and honour him, together with thee, all the days of my life; which ought to be the petition of us both. And therefore in both our names I beſeech his divine majeſty to grant it unto us, for his dear Son our Lord and Saviour *JESUS CHRIST*'s ſake. *Amen.*

Luke 15.

BRITISH MUSEUM

The End of the Second Part of this Firſt Book; treating of Reſolution.

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